

# THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 54. No. 38.

SEPTEMBER 19, 1898.

WHOLE No. 2795.

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## A PRAYER.

BY S. WEIR MITCHELL.



ALMIGHTY God! eternal source  
Of every arm we dare to wield,  
Be thine the thanks, as thine the force,  
On reeling deck or stricken field;  
The thunder of the battle hour  
Is but the whisper of thy power.

Thine is our wisdom, thine our might:  
O, give us, more than strength and skill,  
The calmness born of sense of right,  
Heroic competence of will  
To keep the awful tryst with death,  
To know thee in the cannon's breath.

By thee was given the thought that bowed  
All hearts upon the victor deck,  
When high above the battle's shroud  
The white flag fluttered o'er the wreck.  
And thine the hand that checked the cheer  
In that wild hour of death and fear.

O Lord of love! be thine the grace  
To teach amid the wrath of war,  
Sweet pity for a humbled race,  
Some thought of those in lands afar,  
Where sad-eyed women vainly yearn  
For those who never shall return.

Great Master of earth's mighty school  
Whose children are of every land,  
Inform with love our alien rule,  
And stay us with thy warning hand  
If, tempted by imperial greed,  
We in thy watchful eyes exceed—

That, in the days to come, O Lord!  
When we ourselves have passed away,  
And all are gone who drew the sword,  
The children of our breed may say,  
These were our sires who, doubly great,  
Could strike yet spare the fallen state.

—Harper's Weekly.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

# Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N.J.) Post-Office, March 12, 1895.

HE is both foolish and mistaken who thinks that he stands alone. Each one influences and is influenced. Your choices never stop with yourself. Your actions reach many lives. Isolation is impossible. The network of influence is endless, and intricate. He is wisest who aims to think what all ought to think; to do what all wisely and safely may imitate. It does not avail that we wish people would not pattern after us. They do. You pattern after others. Sometimes against your best judgment. The shuttle of universal influence draws threads from every life. Christ touches this truth when he says what seems so contradictory to the thoughtless: "He that looseth his life for my sake, the same shall find it." Make yourself brave in well-doing and earnest in helping others, and you shall find your life at last woven into numberless lives, in beautiful patterns of blessing. To find yourself reproduced in the best of other lives, will be a glad surprise at God's judgment seat.

HEROISM in common duties was finely expressed a few weeks since on board the steamship "Catalonea." When about five hundred miles from Queenstown, at ten o'clock at night came the alarm of fire. The trained crew leaped to their stations. The passengers were warned. The iron compartment doors were closed. Hatches were flung open, and out poured a black volume of smoke. Then came a terrible fight to get down among the bales of cotton to the deep-seated fire. Smoke and steam and water and fearful heat all had to be endured while bale after bale was hoisted from the hold. In the meantime the passengers waited, fearfully and prayerfully. It was a struggle of hours to burrow down to the fire. At last it was reached, the smouldering bales were thrown overboard, the burning woodwork was soaked with water, and the passengers, at three o'clock in the morning, were told that all was safe. To have part in such a fight is as noble as to have served in Cuba. The "Rough Riders" who charged at Santiago may be heralded as heroes more than the sailors on the Catalonea. But in the scales of just appreciation the sailors will weigh quite as much as the Rough Riders.

REV. HENRY M. FIELD, for so many years editor of the *New York Evangelist*, contributes the following beautiful message to the *Christian Endeavor World* for August 18. Those who have met Dr. Field can well appreciate the sweetness of what he says as the true expression of his personal experience. We know of no man who has learned "to grow old gracefully" and in efficient service for the Master more beautifully than has Dr. Field. The message:

I have been young and now am old. I have had experience of life at every stage, from youth to the noon-tide of manhood, till now I am getting into the twilight of age. Perhaps you would like to ask how it seems to be growing old. Is there not a slow decay, in which body and mind grow weaker and life grows poorer? I know not how it is with others, but for myself life grows richer every day, as I get into the higher altitudes. It is as when I was on the Alps or the Himalayas, when I looked down into the valleys of Switzerland or far away to the plains of India.

You who are just entering upon life inhale the dewy freshness of the morning, and feel an exhilaration as you start on the race. But the sweetest hour of the day is that of sunset. And much as you may love life, there is nothing in it quite equal to the holy calm of the tired pilgrim when at last he comes into the Land of Beulah and in full view of the Delectable Mountains.

