

THE SABBATH RECORDER.

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THE OLD ARMCHAIR.



LOVE it, I love it, and who shall dare
To chide me for loving that old armchair?
I've treasured it long as a sainted prize;
I've bedewed it with tears and embalmed it with
sighs.

'Tis bound by a thousand bands to my heart:
Not a tie will break, not a link will part.
Would ye learn the spell?—a mother sat there;
And a sacred thing is that old armchair.

In childhood's hour I lingered near
The hallowed seat, with listening ear;
And gentle words that mother would give
To fit me to die and teach me to live.
She told me shame would never betide,
With truth for my creed and God for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old armchair.

I sat and watched her many a day,
When her eye grew dim and her locks were gray;
And I almost worshiped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on; but the last one sped:
My idol was shattered, my earth-star fled;
I learnt how much the heart can bear
When I saw her die in the old armchair.

'Tis past, 'tis past; but I gaze on it now
With quivering breath and throbbing brow:
'Twas there she nursed me; 'twas there she died;
And memory flows with a lava tide.
Say it is folly, and deem me weak;
While the scalding drops start down my cheek;
But I love it, I love it, and cannot tear
My soul from a mother's old armchair.

—Eliza Cook.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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THE address by Doctor Edwin H. Lewis, on p. 487, was intended for the Education Number last week. It was crowded out for want of space. We are sure that the theme will interest our educators, and the general reader as well.

In an editorial notice of the *Cosmopolitan* Magazine last week, the name became *Metro-politan* by one of those tricks which lie in wait. The description and address were correct and this correction will serve to make a second commendatory notice of the *Cosmopolitan* of Irvington, New York.

TO BEAR fruit is the immediate, as well as the ultimate, purpose of each Christian. "Getting to heaven" is altogether a secondary matter. Christ does not redeem men that they may enjoy the hope of salvation in selfish seclusion. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

SOMETIMES good people complain that "the years are so short." So they are when one's life is full of work. But of all misery none can exceed that of having so little to do, so little of definite purpose and of real work that time hangs heavily and life is burdensome. Better die twice with overwork than be dragged to death by indolence and "nothing to do."

LACK of accurate and adequate knowledge is one prominent cause of failure and delay in the cause of reform. In temperance, social purity and Sabbath Reform thousands perish for want of knowledge. Many are misled and ruined because they accept as fact that which is false; many because they refuse light. Still it is true that in the earlier stages of reform, at least, people need education more than condemnation.

LET the student of the negro problem remember that the Twenty-fourth Regiment, United States Infantry, which, together with Colonel Roosevelt's Rough Riders and the Seventy-first New York Volunteers, so gallantly assaulted and took San Juan Hill July 1, was a negro regiment. Three companies of the regiment lost every one of their officers before the fighting was over, and the brunt of the fight was borne by these splendid servants of the United States.

REPORTS are coming in from Junior Endeavor Societies as to the sale of "Studies in Sabbath Reform." We hope the reports will all be in hand before Conference. If the larger churches do as well in proportion as some of the lesser ones have done—such as Nile and Farina—they must order from one to two hundred copies soon. We have increasing evidences that the Studies are filling an important place with investigators, and in the teaching work of pastors.

THE Eighth Annual Convention of the Baptist Young People's Union of America was held at Buffalo, N. Y., July 14-17, 1898. The attendance reached 12,000 or more, about 8,000 coming from outside the city. The *Standard* contrasts this number with

the 7,000 who attended the National Christian Endeavor Convention at Nashville to the advantage of the Baptists. The *Standard* suggests a great want in all similar societies and conventions when it says: "The greatest need of the young people as a whole is less machinery and more growth in knowledge and grace."

SOME men stop at trifles and are always complaining that they are "terribly hindered" in whatever they undertake. The main hindrance is in themselves. One man shrinks from crossing an unbridged rivulet lest he shall dampen his feet. Another swims a torrent and gains a victory on the opposite shore. Progress is not determined by the obstacles men meet so much as by the obstacles they carry. Shakespeare enunciated an universal truth when he wrote: "It is not in our stars, but in ourselves that we are underlings." Make ladders of obstacles and climb to success upon them.

THE American Library Association held its Twenty-second Annual Session at Lakewood, N. Y., July 5-9. That Association has done much for which every literary worker and every lover of books must be thankful. Good books are one of the world's richest legacies. If heaped together without order they are practically useless. Under the method of cataloguing and arranging now followed in the best libraries, books await the investigator in a way which conserves time and strength to a degree unknown under former methods. A good librarian is like a pilot in a strange harbor, or a guide in a strange city.

IT is said that a minister who could not get a church implored Dr. Parker, of London, to explain the reason why. The doctor told him to stand up in the corner of his study and preach his best sermon. At the end of the performance Dr. Parker said: "I can tell you why you cannot get a church. For the last half-hour you have not been trying to get something into my mind, but something off yours." Not a few cases wherein sermons "fall flat" are to be explained on the same grounds. The man who preaches for the sake of telling his opinions only, is a failure. On the other hand, he who has a message for men, and who is determined that they shall be moved to thought and action by his message, will not need for hearers. Talking, even noisily, about something is not preaching.

CHRIST was a popular preacher. He dealt with great themes, living themes, themes pertinent to the hopes, fears and lives of the people. When we know the history of the question of "the kingdom of God," as it had been discussed for a long time before Christ came, we can better understand much which he said. But the exceptional power of Christ as a preacher lay in two facts. He treated all great doctrinal questions from the standpoint of practical life. He did not discuss doctrines as abstract questions. He set them forth as related to actions, purposes, and thoughts in every-day life. He illustrated his sermons in ways familiar to his hearers. A lost coin from a common head-dress, the birds, the flowers, the vines, the sheep; these were his texts. Around these and with these he wove discourses more powerful than anything else could be. Preachers may well study "homiletics" under Christ, greatest of preachers.

A BEAUTIFUL story of nobility, faith in God and personal immortality, is told of John Quincy Adams, when he was about eighty years old. An old friend, meeting him on the street, said:

"Good morning! And how is John Quincy Adams to-day?"

"Thank you, John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of his staff. It was not long afterward that he had his second and fatal stroke of paralysis in the capital at Washington. Beautiful is that life which grows stronger and sweeter while the "earthly tabernacle crumbles."

WAR at best is a terrible evil. But righteousness and justice have enemies which can be overcome in no other way. Under God's providence, by which the wrath of man is made to praise him, great blessings have come to the world through war. It is cause for thankfulness that so much of the spirit of Christianity has already entered into the treatment which has been given to "Our enemies." Fighting "Bob" Evans refuses to take Eulate's sword; the admiral's cabin on the Iowa is put at the disposal of the conquered Cervera; officers and men vie with each other in bringing clothing and food for the prisoners, as though they heard the voice which comes down through the ages: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Our government provides for the free transportation to their homes of an entire army corps of Spanish prisoners of war. We have seen that the cry, "Remember the Maine," was not a cry of revenge and brutality. Again we say, as last week, let peace and righteousness hasten and let every Spaniard learn that we have taken the sword, not in hatred or revenge.

WHEN speculation and questioning have done their best to raise doubts as to the "efficacy of prayer," the fact remains that men will pray, and that to the most devout, self-sacrificing and helpful souls the world has known, prayer has been and is a vivid reality and source of power. Those who bear the burden of the world's sorrows, either in personal experience or in attempting to aid others, know that

"Prayer is the Christian's vital breath,
The Christian's native air."

Prayer changes with the changes in the relations of the soul to God, to life and duty. Hope and fear, joy and sorrow, success and failure, glad obedience, or struggles against obedience, all give character to prayer. But it must not be forgotten that whatever lessens the fervor and simplicity of prayer is to be dreaded. Whatever helps the soul to come to God as children come to their parents is to be sought and cherished. A child does not know how mother will answer its prayers. It accepts the fact and does not trouble about

the method. The same trust must enter into all true prayer. Prayer approaches nearest the highest standard when the petitioner accepts God's wisdom and not his own wishes as the determining factor in the matter of an answer. When we can rightly understand that God is in close and constant touch with all forces, all laws, and all lives which are willing and fit to receive him, prayer becomes a delight. It brings wisdom, strength, rest and peace.

INDUSTRIAL MISSIONS IN AFRICA.

The Examiner, for July 21, gives account of a meeting at Stelton, N. J., in the interest of Industrial Mission work, which was begun a few years since by Mr. Joseph Booth, an English Baptist, on the Zambesi River in Africa. Mr. Booth came to the United States primarily hoping to secure the services of colored Christians to aid in the African work, a native of Africa being with him. The Baptists in and about Philadelphia, Pa., have become interested in the work, and organizations are being formed for pushing it forward. The meeting at Stelton passed the following resolution:

"Resolved, That we, a company of brethren of New York, New Jersey and Pennsylvania, met in Conference with the Piscataway church in Stelton, N. J., believe that the time is ripe for industrial missions in Africa, and, believing that God is calling upon us to do the work, we call upon the denomination to make this work auxiliary to that of the Missionary Union, and we recommend Brother Joseph Booth to our churches."

Mr. Booth spoke in the Seventh-day Baptist church in Plainfield, N. J., on the 9th of July. In addition to listening on that occasion we have had the privilege of learning something in detail of the nature of the work already done and proposed for the future, and it seems to us that Mr. Booth's plans and purposes are worthy of consideration and commendation.

CONGREGATIONAL COUNCIL.

The Tenth Triennial National Council of Congregationalists was held at Portland, Ore., July 7-13, 1898. Dr. F. A. Noble, of Chicago, was chairman. Among the more important actions taken by the Council was the extinction of the "color line," so far as the influence of the Council goes. The Alabama State Association of Colored Congregationalists, representing 1,500 members, and the State Convention of White Churches, representing 2,500 members, each sent delegates claiming recognition. The Council refused to recognize either as the state organization, and advised that the color line be abolished by mutual action at home. The advice was accepted.

The Committee on Union with Other Denominations reported advanced steps toward seeking a confederation of all Protestant churches. By a small majority the Council voted to become a member of the Anti-Saloon League. A representative of English Congregationalists was present, who gave and received many evidences of good fellowship between English and American Congregationalists. The reception given to Dr. Mackennal, the English delegate, was quite dramatic. As he advanced to the edge of the platform the English flag was unfurled beside the American, the choir sang, "God Save the Queen," and the audience rose in tumultuous applause. Congregationalism was planted in Oregon about fifty years ago. The world knows the story of Marcus Whitman and his

labors in Oregon, of which Congregationalists are justly proud. Two hundred and fifteen members attended the Council, which was strongly marked by that earnestness, culture and breadth of thought which belong to American Congregationalism.

NEW NATIONAL DUTIES.

We are making national history with a rapidity which cannot be easily determined. We are in a current of events that is sweeping on resistlessly, changing our national relations. No man can predict what the outcome of a twelve-month may be. But so far as human foresight can predict, it seems inevitable that before the present war is ended we shall find ourselves in full control of the Spanish colonies in the West Indies and in the Philippines. Nearly 2,000,000 people in the Atlantic Ocean, and possibly 10,000,000 in the Pacific Ocean, freed from 300 years of Spanish misrule, will be under the protection of our flag, and look to us for stable government, for justice and for guidance. Our effort to secure right and justice for Cuba has compelled us to do more. In all this God is working out his plans which are always larger than ours: his plans for us, for the world.

The important feature in the situation is not territory but people. It is not the Philippines, nor Cuba, nor Porto Rico, as so many acres. The real issue is souls, not income from custom duties.

Under the protection of our flag there should be established in the West Indies and the Philippines some form of local government which shall be at once free and stable, under which the people may enjoy the advantages of civil and religious liberty, be sharers in the products of their own toil. There should be inaugurated such reforms as will lead to the political, industrial, intellectual and religious uplifting of the people: These radical changes do not come hastily, but come they will in time. It is our duty to inaugurate these reforms and supply the conditions of progress. Three hundred years of Spanish rule has witnessed little or no progress among the peoples who now come to us. Spain has no love for liberty, and no genius for colonization. It is our privilege and our most solemn obligation to replace Spanish despotism with American liberty; to substitute for Spanish mediævalism the Christian civilization of the twentieth century.

Such new national duties, if accepted with a just sense of what we are commissioned to do under God, will become national blessings. In seeking to lift up those who have been wronged, we shall be lifted up and purified. Happy will it be if new duties take the place of political schemes and party strifes. When personal ends, with the individual or the nation, give way to the higher purpose of helping others, all manner of good follows.

DR. WHITSITT RESIGNS.

Our readers will recall the fact that about two years ago, we think, Dr. Whitsitt, President of the Southern Baptist Theological Seminary, drew the violent opposition of many Baptists upon himself by declaring that in his opinion immersion was not practiced by Baptists in England earlier than 1641 A. D., that Baptists in America did not adopt it until still later, and that Roger Williams, probably was sprinkled rather than immersed. At once he was charged with being disloyal

to Baptist principles. But the question at issue was purely historical. Dr. Whitsitt may have been wrong. If so his brethren should have shown that wrong by more careful investigation, and by facts which had escaped the Doctor. After the first furor of opposition had cooled, there was hope that wisdom would prevail and that the case would be dismissed. At the most it was only a case of imperfect historic knowledge, or of misinterpreting history, even if he was mistaken. Good sense and Christian charity both demanded a dismissal of the case. But there are men in the Southern Baptist denomination who were not willing that the case should end in this way. Accordingly, the matter was brought before the State Convention of Kentucky recently, and a series of resolutions adopted which were directed not so much against Dr. Whitsitt as against the seminary with which he is connected. Hitherto the fight has been against him. Now his opponents have changed front and made war upon the seminary itself, determining to withhold their approval and patronage so long as Dr. Whitsitt remains its president, and calling on the Southern Baptist Convention at its next general session also to disown it.