In October, 1897, the first Mills House was opened in New York. The movement to erect lodging houses or hotels for men started with Mr. D. O. Mills. These are located in those parts of the city where laboring men of good character, with comparatively small income, can be most fully accommodated by them. A few weeks ago, house No. 2 was opened on the corner of Rivington and Chrystie Streets. This house provides clean and attractive rooms with privileges of bath, etc., at a cost no greater than the old type of noisome lodging houses offered. No greater improvement along the line of social and moral life has marked the closing years of the century than the Mills House movement. In addition to sleeping and eating rooms, the library is a prominent feature of each Mills House. This is furnished with standard reference books and with complete sets of such authors as Scott, Dickens and Howells. The reading room furnishes the best magazines. In Mills House No. 2, the court, around which the rooms are arranged and into which one enters from the street, has a roof ten stories above the ground. The windows of all the inner rooms open into this court.

Much interest was felt at first as to the readiness of the average working man to patronize these houses. Many who had been accustomed to the cheap lodging house, it was feared, had lost their care for cleanliness and better things, so that they would not appreciate even at the same price what the Mills Houses offered. All fears have been happily dispelled by the results. Many who had not known conveniences and comforts like those offered, for years, have proven the most acceptable patrons of the new houses. With better opportunities, the good habits of former years, in some cases, and the latent desire for better things hitherto ungratified, have brought marvelous changes in the character and appearance of working men. Undesirable tenants who will not submit to the excellent rules imposed by the Mills houses are soon discharged. Wholesome food is provided in restaurants, where meals are served from six A. M. to nine P. M. at prices ranging from five to fifteen cents. Intoxicated persons are not permitted to enter the premises. A regular dinner of soup, fish or meat, two vegetables or salad, and desert, tea, coffee or milk, can be had for fifteen cents. House No. 2 has been demanded by the impossibility of accommodating patrons in House No. 1, and it is believed that House No. 3 will soon be required. Mr. Mills is now planning for the erection of a house for women to be conducted on the same general plan and to be located in the lower part of the City of New York. The RECORDER says "All hail to the Mills Houses."

PERSONALITY counts for much in pulpit work. The individuality of a writer is less marked to the reader than the individuality of a speaker is to the listener. Probably the most powerful method of imparting thought is by the human voice. The voice is a part of the man. The successful speaker, in the highest sense of the word success, must have

an excellent voice, developed, trained, and under absolute control. No voice can be developed and trained by mere elocution or by any set of rules. In speaking, the voice is the mouth of the soul. If we could separate one from the other, we could hear the soul say to the voice "Speak my speech I pray you as I indicate it to you." The real secret of success, therefore, is soul training as the source of voice culture. This training must result in natural and spontaneous soul expression, which will regulate the voice, determine emphasis and all the characteristics which make up the speaker. Hence it is that no two preachers are exactly alike. While men may learn much from each other, the successful man will make the most of himself by developing his own individuality and cultivating his own soul. Young men are aided much in this soul culture by developing the power to read well. He who can put himself into that attitude of soul which the Psalmist had when he penned the Ninetieth Psalm, can read that Psalm as he ought to. Through reading he may attain that power over himself, his moods and conceptions, which will enable him to enter into the sublimest truths and the tenderest conceptions of divine life so that he can express these truths and portray that love clearly and with power. To every young man beginning to preach, we say, the study of elocution is well. The best models are desirable. But the highest success must come by making the most of yourself. It is not your voice; it is not your gestures; it is not your familiarity with rules of oratory that give success. Your individuality, yourself, your soul, are the sources of your power. The highest training which you can give yourself is that training which opens your soul to the incoming and indwelling of the divine power. That is inspiration. You can never preach as you ought until you are thus inspired.

## THE FOLLY OF HASTY WORDS.

A story is told of a husband and wife who had become estranged by quarreling. Great bitterness had grown up between them. After hard words one day, the husband said, hastily, "Well, we had better be separated. I will bring you a divorce." "I wish you would," was the wife's reply. A few days after her husband handed her a document, remarking, "There is the divorce you wanted; you are free to go." She calmly took the paper, and, after reading it, said, coldly, "I will pack my things at once; I wish you would see that I take nothing that does not belong to me."