Under these circumstances the Doctor has resigned. We do not blame him for desiring to be free from such injustice as his less intelligent brethren have heaped upon him. We honor his purpose in resigning in order to save the seminary from the opposition of the narrow minded men who have made war on him and on the school. But Southern Baptists are to be pitied more than he is whom they wrong. To oppose a man of scholarship and unblemished character on such grounds, and to refuse the right of private judgment in a matter of history in such a way is to stand self-condemned. The RECORDER sends commendation to Dr. Whitsitt for standing by what he believes to be facts. That is good Baptist doctrine. Whatever may be the outcome, he will stand far above the smaller men who have driven him out.

AGAINST THE CANTEEN.

The following appeal to the President has been prepared, urging him immediately to revoke General Order No. 46, establishing the Army Canteen. We have already expressed our hatred of the Canteen, and gladly print the petition. We also urge our readers to cut out the petition, sign it, giving address in full (street number, town and state), and forward promptly to E. C. Cleveland, Secretary, 155 La Salle Street, Chicago, Ill. If preferred, copies of the petition, with space for names and address, may be obtained by writing to the Secretary. The petition is as follows:

To William McKinley, President: We as citizens of the United States of America, sharing with you the pride we justly have in the glorious achievements of our army and navy, respectfully petition that, as our Commander-in-Chief, you immediately consider the grave danger which threatens our soldiers by reason of alcoholic beverages, which are now being sold at the Post Exchange of the regiments under General Order No. 46, dated, Headquarters of the Army, Washington, July 25, 1895. And in order that all ground of temptation and danger to the brave sons of the nation may be completely removed, we also respectfully petition that you, as their Commander-in-Chief, revoke that part of General Order No. 46 above referred to, and command that hereafter no beverages containing alcohol or other dangerous substance, shall be sold or dispensed to any soldier or sailor while he is in the service of the United States and on duty.

Signed.....
Residence.....
Town..... State.....

WAR NEWS.

With the fall of Santiago, and the decision to send the surrendered Spanish troops home at the expense of the United States, interest in the war turned to Porto Rico. In keeping with the facts reported in our last issue, the invasion of Porto Rico has gone forward steadily. After sailing from Santiago General Miles changed his plans as to the place of landing, which had been fixed on the north-eastern coast of the island. General Miles announced the landing as follows:

ST. THOMAS, July 26, 1898, 9.35 P. M.

Secretary of War, Washington, D. C.

Circumstances were such that I deemed it advisable to take the harbor of Guanica first, fifteen miles west of Ponce, which was successfully accomplished between daylight and 11 o'clock. Spaniards surprised.

The Gloucester, Commander Wainwright, first entered the harbor; met with slight resistance; fired a few shots. All the transports are now in the harbor, and infantry and artillery rapidly going ashore.

This is a well-protected harbor. Water sufficiently deep for all transports and heavy vessels to anchor within two hundred yards of shore.

The Spanish flag was lowered and the American flag raised at 11 o'clock to-day. Captain Higginson, with his fleet, has rendered able and earnest assistance.

Troops in good health and best of spirits. No casualties.

MILES, Major-General Commanding Army.

The landing at Guanica saved time and trouble, and was made without loss of life. The place is easy communication with the important points of military interest on the island by railroads and highways. It forms an excellent point for awaiting the arrival of other detachments of the invading army, and for organizing the work without embarrassment in the presence of fortifications and the enemy. Evidently General Miles acted wisely in the matter. The point of landing is much more healthful than Santiago is.

PHILIPPINES.

Detachments of troops continue to reach Manila. At this writing a message announcing the arrival of General Merritt, Military Governor of the Islands, is hourly expected. It is expected that the city will be surrendered with little or no fighting, when the American forces make a formal demand upon the Spanish commander. The probability of foreign interference at Manila is less than last week. The attitude of Germany has been over-rated as to its war-like character.

SPAIN SEEKS PEACE.

On Wednesday, July 27, it was announced, officially, that Spain had begun to make overtures looking toward peace. The official announcement was as follows:

WASHINGTON, July 26, 1898.

The Spanish Government has sued for peace, not through the great Powers of Europe, but by a direct appeal to President McKinley. The proposition was formally submitted to the President at 3 o'clock this afternoon by M. Cambon, the French Ambassador, who had received instructions from the Foreign Office at Paris to deliver to the United States Government the tender of peace formulated by the Spanish Ministry.

At the close of the conference between the President and the French Ambassador the following official statement was issued from the White House:

"The French Ambassador, on behalf of the Government of Spain, and by direction of the Spanish Minister of Foreign Affairs, presented to the President this afternoon, at the White House, a message from the Spanish Government looking to the termination of the war and the settlement of terms of peace."

These steps are only tentative, but they indicate that Spain begins to realize the hopeless nature of her resistance. These indications are hailed everywhere with pleasure. President McKinley is hard at work formulat-

ing a reply to the inquiry made by Spain. That reply, doubtless, will be in the hands of Spain when these lines reach our readers. The reply must be general, and considering the tendency of Spain to parley and procrastinate, some time may elapse before any results are reached. Meanwhile the war will be pushed, on our part, as the best way of securing an early peace. We trust that the movements will be in the direction of surrounding and investing important points with little or no fighting. Spain's case can be made more and more hopeless without much, if any, actual fighting. The war should be made to end by the weight of Spain's failure and the threat of our arms.

SICKNESS.

There is much fever at Santiago; but not an unusual amount of yellow fever. On the 27th of July the report showed 3,770 cases of sickness, with 2,924 cases of fever; there were 639 "new" cases that day, and 538 cases of recovery and return to duty. The bulk of the fever cases are "malarial," and the death roll is low.

TERMS OF PEACE.

While statements of an official character are not made, we think that the terms of peace will be substantially these:

1. The freedom of Cuba under the protection and practical control of the United States.
2. The permanent occupation of Porto Rico by the United States in place of a war indemnity. Spain is bankrupt. A just demand for money to reimburse the United States could not be met. We must accept territory instead.
3. The disposition of affairs in the Pacific will be more difficult. We think that our influence should not be withdrawn from the Philippines until we are sure that Spanish rule will be reformed or that the islands will never pass again under Spanish rule. We can afford to make terms now which will permit the arrangement of details in the Pacific for future consideration. We should have a coaling station in the Ladroneas, in the Philippines, and elsewhere, if desired.

The soldiers under General Shafter, who have made such a splendid campaign at Santiago, are to be sent into camp at Montauk Point, L. I., for rest and recuperation. The whole country will commend that step. Regiments made up of "immunes" will be sent to garrison Santiago.

Typhoid fever at Camp Alger, near Washington, D. C., gives cause for increasing anxiety. It seems now that a serious mistake was made in locating that camp.

THINGS WORTH KNOWING.

It costs about \$1,000 to build an electric cab of the kind now in use in Paris.

PAPER can now be hung on the wall by machinery. The device has a rod on which a roll of paper is placed, and a paste reservoir with a feeder placed so as to engage the wrong side of the paper.

MR. RANDOLPH GUGGENHEIMER, President of the Municipal Council of Greater New York, has prepared a city ordinance with a view to checking the use of profane and indecent language in public. It provides a heavy penalty.

OYSTERS are now being sent to Europe from New Zealand, being frozen in solid blocks. The oysters are opened and then frozen in blocks twelve inches long, six inches wide, and two inches thick. The blocks are wrapped in paper, and packed eight in a case. Should the experiment prove successful, a new industry promises to be started in the colony.

ON one occasion two gentlemen, invited as guests at a table where Mr. Gladstone was expected, made a wager that they would start a conversation on a subject about which even Mr. Gladstone would know nothing. To accomplish this end they read up an ancient magazine article on some unfamiliar subject connected with Chinese manufactures. When the favorable opportunity came the topic was started, and the two conspirators watched with amusement the growing interest in the subject which Mr. Gladstone's face betrayed. Finally he joined in the conversation, and their amusement was turned into gnashing of teeth—to speak figuratively—when Mr. Gladstone said, "Ah, gentlemen, I perceive you have been reading an article I wrote in the — magazine some thirty or forty years ago."—*St. James Gazette*.

THE "laws of war," as now agreed upon by civilized nations, contain features of great value. They forbid the use of poison; murder by treachery; the murder of prisoners; refusal of the conquerors to "give quarter"; the use of arms that will give unnecessary pain; the abuse of a flag of truce, and all unnecessary destruction of property, public or private. They also declare that only fortified places shall be besieged or bombarded; that public buildings of whatever character shall be spared; that plundering by private soldiers or their officers shall be considered inadmissible; that prisoners shall be treated with common humanity; that the personal effects and private property of prisoners, excepting their arms and ammunition, shall be respected; that the population of an enemy's country shall be considered exempt from participation in the war, unless by hostile acts they become combatants.

STARTLING DISCOVERY IN EGYPT.—It has been known for some months past that the most startling discovery in Egypt within recent times was made last winter by Mr. Quibell. But the secret of all its details has been jealously guarded. No one has been able to draw the discoverer out. A prominent Paris scholar succeeded in obtaining a few photographs. A great French explorer knew of certain rumors that he had heard while in Egypt. A well-known German Egyptologist succeeded in getting on the track of small bits of information. The English authorities who were in possession of the chief material were not allowed to write on the subject. In the face of these obstacles, to obtain more exact information, Professor Dr. W. Max Muller, one of the leading specialists of the world, undertook to prepare for *The Sunday School Times* the first real report of the discovery. He went to London to examine such squeezes and photographs as were available, then to Paris to interview the French Egyptologists, then to Germany on a similar mission. The result of his combined travel and researches is given in his article in *The Sunday School Times* of July 30. Still more recent news as to Oriental research in Palestine, Babylonia, and Egypt, is furnished in Professor Hilprecht's department in the same journal.

HIDDEN FOUNTAINS.

BY ARTHUR J. BURDICK.

What matters, toiling one, if no one sees or knows?
The more we work for the good and true the better the
old world grows.
What tho' in the careless world no mortal heeds or
cares?
The stronger and better will grow the wheat if we but
pluck the tares.

What if the work we do is a thankless, payless task?
Let the knowledge of deeds for the Master done be the
only pay we ask.
What if our toiling brings us but censure, grief and pain,
No honest labor for the right can ever be in vain.

What matters then, dear one, if no one cares or knows?
From many a hidden, unseen spring a stream refreshing
flows,
And the flowers that are brought to bloom, and the
fields that are made more green,
Are not less sweet because the source of freshness is un-
seen.

OLEAN, N. Y.

OUR FLAG.

BY MARGARETT RAMSAY.

Two papers read at a sociable of the Plainfield Seventh-
day Baptist church, May, 1898.

The Symbolism of the Flag.

The symbolism of our beloved flag is simple
enough for a child to understand, yet fraught
with meaning that grows ever deeper with the
years.

Think for a moment of its trinity of color.
The red of daring and courage, and resistance
to tyranny, even unto blood; the blue of
truth and perseverance, the white of purity—
all its hues were born in heaven.

The stripes are a memory of those brave
colonists who "fired the shot heard round the
world." They saw a vision of a land free and
independent, which should be a brighter em-
bodiment of liberty than the world had yet
beheld. They saw a vision, and they died for
it; and their children and children's children
entered into the glorious fulfillment of their
dream. But the cost!

Listen to Mr. Lowell's words:

"Think you these felt no charms
In their gray homesteads and embowered farms?
In household faces waiting at the door,
Their evening step should lighten up no more?
In fields their boyish feet had known?
In trees their father's hand had set,
And which with them had grown,
Widening each year their leafy coronet?
Felt they no pang of passionate regret
For these unsolid goods that seem so much our own?
These things are dear to every man that lives,
And life prized more for what it lends, than gives,
Yea, many a tie, by iteration sweet,
Strove to detain their fatal feet.
And yet, the enduring half they chose,—
Therefore their memory inspiration blows
With echoes gathering on from zone to zone,
For manhood is the one immortal thing
Beneath Time's changeable sky,
And where it lightened once, from age to age,
Men come to learn, in grateful pilgrimage,
That length of days is knowing when to die."

It was in the bearing of many stripes that
the infant nation made good its Declaration
of Independence; and fitly, ever since, have
the stripes in our flag commemorated their
self-devotion.

Its glittering stars in their azure field speak
eloquently of sovereign states, where women
are honored and children taught, property
protected, and personal rights upheld, and
where Christians, to whom the star is a sacred
symbol, are allowed the utmost freedom in
their holy faith.

Yesterday it brought freedom to a people
in slavery; to-morrow it will wave over a peo-
ple rescued from tyranny and slaughter.
Only a symbol? True, a symbol. But it
represents the birth, the progress, the civil
liberty and religious tolerance of a great
nation.

And now, in this solemn time, when it is
daily gathering new force and meaning, let us
fling to the breeze with a prayer that God will

keep it unsullied in the eyes of a watching
world.

The Proper Use of the Flag.

In these days of fervid patriotism the ques-
tion as to the proper use of the flag has
aroused considerable interest, and a note of
protest and of warning has been sounded, to
which it is wise to lend an ear.

We have laws forbidding some wrong uses
of the flag, such, for instance, as printing
advertisements upon it; but the good senti-
ment of the American people, once an arrest
of thought has been experienced on the sub-
ject, will do more to protect it than any law.
The law is for miscreants who, wilfully and
for gain, will desecrate what is sacred. But
good citizens need only to think of what our
flag stands for to-day, to be deterred from
any unworthy use of it.

It is not too much to say that flag never
waved in a nobler cause than that which the
Stars and Stripes leads to-day. For, how-
ever, the tongue of the traducer may wag, it
is not for pride of conquest that our strong
young nation has at last aroused herself and
called on war to serve her ends and compel
her bidding—not for self gain or glory, and
not, though sorely injured, for revenge. Our
other wars have been undertaken for our own
advantage; for freedom, and the rights of
freedom, for the acquisition of territory, and
to preserve our integrity as a nation. This
time God has called us to prove that we do
not live to ourselves alone.