The work of packing commenced. Satan had possession of both of them. The woman took her things from closets and drawers, and the man sat in gloomy silence, watching as the trunks were rapidly filled. Suddenly he was startled by his wife dropping upon her knees by the lower drawer of the bureau and bursting into sobs. He went to her side, and saw folded away in the drawer the clothing of the one little boy, who had once gladdened their hearts, but who had died years before. Unexpectedly, the mother had come upon the little jacket and trousers, the belt and boots, the cap and comforter, and all the precious treasures prized by the mother heart, and so long preserved. The man gazed for a moment. He saw again the face of his darling boy, he bore again with the mother the bitter sorrow of the night beside



the dying bed, and of the day of gloom when they laid the precious one away in the grave. He fell upon his knees beside his wife, and sobbed with her. In a few moments he took up the divorce and tore it in pieces, and said, "Wife, I have been wicked and wrong: Will you forgive me?" "I have been more to blame than you, husband; I am the one to be forgiven." And in the presence of God, and of their angel child, they were reconciled.

Far better that the reconciliation come through the memory of the dead than that it come not, but far better if the hasty words come not through which estrangement makes reconciliation necessary.

#### HEAVEN AND HYMNS.

The editor of the RECORDER is neither a musician nor a poet. He has long wished that more exacting duties might give time to write somewhat fully upon "Music the Language of Heaven," and "Hymns the Language of the Church Universal." Some of the richest of religious lyrics were written when the church was in the furnace of affliction. Very few know the value of the Latin Hymns of the Middle ages. Bernard of Cluny, who wrote about 1130 or 1140 A. D., left a poem of 3,000 lines. It has the marked characteristics of an age when evils great and gross abounded; when the few who sought higher life and labored for better things were bitterly opposed. In that poem the evils of earth are sharply contrasted with the blessedness of heaven under the title "De Contemptu Mundi." Some of the richest hymns in our past popular collections are from that poem as translated by Dr. Neale, "Jerusalem the Golden," and "Brief Life is there Our Portion," are examples. The following, though perhaps not as well known as "Jerusalem the Golden" is of wondrous beauty and power. It is not so much an echo from the best Latin Christianity of the Middle Ages, as it is a chorus from the songs of the redeemed of all ages. Study it:

#### The Celestial Country.

Midst power that knows no limit,  
And wisdom free from bound,  
The Beatific Vision  
Shall glad the Saints around:  
The peace of all the faithful,  
The calm of all the blest,  
Inviolable, unvaried,  
Divinest, sweetest, best.  
Yes, peace! for war is needless—  
Yes, calm! for storm is past—  
And goal from finished labor,  
And anchorage at last.  
That peace—but who may claim it?  
The guileless in their way,  
Who keep the ranks of battle,  
Who mean the thing they say;  
The peace that is for heaven,  
And shall be for the earth;  
The palace that re-echoes  
With festal song and mirth;  
The garden, breathing spices,  
The paradise on high:  
Grace beautified to glory,  
Unceasing minstrelsy.  
There nothing can be feeble,  
There none can ever mourn,  
There nothing is divided,  
There nothing can be torn:  
'Tis furry, ill, and scandal,  
'Tis peaceless peace below;  
Peace, endless, strifeless, ageless,  
The balls of Syon know:  
O happy, holy portion,  
Refection for the blest:  
True vision of true beauty,  
Sweet cure of all distress!  
Strive, man, to win that glory;  
Toil, man, to gain that light;  
Send hope before to grasp it,  
Till hope be lost in sight:  
Till Jesus gives the portion  
Those blessed souls to fill,  
The insatiate, yet satisfied,  
The full, yet craving still.  
That fulness and that craving  
Alike are free from pain,  
Where thou, midst heavenly citizens  
A home like theirs shalt gain.

The RECORDER will be glad to welcome occasional contributions on the hymns of the church as an index of its spiritual life.

#### MUST WE TEACH TURKEY ALSO?

The government of Turkey has again declared that it recognizes no liability to citizens of the United States for damage done to their property during the Armenian massacres. This decision was made known to United States Minister Angell when he called to pay his farewell visit to the Sultan a few days ago. Mr. Angell planned to start for home on August 13. The Sultan is reported as having told our Minister that in reading of our war with Spain he had been much impressed with the accuracy of the gunners of the American navy.

We do not think it best to declare war against Turkey. But the Sultan belongs to that class of rulers who fear nothing but force. It may be that if some of the guns of our navy, about the shooting of which his Highness has become so impressed, were where he could look into them he might respect his just obligations more than he does now. It takes strong materialistic influences to move dull consciences to just action.

#### ANTE-REFORMATION REFORMERS AND SABBATH-KEEPERS.

"Reformers before the Reformation" ought to be of special interest to Seventh-day Baptists. Although we are not organically united with the scattered Sabbath-keepers of the Middle Ages, they are in spirit, purpose and fact our denominational ancestors. The one organized body of such ante-reformation reformers, which is now in vigorous existence, is the Moravians. They represent the Christians in Moravia and Bohemia, who came into Christian history under the influence of the Greek church as early as the ninth century. There were bands of Sabbath-keepers in Bohemia before the time of Luther. This is not strange when we recall that the Greek church never cast the Sabbath out, as the Roman church did, and that even now it holds no mean place among the festivals of Greek Catholicism.

The pre-Lutheran reformatory movement was led by John Huss, who suffered martyrdom July 6, 1415, at Constance. After his death, some of his followers met at Lititz, and founded the Moravian church in 1457. As a basis of union they adopted three principles: "First, the Bible is the only source of Christian doctrine; second, public worship is to be administered in accordance with the teaching of the Scriptures, and on the model of the Apostolic church; and, third, the Lord's Supper is to be received in faith, to be doctrinally defined in the language of the Bible, and every human explanation of that language is to be avoided."

It is difficult to see how they failed to adopt Sabbath-observance on such a basis. The explanation must be that the world was not then ripe for Sabbath Reform. Men are yet too far below the high conception on which the final restoration of the Sabbath must be based.

The Moravians were in touch with the Waldenses, many of whom we know were Sabbath-keepers. Their episcopate runs back in an unbroken line for four hundred and thirty years. In 1467, three of their members were selected for the ministry and ordained by their own presbyters. They were then sent

to the aged Bishop Stephen of the Austrian Waldenses, from whom they received their episcopal ordination. The Waldenses had received their episcopate from the bishops of the Roman Catholic church at the Council of Basle. Though grievously persecuted at times, "the Moravians" grew rapidly. At the advent of Luther, in 1517, they had churches in four hundred parishes, and more than two hundred thousand members.

Moved with the desire to propagate the gospel among the heathen, "The Brethren"—they prefer this name—came to America in 1735 and settled in Georgia; but when trouble arose between that colony and the Spaniards, they refused to bear arms, and went north into Pennsylvania and founded the town of Bethlehem in 1741, which is to-day their principal settlement in America.

In 1505 they published the first non-Catholic hymn-book. Thirty-six years before Robert Raikes established his celebrated Sunday-school in England, and forty-two years earlier than Bishop Asbury instituted his schools in Virginia, they had a flourishing Sunday-school in Philadelphia.

In actual missionary benevolence and work these Christians surpass all others, in many particulars. In some points they are kept from important lines of progress, through bondage to traditional methods. But as a whole they have more than other Protestant denominations which is worthy of commendation and imitation.

#### TRANSPLANTED BUT NOT CHANGED.

The tenacity with which Chinamen retain their national characteristics in the United States is both surprising and interesting. "The Spectator," who fills a prominent place in the pages of the *Outlook*, lately visited Chinadom as it appears in New York City. Of one experience he writes:

The Spectator went curiously astray in his search for the "joss-house." The first Chinaman he asked as to the whereabouts of the joss-house failed to understand the question, and the Spectator varied it by asking for the "Chinese church." Oh yes, "China church" was on Doyers street. And there the Spectator found—a Christian mission. Now the Spectator has great respect for the Christian mission, but when one is looking for genuine heathenism and climbs weary flights of stairs to find it, and then walks into an evangelical meeting, he feels somewhat as a bad boy might who, after making a stealthy foray on the cake-box, discovers in it only a loaf of graham bread. But the way to the joss-house was learned at the mission, and soon the Spectator had walked up other flights of stairs and was in the sanctum of the heathen dieties. It is hard to learn from the Chinese here just how much of religion finds place in the joss-house, but the Spectator judges that it is not much, and that if it were not for the superstitions of the gambling Chinese the joss-house would be ill supported. The functionary in charge at once proposed to tell the fortune of the friend by whom the Spectator was accompanied—and, lest misunderstanding arise, be it known that when the Spectator speaks of a friend, unless otherwise stated, the friend is of the feminine gender. Of course the friend was willing (all ladies, even sociological students, are secret worshippers of the occult, and eager to have past or future revealed), and the divinationist at once lit incense-tapers, threw huge wooden dice on the floor, and from a collection of bamboo straws proceeded to reveal pleasing facts as to good luck, a desirable match, numerous descendants, etc., very much after the fashion of a Western soothsayer. Incense, altars, dragons, and teakwood furniture make up the paraphernalia of the joss-house; not omitting a negro factotum who, with the aid of a missing front tooth, talks Chinese to the habitues of the place, and, with an original vocabulary of English, explains the "religion" to the visitors.