"From this shall all men know that there
is one among earth's nations that hath
learned the higher law, the law of love."

We say nothing of past deeds and past
heroes, of present wealth and power, and the
manifold lessons in self-government and
statesmanship which this nation has taught
the elder world; and we remember humbly
those passages in our history which we would
fain blot out. But to-day the ensign of the
United States leads in a holy war, and he who
serves under it may do so in the very spirit of
Christ.

How then can we best show our love and
reverence for a flag thus honored of God?
And is not the question of how far it should
be used in decoration worthy of some serious
thought? Shall we use it in petty, trivial
ways, as we do every passing fancy? Shall
we toss about, with our other neckties, one
made of these emblematic colors? Shall we
make of them a sofa pillow to be tumbled
about the divan or the veranda? Shall we
make belts, hat bands, sashes, even chair
seats of them? Are such uses of the national
colors fitting and reverent, or incongruous
and disrespectful? Let us beware how we
cheapen that which represents so great a
cause.

But the banner is ours—it belongs to every
man, woman and child in the country. How,
then, shall we use our own? True patriotism
is at no loss, neither is there any lack of high
and becoming uses. Let it float over our
homes and schools, aye, and over our churches,
as next holiest to that which they represent.
Wrap it about the mortal part of the fallen
soldier, let it drape his casket, and flutter
over his grave. If we wear it as a badge, let
it be an added grace, not a substitute for
some necessary article of apparel—an emblem,
not an ornament. Display it whenever and
wherever it expresses real love of country and
devotion to her just cause, but let it be in

some large, dignified way worthy of its signifi-
cance. In our love for the flag of the free,
and our gratitude that we were born under
its protecting folds, let us treat it as civilized
people are accustomed to treat sacred things.

SANTIAGO.

Santiago has proved three things.

It has proved that the Spanish make brave
sailors and soldiers. In the Spaniard courage
born of desperation is as tenacious as cour-
age born of hope. But this is not the highest
form of courage. It is better to know when a
cause is lost, and learn the lesson of defeat,
than to die for a lost cause and be buried in
the grave with it. The dash which Cervera
made for freedom was the last resort of a
brave general; the refusal of Jose Toral to
surrender Santiago is the mistake of Castilian
pride, which fights on when fighting is useless.
The London "Spectator," in a suggestive ar-
ticle on the "Spanish Temperament," a few
weeks ago, depicted its pride and callousness.
These combine to color and to determine the
quality of Spanish courage.

Santiago has proved that the Americans,
whether regulars or volunteers, are good sol-
diers. They have proved afresh the courage
which not only dares death but endures priva-
tions. They have demonstrated their staying
power as well as their dash. The same quali-
ties which characterized the British grenadiers
under Wellington, the boys in gray and the
boys in blue at Gettysburg and in the Wilder-
ness, have shown themselves again before San-
tiago under Shafter.

Santiago has proved that the sixteenth cen-
tury is no match for the nineteenth; that un-
intelligent courage is no match for intelligent
courage. The Spanish fleet at Manila is de-
stroyed without the loss of a single American
life; the Spanish fleet at Santiago is destroyed
with the loss of only one American life. This
is not because Spanish sailors are not brave
fighters, but because they are not educated
fighters. Naval battles require mechanical
skill, and Spanish sailors have not mechanical
skill. The conflict at Manila and that at San-
tiago were between the Public School and the
Inquisition; between a century which teaches
the common people to think and one which
forbids them to think.

There is always an uncertain element in war;
the unreligious call it chance; we believe that
it lies in the will and the ordering of God.
Never in the history of the world have two
such naval victories been won as those at
Manila and Santiago; never was destruction
so complete accomplished with so slight in-
jury to the destroyer. The prophetic vision
which saw God's guardianship in Gideon's
warfare or in Israel's emancipation may well
believe that Manila and Santiago have em-
phasized divine approval of America's mission
by the preternatural victory of America's
arms.

How long must this war last? Until either
the Inquisition surrenders to the Public
School, or until the Public School has de-
stroyed the Inquisition. Will Spain learn her
lesson and live? He who can answer that
question can foretell how long the war will
last. No one else can.—*The Outlook.*

The Presbyterians and Lutherans have
been comparing their strength throughout
the world in adherents. Of these the Presby-
terians claim to have 20,336,000, while the
Lutherans, according to Lenker, have 56,-
424,632. Of this number 47,757,503 are
baptized members in Europe.

Missions.

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

THE SUPREME NEED IN MISSION WORK.

BY REV. GEO. H. C. MACGREGOR, M. A., LONDON, ENGLAND.

[This article so expresses my own feelings and thoughts of late I venture to put it this week in place of paragraphs. I know it is a little long for the average reader, but it is well worth the reading and thinking about after the perusal. May every reader of the RECORDER give it a prayerful and thoughtful reading, and may it do each one good.—O. U. WHITFORD.]

Throughout the whole missionary world there is at present a very deep sense of need. In every report of every society this finds expression; in every letter of every missionary this is revealed. Opposed as our missionaries are by the gigantic and growing masses of heathenism, they feel overwhelmingly their own helplessness. The power of evil is so terrific, and the forces of evil are so active, that they are apt to despair. So from every mission land the cry of the missionaries comes to our ears. And what do they cry for? Not men, not money, but prayer. Even above the urgent cry, "Come over and help us," and God knows they have enough reason to utter that cry, we hear the words, "Brethren, pray for us."

This longing on the part of our missionaries for prayer is a most blessed sign. If the call of the missionaries is responded to by the home churches, and we really get down on our faces before God in prayer, we may see in these last days the mightiest outpouring of the spirit of God upon the world that the church has ever witnessed.

In this deepened sense of the need of prayer which is noticeable on every side we have a token that the church is entering into full sympathy with her Lord. For the Lord Jesus has all along told us that the supreme need of missionary work is prayer. In his first utterance on the subject he made this plain. "When he saw the multitudes he was moved with compassion for them, because they fainted, and were scattered about as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore." Before "Go," before "Give," comes "Pray." This is the divine order, and any attempt to alter it will end in disaster. Prayer is to missionary work what air is to the body—the element in which it lives. Missions were born in prayer and can only live in the atmosphere of prayer. The very first duty of a church in organizing its foreign missionary work is to awaken, maintain, and sustain, in its members the spirit of prayer.

REASONS WHY PRAYER SHOULD BE PRE-EMINENT.

1. Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's, that he is aiding in the divine enterprise of missions. Prayer puts God first. It reminds us that he is the supreme worker. It reminds us that he is the supreme director. It reminds us also that only in so far as we follow the line of his will can we have true success, and it inclines us to wait on God that he may reveal his will to us.

How important all this is, especially to our missionary committees and missionary boards. We are often tempted to take the management of the work into our own hands. The carrying on of a mission involves so

many business details that unless the church is simply full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye toward God, the ear ever open to his voice, and brings the heart more and more into sympathy with his purpose.

2. Prayer supplies the means by which the needs of our missionary work may be met. The first great need of missions is men. If the harvest-field is to be reaped we must have laborers. But how are these laborers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." The surest way to get missionaries is by the throne of God. Appeals to God will man the fields more quickly and more efficiently than appeals to man. In the evangelization of the world the missionary prayer-meeting is a greater force than the missionary public meeting. A praying church never lacks missionaries. If missionaries are not forthcoming to carry on the church's missionary work, it is a sure sign that that work has not the place it ought to have in the church's prayers.

The second great need of missions is money. The apostle puts the two together when he says, "How shall they hear without a preacher? And how shall they preach except they be sent?" Money is needed. How is it to be obtained? By prayer. The silver and the gold belong to the Lord, and in answer to believing prayer he can bring it forth from the purses and the pockets of his people. And he will often begin with those who are praying. This is what we have to learn. Teach your people to pray for missions, and you have already taught them to give to missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees and boards were only half as anxious about having the prayers of our people as they are about having their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. Prayer meets needs in connection with missionary work which can be met in no other way. This is a matter to which I invite most serious consideration. Have we ever realized how much has to be done in connection with our missionary work that can only be done by prayer? I believe if we realized this we would realize the urgency of the question more.

(1.) We appoint a committee or board to manage our foreign missionary work. How can we secure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that the men we appoint are kept in touch with God so that in the work the spirit of God as the spirit of wisdom shall rest on them.

(2.) We invite men to be our missionaries in the foreign field. How shall we secure that the right men go forward? What provision shall we make that they may be men full of faith and of the Holy Ghost? We send these men out into the heathen field. How shall we preserve them against discouragement, against faint-heartedness, against unbelief, against laziness? Only by prayer. Nothing else will do it. The best men that can be obtained for this service need to be continually

upheld, and a church has no right to send out any man unless she is prepared to uphold him by prayer.

(3.) We gather out from among the heathen, through the work of our missionaries, groups of men and women, and bring them into the fellowship of the Christian church. But how are we to encourage them, and keep them true? Only by prayer. Our missionaries can not do it. They may be far away. Our money can not do it. It is not money they want. Needs like these can be met in no other way than by prayer. This is an absolute necessity for the proper carrying on of missionary work. If it is to prosper it must be steeped in prayer.

THE CHARACTER OF THE PRAYER NEEDED.

Let me say at once it must be prayer which costs us something. We must not in this matter offer to the Lord our God of that which costs us nothing.

1. Prayer for missions must be intelligent. Many pray for missions whose prayers are practically valueless because of their ignorance. They have a zeal in this matter, perhaps, but it is not according to knowledge. Their service is not a reasonable service. How can our prayers be supposed to be real, if we will not take the trouble to inform ourselves about that for which we pretend to pray? Missionary prayer burns hotly only when fed with the fuel of missionary information. Prayer must be based on knowledge. The knowledge which leads to true missionary prayer is twofold.

(1) It is the knowledge of the principles of missions, that is a knowledge of what God wishes to be done. This can only be obtained by honest, earnest, prayerful, long-continued study of God's Word. There God's will is revealed. What it is we must discover, for he can not pray aright for missions who will not take pains to discover God's thoughts about them.

(2) It is a knowledge of the facts of missions, that is knowledge of what God is actually doing. This is to be obtained only by painstaking study of missionary literature, and diligent attendance at missionary meetings. He who has not sufficient interest in this work to desire to hear what has been done will certainly not have sufficient interest to lead him to pray for the doing of it.

2. Prayer for missions must be definite. What is true of study in general is true of missionary study. We should endeavor to know something about every mission, and everything about some missions. While we endeavor to keep ourselves informed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field. The missionaries working there should be known to us by name. We should, if possible, make their personal acquaintance. We should make them our personal friends. Their names should be household names with us. Every scrap of information about them should be welcome. The geography, the history, the ethnology of their fields should be studied. Then they will have a special place in our prayers. Our prayers will be definite and, growing in definiteness, will grow in power.

3. Prayer for missions must be intense. We must learn in this matter to labor in prayer. But what is implied in this laboring in prayer? It implies our getting into sympathy with the mind of Christ. It implies

that we look on the perishing multitudes with the eye of Christ until his passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the bread of life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon our hearts a new sense of their danger, a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured through our hearts such a tide of the love of Christ that we yearn for those lost souls as he yearned for the lost world. And then we kneel to pray, to labor, to wrestle, to agonize in prayer that laborers may be sent forth, full of faith and of the Holy Ghost, to gather in these multitudes to the fold of Christ.—*The Missionary Review*.

FROM E. H. SOCWELL.

The work upon the Iowa field during the quarter just closed has been very much of the same character as in time past; although no special results can be reported, yet the field is in a healthful condition.

At Welton the Sabbath service and Sabbath-school are well attended, and a good interest is evinced. The church prayer-meeting is not attended by as many as could attend if an effort was made in this direction, yet we have very interesting and profitable meetings. The Y. P. S. C. E. prayer-meeting is quite well attended, and a deep interest is manifest by many of its members.

The interest at Grand Junction continues good, and services are well attended by a majority of the society.

During the early part of the quarter I attended the Annual Y. P. S. C. E. Convention of the Ninth District, held at Maquoketa, and presented a paper upon the topic assigned me, "Secret of Success in Christ's Service." The Convention was largely attended, and each session was alive with enthusiasm and deep spirituality. At this Convention I formed several new acquaintances among the religious workers of this part of the state, and since then have furnished each of them with Sabbath literature.

During the month of April I attended the "State Congress of Liberal Religion," held in Cedar Rapids, where I met the representative clergymen of the so-called Liberal Christianity in Iowa. A large number of these workers I had met before, but some of them I met here for the first time. The papers and the discussion of them, and the discourses, were scholarly, but were sadly lacking in spirituality and helpfulness, yet I received many excellent impressions and listened to many practical truths during the two days of the Convention.

At the winter session of the Semi-Annual Meeting of the Seventh-day Baptist Churches in Central Wisconsin, I was invited to preach the introductory sermon at the June meeting. In response to this invitation, I attended the meeting early in June, held at Marquette, and did what I could to help make the meeting a success. During the various sessions I preached six discourses to good audiences. The audiences increased in size steadily, even to the close of the meeting, and I was told that people attended who had not been seen at religious services for years. The interest was good, and it seemed unfortunate that the meetings could not be continued, for I

am confident that good results would have followed. Near the close of the meetings, and at the request of Pastor Loofboro, I administered baptism to one willing candidate, who professed faith in Christ during the meeting. The baptismal service was very impressive—was said by many present to be the most impressive baptismal scene they had ever witnessed—and as the candidate stepped from the water, there were many tears of joy standing upon the cheeks of the congregation. If I was conditioned so it was possible, I should be glad to return to Marquette and assist Pastor Loofboro in evangelistic meetings for at least a month, and should expect great things from God at that place.