Small habits well pursued betimes  
May reach the dignity of crimes.

—Hannah More.



## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Main Issue For 1899.

If "Missionary Observer" is right—and we fear he is—in saying that "the general spirit of the Conference was neither deeply devotional nor strikingly missionary," it is something to be mourned. This great meeting is an opportunity to impress the truths of the Gospel upon a wide community. That opportunity should be used to the utmost. Have we lacked in spiritual power, or in utilizing the forces? We always need more of the former. We might well consider how we may better accomplish the latter.

How can the sessions be handled so as to impress most strongly "a whole Gospel" on the hundreds of people who come under their influence? Let this be the constant dominating thought. Prune off statistics, aimless discussions, projects which never get anywhere, routine and red tape,—and strike hard for the main issue. The Gospel warm from the lips of earnest speakers—give it the right of way. Let our annual gathering be a season of Pentecostal power. Let us all heartily co-operate with the President of the coming Conference with this thought in view. The anniversaries of 1898 were a great success—and not the least part of this success is that they have prepared the way for better things in the future.

Declined With Thanks.

Alphabetic Pi, of the SABBATH RECORDER,—if we may speak of him in the composite—is a long-suffering personage. Reflect on the various styles of so-called handwriting which he is called on to decipher, and at the same time retain his church membership in good standing.

Perhaps he was not to blame anyway for this matter of which we are about to speak. The issue of September 5, reporting the Sabbath morning session of the Conference, mentions appreciatively "a quartet by Alfred Williams, Dr. Post, Mr. Wardner Williams and Mr. C. B. Hull, of Chicago." The last named especially, whose previous musical efforts have been largely confined to humming the air of Old Hundred when none was listening, has been showered with congratulations during the past few days. The incense of this appreciation is sweet in his nostrils, but he resolutely pushes it from him, and desires us to state that he has done nothing to earn such honorable mention. The omission of the little letter s made all the difference; for it was Mrs. Wardner Williams and Mrs. C. B. Hull who joined in the matchless anthem which uplifted us all that Sabbath morning.

And oh, Mr. Composer, why *did* you leave out the capital T in Pastor George Burdick's address of welcome? The North-western Association has but one Talent indeed, and that not wrapped in a napkin when Talent, Oregon, with no pastor, reports 12 additions, 10 of them converts to the Sabbath.

Humors of the Conference.

You might suppose, to read the weighty reports and profound addresses, that there was no fun at Milton Junction. But there was. Laughter came easily when the heart was warm, and smiles quickly chased away the tears which came unbidden at the sight of some friend of the long ago. Like heat light-

ning playing along the margin of a summer sky, the flash of humor and the play of wit brightened both platform proceedings and fence-corner discussions. Members of the Entertainment Committee even made playful reference in their announcements to "the State of Chicago," and to the brother in charge of railroad matters "who needs no sunflower." (Sunflower was the term for the yellow badge by which the walking cyclopedias of information were distinguished.)

Mention was made in an address that the Sunday newspaper was not a primary, but a secondary, cause of the decay of Sunday. President Whitford buttonholed the speaker as he came down from the platform, and said: "The best illustration of a secondary cause that I ever heard was in the case of a colored physician down South. He had been something of a horse doctor, and was encouraged to turn his attention to human pathology. A patient grew rapidly worse and, in spite of all he could do, died on the third day. The friends pressed the Doctor hard to know the reason of his failure. He finally answered with great impressiveness: "It am my opinion 'dat man didn't die of what ailed him. *Somethin' else sot in.*" "There," said the Elder, "was a secondary cause for you."