From Marquette I went to Berlin, and spent two days, calling upon the people and preaching upon each evening. On the last day of my visit at Berlin, I baptized two candidates into the fellowship of the Berlin church. The expense of this trip was freely met by the people on the field, and it was a great pleasure to me to be privileged to visit and labor with these friends for even a short season.

When in Cedar Rapids at different times, I have called at the "Sunshine Mission," and have become quite well acquainted with Mr. Ward, who is at the head of the Mission, and during my last conversation with him, he acknowledged his belief in the Bible Sabbath. I hope to see him again in the near future, when I have time for a more full conversation with him upon the subject.

During the quarter I have made personal visits in Maquoketa, Delmar, Cedar Rapids, Marion, Robbins, Gowrie, Des Moines, Grand Junction, Patton and Garwin.

Statistics are: sermons, 18; visits, 81; prayer-meetings, 17; pages of tracts used, 1,352.

Still trusting, I enter upon the duties of a new quarter, praying that I may do well whatever falls to my lot in the Master's service.

WELTON, Iowa, July 3, 1898.

PRESIDENT'S ADDRESS.

Delivered at the Annual Meeting for 1898, of the Doctor's Alumni Association of the University of Chicago, by Edwin H. Lewis, Ph. D.

Ladies and gentlemen: At the risk of being tedious in my very first sentence, I beg to say that the privilege conferred upon this body of the graduate alumni who have received the doctor's degree is a noticeable one. The alumni of colleges and universities usually manage to affect the policy of the institutions who are their alma maters, for sooner or later they secure representation upon the board of trustees or of overseers. But it is an exceptional thing that alumni should be invited to take a more direct part in the conduct of their institution by electing from the faculty a representative in the body which guides the educational policy of that institution. We have the privilege of electing a senator. It is not a merely perfunctory statement when I say that this ought to be a genuine responsibility with each of us. It is easy enough to let the election become a form; it is important that it should not. Last year we elected a senator with reference to his previous public utterances on the question of Latin in the curriculum. This year the executive committee has ventured to recommend a subject of discussion affecting the curriculum even more radically, and to

hope that every one of the hundred doctors of this Association may speak and vote on this question: Should graduate and professional study begin at the end of the Junior college course—that is, at the end of the Sophomore year? The question as worded does not say how much work, nor where it should be pursued. After the reading of the brief introductory papers the chair would like to entertain a definite resolution.

The question then is, should we have profited, or will future students profit, by beginning graduate or professional study a couple of years before receiving the bachelor's degree? It seems to me that the general question should be answered in the affirmative. Two reasons suggest themselves, of which I will first mention the less important:

This is, the crying need of better doctors and lawyers. There is a widespread agreement that the law and medical courses are too short, though the latter are longer than the former. In an article in the current number of the *Educational Review*, President Thwing throws emphasis on the need of fuller general preparation for professional study. Two things, however, are suggested by his discussion: first, that the average student intending professional study will not study in college for four years, except under compulsion; secondly, that the medical and law schools are too poor either to furnish instruction advanced enough for students so well prepared, or tuition low enough to secure any considerable number of such students. But if the student could be sure of some sort of honorable distinction, by title or degree, at the end of the Sophomore year—a corollary, I take it, of allowing professional study to begin in college then—many a young man would be spurred to secure this amount of liberal education. The professional schools, moreover, would at once recognize the advantage of a growing sentiment in favor of this amount of general preparation, and would employ it as a leverage to secure the increased endowments necessary to raise their standards.

A still more important thing is indirectly suggested by President Thwing's article. The need is not so much for four years of collegiate preparation of the ordinary sort, as for special preparation essentially professional in its nature. The special preparation afforded in even the best American professional schools for the practice of law and medicine is acknowledged to be much less in amount than that afforded abroad. But the endowments of our better colleges are entirely adequate to furnish much of this professional training. Already in at least ten American universities some credit is given in the professional schools for work done in college. It would seem reasonable to extend this temporizing expedient into a system. Not much would be gained by the professional school in taking the majority of their candidates directly from the Sophomore year, and nothing except time would be gained by the student. But both school and student would profit by every moment the latter spends in getting a part of his professional training in college. Gradually the amount required for the degree in law or medicine would increase, and yet the student would get into practice earlier than if he took a full general college course and a less satisfactory professional course thereafter. President Thwing, arguing for the full collegiate preparation and a

larger professional training also, thinks that for the advantage of American life the age of twenty-eight or thirty is "not one whit too advanced for the doctor, or twenty-six for the lawyer, to begin his professional career." He then contends that this age is not too advanced for the advantage of the individual, if he is able to spend the extra time in preparation. But obviously he cannot, being the average student, afford this time when he must pay heavy tuition and incur heavy expenses at the professional school. President Thwing closes with an appeal for larger endowments to provide for this advanced study, but larger endowments can hardly be expected under the present circumstances. The student, then, cannot afford the eight years of training, general and special, and he will not try to afford it, if for no other reason than the enforced celibacy involved. The lawyer and the doctor cannot be expected to defer their settlement in life several years later than their business friends. Indeed, if people are going to fall in love and marry, it is perhaps well that they do so before they are thirty; else, not to speak too satirically, they may never do so at all. A third phase of the general argument that the proposed plan will improve professional education is the probable effect upon senior college work itself. The general effectiveness of this work could hardly fail to be increased by a more serious application of the group system of electives. That the proposed plan would bring about a more serious application of the group system of electives, there can be no room for doubt. At our own University the students have, under guidance, chosen with remarkable wisdom, with far less machinery than is in operation at Harvard. Nevertheless, here and everywhere, it cannot fail to lend vigor, initiative, and organization to the work of any college student to be looking toward a definite goal, his professional degree. Is it not marvelous that mere intellectual curiosity and youthful emulation should keep men studying for four years a mass of material that may or may not be of use to them some day? The system tends a little to produce New England garrets full of curious and various lumber, fascinating on rainy days, but hardly useful on week days.

I now come to the second consideration, which seems to me even more important than the first. I mean the probable reaction of such a plan on the secondary schools. If the universities would begin at once to permit senior college study to count on professional courses, and would work toward a day, perhaps ten years distant, when the student should have the option of making all his senior college work professional, then graduate study might possibly be shortened a year, professional courses would certainly be lengthened, and secondary education would doubtless be made a vital rather than a formal thing. The nature of the college curriculum depends on that of the preparatory curriculum. If the preparatory course is barren, the college finds itself trying to make good the lack by enriching its own. Unhappily, this statement has too often represented the actual state of things. In some quarters it has really come to be believed that what are called liberal studies belong exclusively to the college curriculum. The Harvard Overseers' Committee on composition and rhetoric has informed the world that literature is a college subject,

not a secondary subject. Fifty years ago the cry was that stories are children's food, and poetry maiden's. It seems that in the minds of the Harvard Overseers all this is changed. Spelling, punctuation, parts of speech, roots, concords, and diagrams are the food of boys and girls, while rhymes and tales are the proper pabulum of their seniors. One would think that a noble emotion would be more educative to a boy than a paradigm. Perhaps not; or perhaps the newspaper and the Sabbath-school are supposed to furnish all the noble emotions needed by the secondary student. The amount of purely formal study in our high schools, even the best of them, is so great as to demand the serious consideration of all educators. The theory that the periods of pubescence and adolescence should chiefly be occupied with the study of language and mathematics deserves the severest scrutiny. The most precious formative period of life ought not to be passed merely in the training of the memory and the reasoning power. One dares say this much, in spite of the extravagant outcries against "mere facts" as subjects of study. The ideal of university education is purely intellectual. Must we not hesitate long before approving a curriculum which assumes as much of the secondary school? Intellectual method, the mastery of the two great types of the reasoning process, are an essential part of all education; but they are only a part. Two in particular of the formal subjects seem to me often pursued in the secondary school at the expense of other things. These two are the Latin language and mathematics. Some knowledge of Latin is, doubtless, essential to every educated descendant of the Aryans, and some knowledge of geometry is equally essential. But are not literature, biography, ethics, social science, and art just as vital to the growing character? If these subjects can be shown to have in themselves a powerful influence for good on the character of the student, or if there is a strong probability that an earnest study of new methods for the presentation of these subjects to secondary students would vivify them into a powerful influence for good, then there is every reason for urging these strictly cultural disciplines as essentials of the secondary program. For one, I should like to see these subjects take the place of some of the foreign languages and mathematics in the secondary schools—including the Junior college in this term. If they are inadequately taught at present, this is merely another reason why they should be honored in the curriculum, that they may be better taught in the future. So long as we feed our boys on language and mathematics, to the neglect of current interests like the relations between labor and capital, the governing and the governed, so long we need not be surprised at civic apathy. So long as symbols and not their contents are the chief concern of youth, so long must we expect words and nothing more from those who should be our thinkers and our guides. There is an educated proletariat in Germany, due to the commission of this greatest of educational mistakes. If we make the same mistake in this country we shall not have an educated proletariat, but we shall have empty schools. One way of avoiding the danger is by insisting that secondary education should be truly liberal, and that in order to know the first principles of his relations to society the boy should not be compelled to wait for electives now given in the Senior college, but due in the Junior college, or earlier.

THAT POCKET-BOOK.

BY UNA DELL.

SCENE NO. I.

Said farmer Brown to his good wife
As he came in from reaping,
"I'm blessed a heap in this 'ere life
With things that's worth the keeping.
My crops are good this year you know,
As far as appearances show,
The hay is fine, the oats look well;
And wheat, as far as I can tell,
Is of the best 'A number one."
My corn with plenty good hot sun
Will reach way up in stalk this year,
And yield me many a golden ear.
O, I'm so glad the crops are fine,
And I can't see by any sign
In earth or sky, but what I'll get
The best potatoes I've seen yet.
My pocket-book is thin just now,
But it will swell this fall, I vow!
And swell it must, for I must buy
(Just here he heaved a heavy sigh)
— So many things—now let me see:
Three and three, yes four times three!
Six thousand shingles for the shed,
A pair of bobs well shod and red,
A single harness for old Dan,
And bells for him and trotting Fan.
The cutter too must be redressed,
The old horse-barn with paint refreshed.
A cap and coat I'll have to buy,
Some shoes and pants and new necktie;
A heavy wollen shirt or two,
And,—well, that I guess will have to do.
I guess that's all,—it ought to be,
For that eats up the pile, I see."

His wife had listened all the while,
But now in words of plainest style
She gave her thoughts. In accents plain
She spoke—she did not dare refrain.
"If you will think a moment dear
Of how you have been blessed this year
In barley, oats, wheat, rye and hay,
Potatoes, corn (if frost will stay),
You'll see that you have quite forgot
From whom you took this garden spot:
A spot of nearly one mile square!
Now do you think it really fair
To use the farm which your poor wife
Has helped to earn with her own life!
Which God has given with its crops,
As good as heaven ever drops,
Just for yourself? and not a bill
For God or wife, who help you fill
That pocket-book you hold in hand,
Which holds the wealth from our land?"

SCENE NO. II.

The farm is small, and hilly too,
'Tis hard to do the tilling;
But sun and rain and evening dew
To help its crops, seem willing.
The farmer stands at eventide,
Far up upon the old hill-side
And views the fields all o'er.
His thoughts run thus: What need I more?
Above my head a Friend divine,
And here, a farm,—my wife's and mine;
I've worked quite hard to clear the place,
(He moves toward the house a pace)
And wife, good soul, with heart and hand
Has done her part upon this land.
Of course they're hers as well as mine;
The farm, the house, the barn, the kine.
The crops are ours, and well they look
From yon line fence to the pasture-brook.
If frost holds off a month or so,
That pocket-book quite fat will grow.
Our purse, 'tis true, is rather thin
For there is not a bill within;
But, praise the Lord—I'll see it grow,
And then, if my own heart I know
The wife can have some needful things
(For she gives labor golden wings)
And when she thinks a dime should go
To worthy objects here below,
She has the right to use her pleasure,
And take a handful from the measure
To strew upon the land of need
Where others want, and others feed.
And the dear Lord shall have his share,
His box just now is rather bare.
A dollar out of every ten
Must go to him who gives to men
Each blessing from the time they're born
Until he doth each head adorn
With crowns of everlasting life.
I hope he'll favor me and wife!

The American Bible Society has supplied about 40,000 Testaments and Gospels for the use of the Army Christian Commission among the enlisted men of the army and navy. It has also sent 3,500 Spanish Testaments to Santiago, besides a supply to Tampa for distribution among the Spanish prisoners.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind, dispatch of a strong one.—Colton.

Woman's Work.

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

COURTESY TO CHILDREN.

BY DOROTHEA BIRD.

Rob and Mab were playing "choo-choo." A long line of chairs stretched across the room, and Rob was stationed in the mail car, energetically throwing out and snatching in the mail-bags. Mab, as passenger, sat with serene composure in a rear sleeper. Papa, coming into the room with the morning paper in his hand, innocently seated himself in one of the chairs.

"O, papa that's the coal car! You're sitting right in the coal! You'll get all dirty" exclaimed Rob in distress.

Mr. B—was intent on his paper, and paid no attention.

"Papa, papa, you're in the coal car! Get out quick!" Rob reiterated.

His father did not move, but said, decidedly: "No, no, Rob. You can't have all the chairs in the room to play with. Papa wants to sit here and read his paper." Whereupon this usually polite gentleman planted his feet in the cab of the engine and became immersed in politics.

No appeal was possible, and a very uncomfortable half-hour followed. The children's play was spoiled, the spell broken. The "choo-choo" of Rob's imagination was a wreck, and he had been thrown rudely back into a world where the combined duties of engineer, conductor, brakeman and mailman were no longer required of him. His restless activity goaded into exercise by a latent sense of injustice, found vent in mischief. He snatched Mab's doll, demolished her block house, teased the baby and fretted incessantly. Every diversion failed. Finally he was banished to the nursery by an indignant father. Mab followed, and a troubled silence reigned. At length Mr. B—dropped the now uninteresting paper, saying: "Of course that was a piece of mistaken management. I ought to have taken a passenger's ticket on the train, and so secured the privilege of reading my paper in peace."