"Who is that gentleman?" asked a lady as she sat on the inner church steps talking with a friend. She pointed at a deacon whose Christian integrity and exemplary life have won for him the confidence of all who know him. He stood engaged in an animated conversation with a young woman.

"He? O, that is Deacon—."

"What a fine looking man he is!"

"Yes, that is the kind we have in—."

"And how much he thinks of his wife!"

"Yes (pause) er—er—but that woman he is talking with is not his wife."

"O, isn't she?"

The Deacon likes a joke, but his wife enjoys this just a little more than he does.

The Conference Flavor.

Stenographic reports can never give it to you. It must be tasted to be appreciated. The atmosphere of good fellowship, the genial faces, the hush of attention, the electric currents which flow in a great gathering for a common cause,—these cannot be imprisoned in the meshes of rhetoric. The very tent and platform, church and dining-hall, came to take on a friendly air in the six days. It was with a certain sense of desolation that one noted the dismantling process on Tuesday.

The most impressive incident of the week, indelibly stamped as it is upon the hearts of hundreds who attended the Friday night meeting, will perhaps never be told in print. Yet it melted the audience to tears, and will be cherished for aye in many a heart as one of the most powerful "evidences of Christianity" which can be given.

As I looked upon that sea of faces lighted with earnest purpose, there suddenly flashed before my imagination that "great multitude which no man can number." I wondered if this were not something like what heaven would be. Of course there were absences here. We looked in vain for faces which had faded from sight. Yonder, no partings and no vacancies. Our opinions here differ widely and sharply. Then we shall see—not in a distorted mirror—but "face to face." But in one respect that Friday night meeting was

like heaven. We had with us the spirit of love and harmony, the humility which looks out and up, the mind of Christ.

Slowly the great gathering draws away into the distance. The details become more indistinct, the vision blurred. The din of everyday traffic drowns the sound of bells and the pleasant hum of friendly voices. But something permanent has been gained. We are richer for the experience. Certain occasions stand out like movements in the memory. Certain blessed influences will abide. We are glad that we were there, and would fain echo the sentiment of the enthusiastic young person who declared: "This is my first Conference, and I want never to miss another one."

## STUDY TO SHOW THYSELF.

BY REV. HENRY A. ROMBERGER.

Truth is pre-eminently pointed and personal. Intensely touching, it is never tangential—it never flies off into the boundless universe of star-lit vagary. Two edged, it cuts both ways—to kill and to make alive; yet we rob it of its peculiar interest and power the moment we take away its directness. Its keen edge is quickly lost upon the whirling grindstone of generality—though the sparks may fly in most delightful profusion. Make it indefinite, and you have rendered it ineffective. A scattering fire not only signifies an unskilled regiment, but is a sad abuse of powder and shot, as it is also the herald of defeat.

I have far greater fear of a bit of a cartridge aimed at my head than a whole broadside of twenty-four-pounders fired at the stars. What care I if Jupiter move through space with tremendous force of a billion horse-powers? so long as his orbit keeps clear of mine I look up and say, "Twinkle, twinkle little star." A stout club, beating the air, gives me far less concern than a hickory switch laid smartly upon my back. Therefore, Timothy, "pick your man," then get right at him without variableness or shadow of turning. Thus the truth ministers in power, and so may we. Oh, to be a marksman like Nathan, the prophet, the directness of whose aim picks David off his debauched throne and prostrates him in penitential prayer! or like Paul, whose pointed bullets pierce the very vitals of trembling Felix!

What the times need is a gospel that gets at men. The world has had too much of the religion that flaps its wings, lights on some glittering spire, sways in the fitful winds, and crows. The masses are pleading for a religion that comes down from its polished perch and applies a healing remedy to their sore needs. Glowing proclamations of abundance of corn in Egypt afford precious poor satisfaction to a hungry Jew in the mountains of Lebanon. Hush your pretty talk, Timothy, and fetch him a mess. All the apothecary shops of Jericho give empty consolation indeed to a miserable wretch fallen among thieves, stripped and bleeding, far out in the lonely highway; though the synagogue yonder be crowded with priests and Levites who day and night pray for the filling of the Spirit and the baptism of power, it is nothing to him; but when a little oil and wine are poured directly into his own aching wounds, what a glorious restoration! All Jerusalem may re-echo with glad tidings of great joy, while poor Bartimeus, hopeless and forlorn, still sits by the roadside begging; but when the message



comes, "Unto you is the word of this salvation sent," he springs to his feet with acclamations of unbounded gratitude!