"Or the children would have been delighted if you had expressed consternation over the supposed damage to your coat," suggested his wife.

"To be sure. Instead I was distinctly rude to the poor babies, and spoiled their happy play."

"You are usually considerate," said his wife, apologetically, "but it is hard to be consistent in these things. I shall be tripping next."

And she did. It happened in this way. Rob was busy with pencil and paper. When he needed a rubber he went to his mother and asked for one, but she was busy and apparently did not even hear the repeated request. At length Rob began to fret. Her attention thus secured, Mrs. B—confiscated pencil and paper as a punishment for peevishness, saying: "If Rob had asked pleasantly, mamma would have been glad to give him the rubber."

Even as she spoke, however, by a curious flash of memory and conscience, she recalled the first request and its subsequent repetition. Gathering the surprised child into her arms, she exclaimed: Excuse mamma, Rob! I remember now that you did ask pleasantly at first, and mamma was so busy that she did not really hear."

Upon another occasion Mrs. B—had the pleasure of proving the value of tact and consideration. The children were again steaming across country behind an imaginary locomotive, when she disturbed them by unexpected and highly inappropriate kisses.

"Why, mamma, we're playing choo-choo, and going all the way to New York!" exclaimed Rob.

Realizing her mistake, the mother asked instantly, "But won't you kiss mamma good-by?"

This was satisfactory, and the children lifted eager faces in farewell. A few moments later, however, mamma again forgot the game and sat down upon the couch which served as a train. The immediate outcry was promptly heeded, but when the train "slowed up," in approaching the next station, she boarded it with all due formalities, calling forth shouts of appreciation from the little people. Then they had a happy ride through fields and woods, over bridges and through towns, till Rob's quick eyes saw in the glow and blaze of the open wood fire the "lights of the great city in the distance." (A delightful play of the imagination!)

Children appreciate courtesy shown them by grown people, and they also notice a failure in politeness on the part of those with whom they come in contact. One afternoon Rob fairly burst into tears because a gentleman who was calling at the house failed in a simple act of courtesy.

"He didn't say good-by to Rob," lamented the child. The same afternoon we went to call upon a friend, and when we took leave our host followed us to the door and called, "Good-by, Rob!" After we had left the house the little fellow's face was radiant.

"He did say good-by to Rob!" he soliloquized gleefully, and with an emphasis that indicated plainly his remembrance of the former omission. Upon another occasion the children went to the post office and a working man opened the heavy door for them.

"That is a nice man," said Rob, "he opened the door for Mab and Rob."

In my study of children I am constantly discovering new directions in which this simple oil of courtesy may be useful. When making a demand upon the services of a child, for instance, one soon learns to avoid a sudden interruption of some absorbing occupation. A slight warning is easily given as, "Rob, when your horse is put up in the barn will you hand mamma that book from the table?" or "Will Mab call nurse for mamma when dollie is put to bed?"

Children are so imitative that the surest way of teaching them good manners lies in the constant practice of politeness in dealing with them, and it may also be said, incidentally that they are especially quick in reproducing the bearing of their elders toward servants and dependents. A child's intuition is sure, however, and his imitation always goes deeper than the external act, reaching to the inner thought and intention. He may fail in reproducing the graceful manner or courteous speech if it is not sincere, but will never fail to divine and grow up into the real spirit of those about him.

ONE dandelion plant in your green lawn this year means a thousand somewhere next year. So our evil words and acts, and, blessed be God! our good ones, too, multiply and spread in our own lives, and the lives and characters of others.—W. C. Daland.

CONFERENCE OF NEGRO WOMEN.

BY MARY T. CHASE.

At the recent Sociological conference in Atlanta University a session was given to mothers, and one phase of the work of that institution was illustrated by the interesting discussion which occupied the afternoon. It was opened by Mrs. Georgia Swift King, class of 1874, who spoke on Good Manners. She mourned the decay of old time courtesies in both races, and gave a graphic sketch of Henry W. Brady, who grew up her near neighbor in their native city, Athens. She had seen Mr. Grady, when greeted by an old servant, lift his hat and say, "Goodmorning, Uncle Billy," with the air of a Chesterfield.

Miss Lucy Lancy, class of 1873, thought that much of the old civility was servility and its decay desirable. Mrs. Hill knew nothing of slavery or its manners. Her haughty determination to remain ignorant of slavery and keep her children ignorant of it showed a phase of Negro pride that promises well, not only for "forgetting those things which are behind," but "reaching forth unto those things which are before." Another mother said, "Be polite to your children and they'll be polite to you."

Mrs. S. S. Butler, wife of a prominent colored physician, led in the discussion of Children's Rights. Their right to be well born and well fed was treated in such a scientific way that when many more mothers receive like advice the infant mortality of negroes must be lessened. Mrs. Maroda Hill Ross, class of 1888, read a fine paper on Cleanliness, which was doubly forcible coming from a mother who keeps her home and two little boys in good order, notwithstanding six hours a day are spent teaching in order to help her husband pay for their house. Another speaker discussed the seventeen maxims for parents sent out by the Mother's Congress. She had hired the university students to print several hundred copies, that she might give one to each mother and teacher. She also distributed Mary Taffern Whitney's "A Letter to Girls and a Letter to Boys," two of the latest and best contributions to the subject of social purity. After a paper upon the Care of Homes, by Miss Brittain, class of 1893, President Bumstead added a few inspiring words upon the beauty and blessedness of motherhood.

"Do NOT keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If a sermon helps you it will do the preacher good to tell him of it. If the editor writes an article you like, he can write a still better one next week if you send him a note of thanks. I have always said, if my friends have vases laid away filled with the perfumes of sympathy and affection, I would be glad if they would bring them out in some of my weary hours, that I may be cheered and refreshed by them while I need them. If we would fulfill our mission we must anoint our friends beforehand for their burial. Tears falling on the icy brow make poor and tardy atonement for coldness and selfishness in long, struggling years. Flowers piled on the coffin cast no fragrance backward over the weary years.—Rev. J. R. Miller.

Young People's Work

A "SMART" YOUNG MAN.

A word to the wise is sufficient.

A foreign publication tells us that in a Pullman car on an English railway a young traveler, seeing an old gentleman putting on his overcoat, hastened to assist him. While doing this the young man saw a flask, such as liquor is carried in, peeping from the pocket of the overcoat, and at once thought he saw a good opportunity for a practical joke. When he had finished helping the stranger, he secretly drew the flask from the pocket, and said, "Won't you take a drink, sir?" The old gentleman did not recognize his flask, and withdrawing from the young man answered in a serious tone, "No, sir, I never drink." "It won't do you any harm," insisted the young joker. "Young man," said the old gentleman, loud enough to be heard by all who were in the car, "if you go on drinking, at forty years old you will be ruined. Brandy and other intoxicating liquors are the curse of our country. I was very young when my mother died, and the last thing she did in this world was to call me to her bedside and say to me, 'John, promise me that a single drop of spirits shall never touch your lips.'"

"Very well," said the joker, "in that case I must drink it alone." So said, so done. He unstopped the flask and took a large draught. Scarcely had he done this when, throwing the bottle to the ground, he broke out with an oath, and said, "My mouth is all raw!"

At this the old gentleman discovered the disappearance of his flask, and, to the great amusement and laughter of all the persons present he said, "Ah, young man, another time you will be more careful, and avoid appropriating what doesn't belong to you. I am Dr. —, and this flask contained quinine and iron for one of my patients."

The young joker, seeing his prank turn out so ill, landed at the next station.

INNOCENT amusement is healthful. If you have not smiled for a day or two, read the following selection:

A farmer stopped in front of a Michigan city electric light plant and asked a bystander:

"What is that air buildin', a factory?"

"No, a plant," came the answer.

"What do they raise there?"

"Currents," replied the quick-witted bystander.

"What are they worth a bushel?"

"We sell them by the shock."

The farmer pulled his beard, scratched his head, and drove down town to market his vegetables.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Sabbath-day, July 23, was spent with the Christian Endeavor Society at Albion, Wis. This is one of the stronger societies of the North-Western Association. In the morning I spoke to a large congregation, though the day was hot. The little church at Utica had nearly all driven six miles to meet with us. This is another church once quite strong, but located in a country too rich, it seems, to grow Seventh-day Baptists. It has a fine

church building and only about a dozen faithful Sabbath-keepers left; but they are holding out bravely. Eld. S. H. Babcock, pastor at Albion, preaches for them every other Sabbath afternoon. The Albion Christian Endeavor usually meet in a class room, but this evening they met in the main audience room. We had first an informal talk on the committee work of the Society. Difficulties were discussed. The Society holds its business meetings once in three months, consecration meetings monthly. The committees are evidently doing some work and reporting the same to the Society. Here is just where we usually fail in our society work, to do the detail work of the committees, then to promptly report the same, and constantly train up young members to take this work when older ones are called away, or to other duties. A Junior meeting is held at 4 P. M. each Sabbath, a small, but interesting one. Albion has a large and bright lot of young people. Our people own many rich farms in this locality. I wish we knew how to make them attractive, in order to hold the boys and girls on them. The farm is where the largest per cent of useful and successful men and women have been reared. I wish we could get an education to make this kind of life more successful and useful, and check the desire to get away from the farm to the town to live; to "get into business"; to go from the place of a "producer" to that of a "middle man." God bless the farmer boys and girls. Do not work them over eighteen or twenty hours a day.

E. B. SAUNDERS.

THE Second Alfred Society has added sixteen active members to its list during the past year, and the entire membership has been aroused to greater earnestness and zeal in the Master's work. Recently they have taken up new lines of work, and added four new committees to their former list. The annual report is full of encouragement.

THE Junior Society of the Second Alfred church is a band of earnest, willing little workers, and more especially so since the recent revival, when about twenty of them professed Christ. They pray and sing with spirit, and give earnest testimonies. Very excellent work is done by them in their part of literary work, while the floral decorations of the church are usually by them.

EVERY Christian life should be transfigured. There is a sense in which even a true believer's body becomes transfigured. We have all seen faces that appeared to shine as if there were some hidden light behind them. There are some old people who have learned well life's lessons of patience, peace, contentment, love, trust, and hope, and whose faces really glow as they near the sunset gates. But whatever grace may do for the body, it also transfigures the character. The love of God finds us ruined sinners, and leaves us glorified saints. We are predestinated to be conformed to the image of his Son. Nor are we to wait for death to transform us; the work should begin at once.

There is a transfiguring power in prayer. It was as our Lord was praying that the fashion of his countenance was altered. What is prayer? It is far more than the tame saying over of certain forms of devotion. It is the pouring out of the heart's deepest crav-

ings. It is the highest act of which the soul is capable. When you pray truly, all that is best, noblest, most exalted, purest, heavenliest in you, presses up toward God. We grow toward that which we much desire. Hence prayers for Christ-likeness have a transfiguring effect.

Holy thoughts in the heart have also a transfiguring influence on the life. As he thinketh in his heart, so is he. If we allow jealousies, envies, ugly tempers, pride and other evil things to stay in our heart, our life will grow into the likenesses of these unlovely things. But if we cherish pure, gentle, unselfish, holy thoughts and feelings, our life will become beautiful.

Communion with God transfigures a life. Every one we meet leaves a touch upon us which becomes a part of our character. Our intimate companions and friends, who draw very close to us, and are much with us, entering into our inner heart-life, make very deep impressions upon us.

If, therefore, we live with Christ, abide in him, the close, continued companionship with him will change us into his likeness. The effect of this companionship is the transfiguring of character.

Again, keeping the eye upon the likeness of Christ transfigures the life. The gospel is the mirror. There we see the image of Christ. If we earnestly, continually and lovingly behold it, the effect will be the changing of our own lives into the same likeness.

We each have in our soul, if we are true believers in Christ, a vision of spiritual loveliness into which we are striving to fashion our lives. This vision is our conception of the character of Christ. We should preserve the image of Christ, bright, radiant, unsoiled, in our soul, until it transforms our dull, sinful, earthly life into its own transfigured beauty.—*Rev. J. R. Miller.*

EXCURSION AFTER CONFERENCE.

Through President Williams of the Conference, we have the following information concerning an excursion, reference to which has been made before by some correspondents of the RECORDER. To those who have not seen that section of Wisconsin and the remarkable geological phenomena of the "Dells," this will offer an interesting trip. The letter is from the Passenger Agent of the Chicago, Milwaukee and St. Paul Railroad:

CHICAGO, Ill., July 22, 1898.

Mr. Wardner Williams:

Dear Sir:—We have decided to run a special excursion train from Rockford, Beloit, Milton Junction and other points in the vicinity, to Kilbourn, on Tuesday, Aug. 30. Train will leave Milton 7.50 A. M., arrive at Kilbourn (Dells of the Wisconsin) 10.55 A. M. Returning will leave Kilbourn at 6.30 P. M., arrive at Milton about 9.30 P. M.

The excursion rate from Milton to Kilbourn and return will be \$2.00, tickets good going and returning only on August 30. The ticket sold at this rate will include a coupon for the round trip steamboat ride through the Dells. There are three steamers now at the Dells, capacity about 600 people. On special excursion dates they all wait at the landing for the arrival of our special train and make it their particular business on such dates to care for the excursionists.

You can announce these facts to the people whom you expect to attend the Convention. If I can give you any further information will be glad to do so.

If you ascertain approximately either before the beginning of the Convention or during the first day or two of the Convention, how many will patronize the excursion, it will be of advantage to us. If you can give us an estimate by August 12 to 15, it will help us very much, as we will determine on the basis of your estimate of the number of people who will attend from the ranks of your Assembly, the other points from which we will also sell excursion tickets.

Yours truly,

G. S. MARSH.

Children's Page.

TANGLED THREADS.

BY GUSSIE PACKARD DUBOIS.

His string was snarled so badly,
But he wanted to make a kite,
So he strove with patient fingers
To set the tangles right.
But the afternoon was sultry,
The baby tired with play,
And soon asleep on the carpet,
Forgetting his task, he lay.
"O baby," I thought, "if only,
As our day wears away,
We, too, might drop life's tangles,
And sink in sleep away."
And I straightened his string out gently,
With a whispered prayer, I know,
That He who heeds my endeavors
Might straighten my life threads so.

—Christian Work.

THE NEWS THAT WENT THE ROUNDS OF THE CHINA CLOSET.

"I've heard some news," said the little cut glass milk pitcher. She did not speak until she heard the maid fasten the glass doors and walk away. Somehow she felt assured that the maid would have fallen in a faint if she had heard a milk pitcher speak. And she, was considerate of the maid's feelings, because she had always handled her so gently.

Before any of her compatriots on the shelves could cry out, "O, what is it?" the little milk pitcher told the news right out. "We're going to move again."

"Going to move again! O, dear me. It's only a year since we moved last, and I got the jam here in my side which disfigured me so that the lady of the house always turns my bruised place towards her at the table, so folks won't see it," said the sugar bowl.

"O, what misery this moving business is!" groaned the china tea-pot, away back in one corner of the shelf. "It was moving that broke my nose, so I am never seen among folks any more. It is only because I am an heir-loom that the mistress permits me to stay here at all. I used to belong to her grandmother. I tell you, in her grandmother's day things in the china closets didn't have to move about in rattling vans. I lived in the china closet off the sitting-room, years and years and years. The old lady didn't believe in moving as these young folks do now-a-days. I never had a nick in me until she died, and I was taken away by the lady here. I've made three moves under her rule; on the third move my nose was broken—until then I was always brought into sight and my beauties pointed out to visitors, while my interesting life story was told."

"You needn't groan so, if you have broken your nose; you never had to be disgraced by being sold at auction," spoke up the soup tureen. "I was sold at auction once. A horrid man held me up, and pounding me on both my sides to show that I was sound, he yelled at the top of his voice, 'How much for this? What do you bid? What do you bid?' I tell you it was humiliating."

"Hear, hear those old cronies talk," said the new young tea cups and saucers to each other. "Moving isn't the worst thing in the world. Who wants to be kept in a china closet on the top floor of a big house, year in and year out, and never see anything of what is going on in the world." The young tea cups and saucers were sure they would like to get out and see something new. Then the dinner plates, the soup plates, the tea plates, the pie plates and the butter plates kept up a lively conversation on the evils of the moving van.

"We used to be piled in dozens," said a dinner plate, "not a crack or bruise in us, and now we are not only chipped here and there, but nearly half of our companions have been broken into bits and thrown on the top of the ash barrel."

The other plates had similar tragedies to relate, and the talk was kept up until morning. The water pitcher dreaded the packing in the barrel more than the jostling of the van. "The hay is jammed down our throats with such a pressure, it is really stifling," it moaned.

The controversies of the china closet were kept up most of the night. So much fretting and worrying might have made them less vigorous for the coming change that was in store for them, but they did not realize that.

After the china community had been packed in the barrel and put in the van, there was such a rumbling over the pavements that they began to see the wisdom of being packed in tight. Had they not been, they would have been a multitude of cripples when they reached their destination. The man who unnailed the barrel and took out the china was very pleasant. They never heard a word of scolding, or felt a thrill of rudeness through their frames when he set them down on the table. Grandmother's china tea-pot was glad that her descendant had such a gentle, patient man for her husband. She had heard what sudden, unpleasant characteristics some men will show when it is house-cleaning time, or moving time, and she was astonished.

The children were jumping up and down and performing all manner of antics of joy about the room. Not until the lady of the house and her maid had put the china up in the new glass china closet did the members of the different sets know the cause. They had moved from the city into the country. Through the china closet glass doors they could look right out of the window and see the green grass and the trees coming into leaf, and the early spring flowers blooming by the side of the garden walk. No wonder the children were happy. No wonder the man was so pleasant, helping his wife get things to rights. The broken-nose tea-pot was tempted to try some steps of the minuet on the shelf, in its delight, for it was in just such a place as this that she had lived and honored the grandmother's table and china closet in her young days.

After the new home had been put to rights, every one went about with smiling faces. The children did not tease their mother, or keep saying, "What shall I do now?"

The father and mother always met each other with kisses and pleasant words of welcome when the train came in at night. The father threw back kisses to his family as they stood on the porch watching him on his way to the train in the morning. There seemed to be so much more of love-making in the country home than there had been in the top floor of the apartment house in the city, and the heads of that family wondered why they had not moved in the country before.

The little cut glass pitcher, whose ears seemed to be always hearing the important decisions of the family, sent the news flying through the new china closet that the family had come to stay, for they were "sick and tired" of moving about from place to place in the city. All inmates of the closet were glad of this, and settled down to a state of speechless quietude.—Susan Teall Perry, in *Evangelist*.

SEVENTH-DAY CHRISTIANS.

BY W. E. MELLONE.

(From the *Jewish Quarterly Review*, London, Eng.)

The great Protestant principles of "the right of private judgment," and of the "Bible alone as the religion of Protestants," naturally produced a great variety of private judgments and conflicting convictions; some of which were embodied in sects which have been often misunderstood and misrepresented, sometimes injuriously extolled, but only rarely studied without bias and impartially appreciated.

In that rare old book, a copy of which is now lying before me, entitled "England's Tears for the present Wars," published in 1644, and dedicated "to the city of London," there are some vigorous lamentations over the political and religious condition of the country, and the causes of the civil war. The land is personified and represented as mourning for the "furious storm that powers upon her now, accompanied with thunder and universal fulgurations." She tells of "the fatal cloud wherein this storm lay long engendering, though, when it began to condense, at first it appeared but as big as a hand, yet by degrees it has spread to such a vast expansion, that it has diffused itself through all her regions; and obscured that fair face of heaven which was used to shine upon her." But her most bitter and sorrowful tears are wrung out by the troubles of religion,—"That reverend old lady, that Queen of Souls and Key of Heaven," is mourning because "that seamless garment of unity and love which our Saviour left her for a legacy should be torn and rent into so many scissures and sects by those who would make that coat which she wore in her infancy to serve her in her riper years." The country hears religion "cry out at the monstrous, exorbitant liberty that almost every capricious mechanic takes to himself to shape and form what religion he list; for the world is come now to that pass, that the tailors and shoemakers may cut out what religion they please; the vintner and tapster may broach what religion they please; and the blacksmith may forge what religion he please. This was hardly a true statement of the case even at the time, inasmuch as the very men referred to chose for themselves not just what pleased their fancy, but what they found, or thought they found, prescribed and commanded in the book which they received as the very word of God confirmed and interpreted by the inward voice, which many of them devoutly believed to be also the word of God speaking to them that day. And this ancient writer, who lived in the very midst of the things he was describing, goes on to shed more tears, or represent the country as doing so, because, "while some had run mad from excess of knowledge," religious people had "gone mad now a days out of too much ignorance." We should rather say that their errors arose from too much enthusiasm and misguided faith; and that he who could see no more in the ideas that were fermenting in men's minds than some "caprichio of the brain, termed tenderness of conscience, or the frantic fancy of some shallowbrained sciolist," was himself ignorant through inability to read the signs of the times. There was not a sectarian movement of any sort that had not some ideal, or ideals, some dream or vision, false or true, of better things that might be realized in church and state by united fellowship and action.

Among the most remarkable of the sects of

the Stuart and Commonwealth period were the "Sabbatarians," or "Seventh-day men," and the "Fifth Monarchy men." Two hundred and fifty years ago, and down to the beginning of the present century, there were in London, and some other parts of the country comparatively large and flourishing congregations who regularly assembled for worship and instruction on every Saturday, giving up all work and business on that day and regarding it as in a special sense the Lord's day, the holiness and rest of which could not be violated by any temporal work or pleasure without committing sin. Very few people are aware that there is in London now a remnant of one of these Sabbatarian churches, consisting of a few respectable people who meet every Saturday afternoon for worship, conducted in the usual nonconformist way, in an old chapel up a court in Eldon St., Moorfields. Impelled by curiosity—I hope of a legitimate kind—I sought them out a few months since. They did not number more than twenty persons, all told; but I learned that they had obtained the services of a minister from America where some of the sects, begun in England, but almost or quite extinct here now, still exist in comparatively flourishing conditions. Not only have they been favored with the services of an able minister, understood to be a learned scholar and a devout believer in the Seventh-day Sabbath, but they have hopes that their numbers will increase and that the true Sabbath will be generally kept in London yet.

How strange and thought-provoking it was to sit in the little old meeting-house entirely built in, save by the narrow passage that leads to its door, by vast piles of commercial buildings, and listen to the subdued roar of the traffic in the city streets, and feel the contrast between the actual world of London, with all its immeasurable activities and labors then in full progress, and the little company gathered there, separating themselves from all the rest of the Christian world solely on the ground that they hold the observance of the seventh day as a holy Sabbath according to the Fourth Commandment to be one of the inviolable moral laws of God, and eternally binding on all the people of the earth! Strange, too, it was to remember that two hundred years ago there was a London merchant named Joseph Davis, who so believed in this pious opinion that he had suffered imprisonment in a dismal cell of Oxford Castle on account of it, and who when he died endowed that congregation, to which he belonged, with nearly all his property, consisting of the manor of Little Maplestead in Essex, with almost all the land in the parish, including the great tithes of the entire village and the "right of presentation" to the incumbency. Joseph Davis bought the church property at Maplestead at its market value, and by his will left it so that ultimately it became the private endowment of the "Seventh-day" congregation. I confess, however, that for me the chief interest of the little congregation meeting in Eldon St. is purely historical; and even while the worship was proceeding I could not help my mind dwelling on persons and scenes connected with its past, with which a liking for researches in by-paths of church history has made me tolerably familiar. The church, as it is still called, only recently migrated to Eldon St. Its former place was in Mill Yard; Goodman's Fields.

Readers of Mr. Walter Besant's novel, "All Sorts and Conditions of Men," will remember that one of the most interesting characters is Miss Rebecca Armitage, whose father is the minister of a little meeting-house belonging to the "Seventh-day Independents," situated in Redman's Lane. In one of the chapters there is an almost perfect picture of the Mill Yard Seventh-day Baptist chapel as it was, and of the little congregation and its eccentric minister. Mr. Besant fully understands what the place and its congregation stand for:

"Above the reading platform in this little chapel they have caused to be painted on the wall the Ten Commandments—the Fourth emphasized in red—with a text or two bearing on their distinctive doctrine. As for the position taken by these people, it is perfectly logical and, in fact, impregnable. There is no answer to it. They say, 'Here is the Fourth Commandment. All the rest you continue to observe. Why not this? When was it repealed and by whom?' If you put these questions to Bishop or Presbyter, he has no reply; because that law has never been repealed. Yet, as the people of the connection complain, though they have reason and logic on their side, the outside world will not listen but goes on breaking the commandment with light and unthinking heart."

The chapel was, some ten or twelve years since, demolished to make room for railway extension. "Goodman's Fields" in which it really stood is, or rather was, near the Minories and not far from the Tower of London. That quaint old historiographer, John Stow, in his "Survey of London" (date 1598), tells us that "Here on the south of the Abbey (Convent of Nuns of the order of St. Clare called 'Minories') was for sometime a farm belonging to the said nunnery; at the which farm I, myself, in my youth have fetched many a pennyworth of milk, and never had less than three ale-pints in the summer, nor less than one ale-quart in the winter for one half-penny, hot from the cow as the same was milked and strained. One Trollope, and afterwards Goodman, were the farmers there and had thirty or forty kine to the pail."

As one treads the crowded streets of the Minories now, and loses his way, perhaps, among the labyrinth of massed buildings, it seems almost impossible to realize that here once were green pastures and grazing kine where milk "hot from the cow and strained," could be bought at the rate of a half-penny per three pints. Do dairymen "strain" their milk now we wonder? Stow goes on to tell us that "Goodman's son, being left heir thereof, let out the ground first for grazing of horses and then for garden plots, and lived like a gentleman thereby. He lieth buried in St. Botolph's church."

The original place of worship of the Seventh-day congregation, however, was not in Goodman's Fields, but in Bullstake Alley, near what is now the Whitechapel Road. What this locality was at the time may be gathered from Stow's description of the "suburbs without Aldgate": "And without the barres (approaches to Aldgate, or Old-Gate, one of the principal gates of the city, still called by the same name) bothe sides of the streete bee pestered with cottages and allies even up to Whitechappel Church, and almost half a mile beyond it into the common field; all of which ought to lie open and free for all men. But this common field, I say, being for some time

the beauty of this city on that part, is so encroached upon by building of filthy cottages, and with other purprestors* inclosures, and laystalles,† that, all proclamations, and Acts of Parliament, made to the contrary, notwithstanding, in some places it scarce remaineth a sufficient highway for the meeting of carriages and droves of cattell; much less is there any faire, pleasant, or wholesome way for people to walke on foot; which is no small blemish to so famous a city, to have so unsavoury and unseemly an entry, or passage, thereunto." It was in one of these "allies" that the Seventh-day chapel stood, at which in 1661 a certain John James was the minister, of whose tragic history we shall have to tell further on.

[Continued next week.]

ABOUT BEING RESIGNED.

There are those who call by the name of Christian resignation what is in reality a most unchristian mental laziness. We are not creatures of a blind cruel fate that is whirling and hurling us like foot-balls here and there. Thousands of persons sit down in the ashes and let their neighbors or public charity feed and clothe them and theirs when they ought to bestir themselves and get food and raiment for themselves.

It is not the will of any providence of any kind that human beings should suffer and starve and be lumps of inertness. At the very time the resigned paupers are being fed by charity, public and private, the price of cotton for clothing was never so low, while America's chief bread grain, corn, is almost equally cheap.

It is well to put up with, for the time, that cheerfully, too, evil conditions and situations that we cannot immediately get out of, all the while steadfastly resolving that we will find a way out of them sooner or later. That state of mind, however, is altogether different from being willing to sit stupidly down and accept as permanent the unpleasant situation. Poverty in particular is something that no human being should be resigned to. There is plenty for all of us, and there is no virtue, neither religion, in being resigned to do without our just share of things.—*Westerly (R. I.) Sun.*

SPIRITUAL FOOD.

Not all people can have an abundance of physical life, but all Christians can have an abundance of spiritual life, and it is their own fault if they do not; for Jesus said, "I am come that they might have life, and that they might have it abundantly."

One essential to development is food; and not only food, but the right kind of food. A man may exist on angel cake and lemon pie, but he will never become strong on that kind of diet. He must not only avoid things that are injurious, but he must partake of food that is nourishing, if he is to develop physical strength. Even so the Christian must not only avoid poisonous literature, but must feed on the Word of God and on literature that is helpful, stimulating and strengthening. There is a great amount of religious literature in this age that is not harmful, but contains very little spiritual nutriment; and one reason why so many young Christians have so little spiritual strength is because they live to such an extent on this spiritual pastry. Like children, we turn away from the food that is nourishing to that which is more palatable, and physically or spiritually the results are the same.—*Ex.*

* "Purprestors"—so persons were denominated who enclose and appropriate to themselves public or common land.

† "Laystalles," heaps of dung and other refuse matter.

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.

VERONA MILLS, N. Y.—We are still living in this beautiful world with its many opportunities for "growing in grace and the knowledge of our Lord," which, I suppose, is all that is worth living for. We have had baptism three times this summer, aggregating ten persons. Our services are well attended, considering heat and busy times. No sickness, for which we are thankful. Pray for the work and the workers at First and Second Verona.

PASTOR SINDALL.

JULY 21, 1898.

ALBION, Wis.—On Sabbath-day July 23d, Bro. E. B. Saunders was with us and preached, drawing some practical and helpful lessons from our Saviour's words recorded in Matt. 11:28-30. In the evening by invitation of the prayer meeting committee he led the C. E. meeting; talked to the Society concerning committee work; the importance of making reports at regular intervals; of keeping a corrected list of members, and drew some practical suggestions bearing upon the topic for the evening (A Happy Home) from Prov. 3:16, 17. We were very glad to have him with us and to listen as he spoke, in his earnest way, of the blessings of the "old gospel."

S. H. B.

ALL persons intending to come to Conference will do us a favor by sending their names to the undersigned immediately. Pastors, please call attention to this matter, and see that names are forwarded as soon as possible.

WM. B. WEST.

MILTON JUNCTION, Wis.

IAN MACLAREN ON MARRIAGE.

Why should so sacred a matter as marriage be universally the subject of foolish jesting and annoying pleasantries? There is a wide difference between the legitimate joy and light-heartedness natural to the happy circumstances and the irreverent and frivolous attitude which Dr. John Watson condemned in a recent address at a marriage service in England. Reminding the company of the solemnity of the occasion, he is reported to have said that "if any person could speak lightly of marriage he was cursed with an impure frivolity and was a profane person. No one ought to be able to think of marriage without a just and tender awe. It is more than a social partnership; it is the union of two souls, a union so intertwined, so spiritual, so irrevocable, that it is the very sign and picture of the heavenly Bridegroom and the bride for whom he died." These are strong words, but surely they are also just. They carry a rebuke, not only for those who marry thoughtlessly or from unworthy motives, but also for those responsible for the impertinent comments and the teasing and chaffing to which betrothed lovers are subjected, as well as for the embarrassing practical jokes which are not an uncommon feature of wedding festivities.—*Congregationalist.*

ONE who is not Christ's by listening to his call and going after him, is not ready to be a teacher. The disciples were bidden to follow Christ, and then he would make them fishers of men. Following must come before fishing. The twelve were appointed "that they might be with him," and that, when they were trained, he "might send them forth." We are not ready to be intrusted with the care of souls until our own soul is saved, and we are, indeed, following Christ.—*J. R. Miller.*

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: 1-18
July 30.	Naboth's Vineyard.....	1 Kings 21: 4-16
Aug. 6.	Elijah's Spirit on Elisha.....	2 Kings 2: 4-15
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.	Shful Indulgence.....	Amos 6: 1-8
Sept. 17.	Captivity of the Ten Tribes.....	2 Kings 17: 9-18
Sept. 24.	Review.....	

LESSON VII.—THE SHUNAMMITE'S SON.

For Sabbath-day, August 13, 1898.

LESSON TEXT.—2 Kings 4: 25-37.

GOLDEN TEXT.—Cast thy burden upon the Lord, and he shall sustain thee. Psa. 55: 22.

INTRODUCTION.

This part of the Book of 2 Kings seems to be a collection of wonders wrought by Elisha. So far as the record goes he seems to have been much more of a wonder-worker than Elijah. Elijah was a wild prophet of the desert, appearing suddenly after an absence of years; delivering his message, and disappearing as suddenly. Elisha lived among the people, and wrought many miracles of beneficence and healing. Elijah was the enemy of kings. Elisha usually appears as well disposed toward the monarchs. There are also many resemblances in their lives and acts. Bishop Hall speaking of them says: "How true an heir is Elisha of his master, not in his graces only, but in his actions. Both of them divided the waters of Jordan, the one as his last act, the other as his first. Elijah's curse was the death of the captains and their troops; Elisha's curse was the death of the children. Elijah rebuked Ahab to his face; Elisha, Jehoram. Elijah supplied the drowth of Israel by rain from heaven; Elisha supplied the drowth of the three kings by waters gushing out of the earth; Elijah increased the oil of the Sareptan; Elisha increased the oil of the prophet's widow; Elijah raised from death the Sareptan's son; Elisha the Shunammite's; both of them had one mantle, one spirit; both of them climbed up one Carmel, one heaven." Between last week's lesson and this are several incidents of Elisha's wonder-working. He healed the poisonous waters of the fountains of Jericho; he cursed the children who reviled him as he was on the way to Bethel. When the three kings of Israel, of Judah, and of Edom, who had gone forth to fight against Moab, were in danger of utter failure on account of lack of water in the wilderness, Elisha gave them instruction, which, in the providence of God, brought them relief from their distress and triumph over their enemy. He also enabled the widow to pay her debt by a miraculous supply of oil.

Immediately before our present lesson we are told of the hospitality of the noble lady of Shunem, who had a chamber with walls provided on the roof of her house for the accommodation of the prophet whenever he might pass. Her piety and hospitality had been rewarded with the gift of a child. Now this lad had died of sunstroke, and the mother, in deep affliction, was going to the prophet with her sorrow.

NOTES.

25. *The man of God.* This phrase is frequently used as a designation of the prophet. *To Mount Carmel.* A journey of four hours or so. *Gehazi, his servant.* Gehazi did not stand in the same intimate relation with Elisha, as the prophet with Elijah. *Behold yonder is that Shunammite.* She was well-known to them, and the prophet recognized her at a distance.

26. *Run now, I pray thee, to meet her.* The prophet doubtless perceived from the rapid pace at which she was riding that there was some urgent reason for her visit. He shows his feeling for her by sending the messenger. *And she answered, It is well.* The word translated "It is well," is literally "Peace." It is the word ordinarily used in salutations. The woman was not willing to stop to talk with the servant, just as she would not take time to explain to her husband the serious nature of her errand. Compare verse 23. She says, "It is all right," and hurries on.

27. *She caught him by the feet.* Denoting reverence and humble supplication. Compare Matt. 28: 9. *And Gehazi came near to thrust her away.* He thought that she was too familiar; but the prophet did not allow him to do so, for he realized that her action was caused by the deepest emotion. *The Lord hath hid it from me!* Probably the prophet wondered that God had not re-

vealed to him the occasion of this visit which now began to appear a very serious matter. We are not to suppose, however, that the prophets were always filled with superhuman knowledge in regard to the circumstances with which they had to do. Compare Nathan's contradictory messages to David in 2 Sam. 7.

28. *Did I desire a son of my Lord?* It is possible that this and the following question are but the concluding words of the Shunammite's address to Elisha; but it is more natural to suppose that she stops for no explanation, and begins at once to express the uppermost thought in her mind. She had not asked for a son. She had thought the promise of the prophet too good to be true. Why should she have been given a son only to lose him? The prophet immediately inferred from her words that her son was dead.

29. *Gird up thy loins.* The command was to bind the loose garments about his waist, so that they would not interfere with running. *Take my staff.* The purpose of this command is not apparent. Placing the staff on the face of the child seemed to have no effect at all. Many explanations have been suggested. (1) Elisha sent Gehazi, without expecting any result, simply that the mother might see that something was being done. (2) Elisha did not at first intend to go; when he changed his mind and started with his mother, the power sent with the staff was revoked; (3) the child would have been restored by the staff if the mother had had faith; (4) Gehazi was not a fit messenger, and so the miracle failed. None of these explanations seem satisfactory. It is possible that the placing of the staff upon the face of the child was a real, if not apparent, aid in the work of restoration. When Elisha was himself present, the miracle was not instantaneous. *It thou meet any man, salute him not.* This is simply a command for haste. The Orientals spend much time in salutations. *Lay my staff upon the face of the child.* Compare the healing of many by carrying to the sick garments which Paul had touched. Acts 19: 12.

30. *As the Lord liveth, etc.* Compare note on chapter 2: 6 in last week's lesson. *I will not leave thee.* This was a polite way to urge the prophet to go himself to her home.

31. *Hearing.* Literally, "attention." This rendering also makes better sense. It is the same word that is used in 1 Kings 18: 29, and there translated "any that regarded." It is sometimes possible for a person to hear when he has lost control of the faculty of speech. *The child is not awaked.* Very often in Scripture, as well as in our own conversation, death is spoken of under the figure of sleep.

32. *Upon his bed.* That is, upon Elisha's bed.

33. *Shut the door upon them twain.* There is to be no spectator of the great miracle. Compare the action of our Lord when he raised to life the daughter of Jarius. He permitted only a chosen few to enter with him. *And prayed unto the Lord.* Elisha's power was not in himself, but from God.

34. *And lay upon the child.* Elisha had no doubt in mind the action of Elijah under similar circumstances at Jarephath. Compare 1 Kings 17. *And the flesh of the child waxed warm.* The miracle was gradual. Elisha used means as Christ did sometimes.

35. *Then he returned and walked in the house to and fro.* The R. V. properly inserts the word "once." The prophet evidently needed relaxation from the intense action of his mental and spiritual nature.

36. *Take up thy son.* He does not say, Behold, how great a thing I have done for thee; but simply, Take up thy son.

37. *And fell at his feet.* Expressing her gratitude and thanksgiving. This she does even before she has clasped in her arms the dear one so wonderfully restored to her.

CIGARETTES have had much said against them; but lately defenses of them have appeared in various papers. The decision of the army examining surgeons, that they unfit their users for the hardships of military duty, will go far toward confirming the opinion of intelligent observers that the cigarette is an enemy to good health. Every young man who is using them will do only what good sense demands by striking them off his list of luxuries.

A CLOCK in St. Petersburg has ninety-five faces, indicating simultaneously the time at thirty different spots on the earth's surfaces, besides the movements of the earth and planets. So complicated are the works of this wonderful time-piece that it took two years to put it together after it had been sent in detached pieces from Switzerland.

Popular Science.

BY H. H. BAKER.

A New Kind of Fuel.

A German chemist has invented a new kind of fuel, composed principally of the waste or residue of petroleum.

The process of manufacture consists in taking eighty parts of the residue of petroleum, ten parts of fatty matter, such as palm oil, and ten parts of soda. These must be heated without coming in contact with the air (by super-heated steam or otherwise), for the space of one hour, at a temperature below the boiling-point of petroleum, or 65° Fahr. When the mass is cool it becomes solid.

There can be mixed with it grease and charcoal in a powdered form, in small proportions, and if it is desired to be less solid, resin may be used in the place of grease.

When in the melted state, it can be cast in molds of any desired shape or size, for convenience in handling or use.

Fuel may be obtained by this process that shall contain over ninety per cent combustion, and leave less than five per cent residue.

Since petroleum is found in abundance, in almost every part of the globe, science lends a hand to give even its waste a value, and supply a want that is beginning to be felt by the absence of wood and coal.

Electricity and Photography.

Electricity and photography have formed a co-partnership, joined hands, and gone into business in making looms for weaving textile fabrics, containing landscapes, marine views, animals, fishes, birds, etc.; and even portraits finely finished. This, it is said, will completely revolutionize the formation and application of designs and save an enormous amount of artistic labor, as photography has taken the place of miniature painting.

The business is carried on by a newly invented electric loom, that is now weaving handkerchiefs in the Jubilee Exhibition, at Vienna, Austria. I am assured that as soon as a handkerchief is ordered, within three minutes the purchaser will be photographed by the loom itself and the design plate prepared, and in thirty minutes a beautiful silk handkerchief will be woven, having the purchaser's portrait in the center, finished in the highest style of the art.

What an advance in photography! No black drapery, no dark closet, no developing, no calling to-morrow afternoon, all done by lightning, while you look on and wait and wonder!

This new electric photographic loom is to be exhibited at the forthcoming Paris Exhibition, as one of the wonders of the age, and as a triumph of an Austrian genius.

The Emperor Francis Joseph and Mark Twain having had their portraits woven in silk, I have decided to have mine woven in silk at the earliest opportunity.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

REDUCED FARES TO CONFERENCE.

Milton Junction, Wis., August 24-30, 1898.

The Western, Central, Trunk Line, and New England Passenger Associations have granted a one and one-third rate to Conference, upon the following conditions:

First. Each person desiring the excursion fare must purchase a first-class ticket (either limited or unlimited) to the place of meeting, for which he will pay the regular fare of not less than fifty cents, and upon request the ticket agent will issue a printed certificate of purchase of the standard form as shown in the following copy:

I hereby certify to the Special Agent that one hundred (100) or more persons holding properly receipted certificates of the standard form (in accordance with the agreement) have attended the meeting of

..... (Name of Society or Convention)

held at..... (Place of Meeting) on (Date) 189.....

and that the purchaser named on back hereof has been in attendance at said meeting, and is entitled, subject to conditions of Special Notice stated hereon, to a continuous trip return ticket by same route, at one-third the first-class limited fare, upon presentation of this certificate, within three days (not counting Sunday) after the agreed date of adjournment of the meeting, at the proper ticket office of the initial railroad at the place of meeting.

..... (Signature in ink) of person authorized to endorse certificate.

Date..... 189.....

..... (Special Agent)

Received One First-Class Special Return Ticket.

Form.....

Number.....

From.....

To.....

Purchaser's Signature (in ink).....

I have this day issued to the person whose signature, written in my presence, appears above, one first-class continuous trip ticket by the route traveled on going journey, and the word DELEGATE has been placed on face of contract and each coupon.

Ticket Agent's Signature.....

Inquire of your railroad agent in advance, and if he is not provided with such certificates he will at once apply for them.

Second. If through tickets cannot be procured at the starting point, parties will purchase to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, requesting a certificate from the ticket agent at the point where each purchase is made.

Third. Tickets for the return journey will be sold, by the ticket agent at the place of meeting, at one-third the first-class limited fare, only to those holding certificates signed by the ticket agent at point where through ticket to place of meeting was purchased, countersigned by signature written in ink by the Secretary or Clerk of the Association, certifying that not less than one hundred persons holding standard certificates are present, and that the holder has been in regular attendance at the meeting, and vided by the special agent of the Railway Association requiring the last named supervision.

Fourth. It is required that a certificate be procured, indicating that full fare of not less than fifty cents has

been paid for the going journey. It likewise determines the route via which the ticket for return journey should be issued.

Fifth. Tickets for return journey will be furnished only on certificates procured not more than three days before the meeting assembles (except that when meetings are held at distant points to which the authorized transit limit is more than three days, the authorized transit limit will govern), nor more than two days after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored unless presented within three days after the adjournment of the meeting. It is understood that Sunday will not be reckoned as one of the three days, either before the opening date, or after the closing date of the meeting. No certificate will be honored if issued in connection with children's half-fare ticket, on account of clergy, charity, employees, or at less than regularly agreed first-class fare.

Sixth. If the ticket agent is not able to sell to Milton Junction, purchase to Chicago, taking a certificate, and when in Chicago purchase to Milton Junction, taking another certificate.

For further information consult your ticket agent, or write to either of the undersigned.

IRA J. ORDWAY,
544 West Madison Street, Chicago, Ill.
D. E. TITSWORTH,
Plainfield, N. J.

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.

UNTIL further notice, correspondents will please address me at No. 37 Clarkson St., New York City.
J. G. BURDICK.

THE Re-union Picnic of the Big Foot Academy Students will assemble at Kaye's Park, Lake Geneva, Wis., Thursday, August 11, 1898.

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 Hebron Centre, Hebron, Shingle House and Portville churches will be held with the Hebron Centre church, Sixth-day evening, Aug. 12, 1898.

PROGRAM.
Prayer and Conference Meeting, Sixth-day evening. Sermon, Sabbath morning, 11 o'clock, Rev. W. L. Burdick; afternoon, Rev. J. G. Mahoney. Arrangements for other services will be made at the meeting.
By order of the church.
BESSIE SHERWOOD, Sec.
EAST HEBRON, Pa.

MARRIAGES.

VANHORN—CARPENTER.—In Ashaway, R. I., July 19, 1898, by Rev. G. J. Crandall, assisted by Rev. O. U. Whitford, the Rev. T. J. VanHorn, of West Hallock, Ill., and Miss Harriett W. Carpenter, of Ashaway, R. I.

WILLIAMS—LAWTON.—At the residence of the bride's father, Chancy Lawton, Rodman, N. Y., by Rev. A. B. Prentice, Chester C. Williams, of Adams Centre, N. Y., and Matie E. Lawton, of Rodman.

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.

DUNHAM.—On Wednesday, July 27, 1898, at Plainfield, N. J., of Bright's disease, Randolph A., son of the late Alexander and Elizabeth Crandall Dunham, aged 47 years.

MARSH.—In Rutland, N. Y., July 19, 1898, Cecil Marsh, of consumption, aged 34 years.

He was a son of Malory Marsh and Elizabeth Gardner, both deceased, and was born in Verona, N. Y. A brother and sister survive him. He was with the sister, Mrs. Bertha Ferguson, during the last weeks of his illness, and received from her most faithful and tender care.

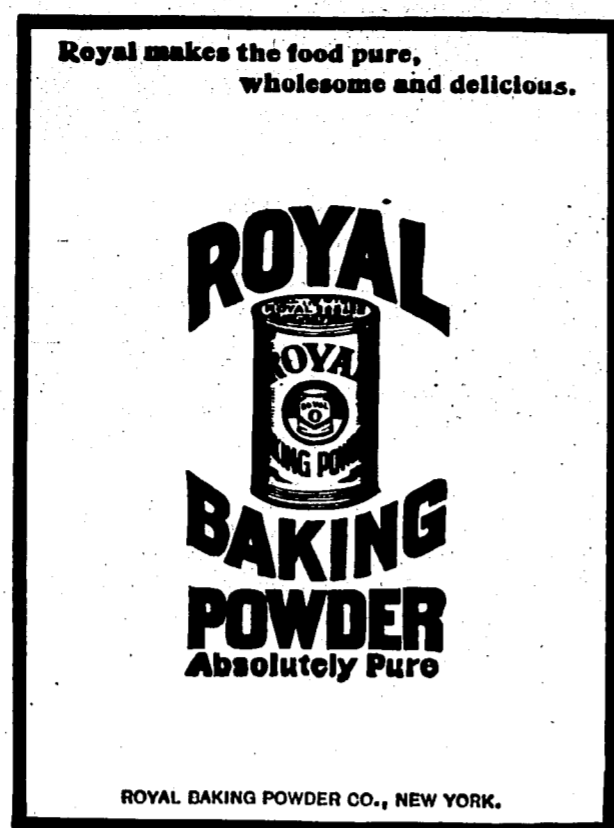
A. B. P.

RUSHING FOR THE POLE.

Three parties are now pushing efforts to reach the North Pole. by ships and sledges. Captain Sverdrup has gone north in the Fram, Nansen's boat; Walter Wellman has fitted out an expedition from the extreme point of northern Europe; and Robert E. Peary has sailed away in the Windward, with the intention of making a sledge journey over the sea of ice from the northernmost islands above Greenland. Mr. Peary, in speaking of his expedition to a representative of the *Evening Post*, said:

"This time my main purpose is to reach the Pole. I shall start as soon as possible, put in at ports in Labrador to buy dogs, and at Eskimo settlements in the Whale Sound region to take on board the Eskimos who are to be my auxiliaries, for my party of Americans will consist of two other men. From Whale Sound I shall push my ship north as far as possible through Smith Sound and Kennedy and Robeson Channels. Somewhere upon the Greenland coast—possibly near Sherard Osborn Fjord—I shall land my supplies and send the ship home. I have taken no house. I shall pitch my tents upon the shore and wait until the first snows of the winter fall heavily enough to furnish material for an "igloo-yah." With the aid of Eskimos I shall build one of these snow houses. It will be surrounded, as were my wooden houses during previous expeditions, with a wall of boxes and barrels containing my supplies. The interval between the wall and the main house, roofed over, forms an air space through which the exterior cold finds difficulty in penetrating. Moreover, this air space is a sheltered passage bounded by the inner ends of my store boxes, so that I can break out my provisions without issuing into the open.

In this hut I shall live through-



out the winter. When the sledging season begins I shall make a journey north until I have reached the terminus of that chain of islands which stretches toward the Pole from the limit of the mainland. If the sea ice before me looks favorable for sledging, I shall strike directly across it toward the Pole. If it does not look practicable, I shall leave the discovery of the Pole until the succeeding season, and, if possible, march southward along the unexplored section of the east coast of Greenland to Cape Bismarck. Thus I shall complete the definition of the great island. If I deem it best not to try the sea ice in the first season, I shall try it the second or third. I shall have three years, after I am established in Greenland, to spend in waiting for a season when the floes are smooth and lie close together. In that time surely I shall find opportunity to advance toward the Pole.

Hitherto I have chosen the interior plateau of Greenland, ice-covered to a depth, in some localities of more than a mile, for my sledge journeys. This time I shall not ascend the cliffs to the "inland ice," but shall keep to the sea level. For the most part I shall make my journey over the ice that remains attached to the shore. I do not expect to find this ice harder traveling in the far north than it is in the Whale Sound region; there will be rough places and smooth places there as well as elsewhere.

My party will be as small as possible. Small parties accomplish as much as large ones, with less risk of starvation. Two men can easily shoot fresh meat enough to support themselves, when a larger party would have difficulty in finding game. Again, a leader finds it easier to charge two men with his personal enthusiasm than to charge half a dozen with it. My companions will be Dr. T. S. Dedrick, Jr., a man about thirty years old, and a graduate of a Philadelphia medical school, and Matthew Henson, a colored man, who has accompanied me upon all my expeditions. I have selected those among the Smith Sound Eskimos whom I shall pick up on my way north. If I can I shall send

the Windward home. But the movements of the floes in the ice-congested waters north of Smith Sound are uncertain, and the ship may be caught. Then we will seek the best harbor possible and spend the winter in the north, and trust to sledges for the rest of the journey.

HOW GLADSTONE TREATED HIS ENEMIES.

It was inevitable that a political leader of such force of character and conviction should in a public career of more than sixty years make bitter enemies. But even his enemies admit that he never betrayed personal resentment toward his adversaries. His condemnation of their political principles was unreserved; yet he never directed his wonderful power of invective against the personal attitude and character of his foes. Doubtless this was chiefly due to his strong religious principles; for religion was so much a part of his whole nature that it may be said to have colored all his political life. It was as a Christian statesman that he maintained his ascendancy with a large portion of the English people, and commanded the respect and admiration of the world. However bitter may have been the denunciation which assailed him in official life, the last few years brought him the immunity generally reserved for those who have passed off the world's great stage. In his retirement, friends and foes have been rivals in appreciation of the splendor of his character and the greatness of his achievements.—*New York Observer*.

An impressive incident of the remarkable naval battle at Santiago is told in the newspaper dispatches:

Commodore Schley, coming alongside the Texas from the Cristobal Colon in his gig, called out cheerily, "It was a nice fight, Jack wasn't it?"

The veterans of the Texas lined up and gave three hearty cheers and a tiger for their old commander-in-chief. Captain Philip called all hands to the quarter deck, and with bared head, thanked God for the almost bloodless victory.

"I want to make public acknowledgment here," he said, "that I believe in God the Father Almighty. I want all you officers and men to lift your hats and from your hearts offer silent thanks to the Almighty."

All hats were off. There was a moment or two of absolute silence, and then the overwrought feelings of the ship's company relieved themselves in three hearty cheers for their beloved commander.

God does not take away the Red Sea, nor the wilderness, nor Jordan, but goes with us through them all—a cloud by day, a pillar of fire by night.—*James Freeman Clarke, D. D.*

OUR CUBAN ALLIES.

Our Cuban allies seem to be many men of many minds and various conduct; at least the reports we have of them give that impression. There is great variety about the reports. One day we hear that the Cubans fight nobly; again that they are not of much use; again that being invited to help in road-making, they refused, declaring that they were soldiers, not laborers. We have heard that they massacred Spanish prisoners and again that that report was a lie. It is not only hard to determine what the Cubans that our troops have seen amount to, but it is hard to say also how far they are representatives of what is left of the Cuban people. They seem chiefly to be skirmishers, under slight discipline, fighting every man on his own hook, interested in the American invaders, and careful to gather up clothing and other superfluities that the invaders throw away. We are told that they are starved, and again that they are well fed. Both reports are probably true, but true of different lots of Cubans. Obviously it is too soon yet to form any opinion about them.—*Harper's Weekly*.

WAX TO COVER JELLY.

An idea that might have been borrowed from the waxen comb that keeps honey sweet and pure is the use of paraffine wax to cover the tops of jelly glasses. Paraffine has been used for this purpose by housewives for a number of years and is growing more and more in favor every year as the simplicity, economy and good results of the method become known. Paraffine wax can be obtained at all drug stores at a moderate cost.

When preserving is done the wax is melted and a layer of a quarter of an inch or less is poured on top of the jelly. This hardens at once and being perfectly air tight keeps the jelly from moulding or growing tough on top. It is easy and cleanly to apply and to remove, and among persons who have tried all methods it is agreed to be the most satisfactory. When the wax is taken off after eight or ten months have elapsed the jelly is found as soft and fresh at the top of the glass as at the bottom, and the wax can be saved and used for the same purpose again.—*American Kitchen Magazine*.

The largest dam in the world is the Quaker Bridge Dam, about four miles from Kitchawan, New York. This great structure is more than a quarter of a mile long and 216 feet thick at the base. It turns the whole Croton River into the aqueducts to New York City. The lake, which holds back 40,000,000,000 gallons of water, is the largest artificial lake in the world.

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