"Study to show thyself"—to show thyself "approved" indeed, approved "unto God." Nevertheless, show thyself. Only a farthing rush light?—show thyself. Only a single talent?—put it forth. Let this be your most diligent endeavor. Be a distinct revelation, a clear cut manifestation, an evident power that touches humanity and thrills it with new life, and crowns it with a glorious hope. Take a good care that it be not the vain display of "the natural man"—the soulless, self-centered fellow. But oh, thou living corpse, buried in the tomb of selfishness, cowardice or sloth, "come forth!" Let the stone of hypocrisy be rolled away from thy sepulcher of sin. Then may the Son of Man loose thee and let thee go, a daily exhibition of the grace of God, a living epistle, in whom also shall dwell the resurrection, glory and power, no longer a dismal fog, but a shining light that shineth more and more.

"Go show thyself." Alas, how many people are smothering their little light under the bushel of a certain pious looking modesty! And how many others are doing the same thing in narrow closets of prayer, where they seek power, while the power they already have hangs upon a hook in the wall, and all the broad world outside lieth in darkness and the wicked one! Be assured there is a certain display that is as an evil odor in God's presence; but there is also a certain lowly altar of incense very far removed from worldly ostentation, whose sweet savor cannot hide the malodor of hypocrisy. When Adam turned monk, and hid himself away among the trees of the garden, how quickly God fetched him out! When Elijah began to play the recluse, how the Lord rebuked him, saying, "What dost thou here?"

We look with reasonable suspicion upon modern monasticism, that later development in Protestantism, a sad symptom indeed. O Timothy, don't be a monk! Such burial is the inevitable precursor of decomposition. Don't skulk. Don't veil your possible usefulness in pretended humility. Don't wrong your generation, dishonor God, and spoil a good napkin by burying the little that you may possess. Don't take to the woods. Come out into the open like a man. Arise, shine, seeing that thy light is come, and the glory of the Lord is risen upon thee. Like a redeemed city, set on the hill of Providence, show thyself. Then shall others glorify the heavenly Father, and then only.—*Christian Work*.

#### COLLEGE GIRLS AND THEIR MOTHERS.

I sometimes wonder whether many of our girls realize how unselfish their mothers are in yielding up four of the most beautiful and companionable years of home life to the claims of the girl's education. The mother all through the little maiden's life has been looking forward with bright anticipation to the time when more and more the daughter will be to her a companion and younger sister, a cheery comrade on the road of life. Just at the time when the two begin to be on an equal plane, the college steps in with its multiform demands and takes four solid years out of the home, jealously exacting from the girl her entire time and thought, and in a very marked way separating her from the interests of the family.

Far be it from me to object to this. There is not in the land a more interesting sight than the woman's college, nor is there a pleasanter sign of the time than the thoroughness with which our girls are to-day prepared for the multiform duties and the opening fields of occupation which life will present to them. Few elderly women appreciating the advantages our girls enjoy can help a retrospective glance of almost envy when they see what opportunities for discipline the mental culture the girls of to-day have as compared with their predecessors. Still it must be said that the home misses the girl and that the girl going to college of necessity misses something which she might have in fullness could she remain at home. Unfortunately, in this world nothing can be ever quite ideal. A girl cannot both go to college and stay at home at the same time.

It happens now and then that a girl returning from college to domestic life finds her mother, as it seems to her, somewhat altered. The mother used to be bright and cheery and in the forefront of everything. She has grown—or so it appears to her daughter—a little timid, somewhat apt to be depressed and fearful, and in many ways unequal to the demands upon her. Comparing her with her past self, as the girl remembers her mother; comparing her with the teachers, alert, progressive and decided, whom the young woman has left—the mother is lacking in vitality and perhaps in poise. The daughter suffers herself to be a little impatient with the state of affairs, for which she has been unprepared and which she did not anticipate.

The plain truth in the matter is that just at the time when the college girl comes home with her diploma, her four happy years behind her, her whole eager self like a bird ready to fly to something new—her mother has reached a period which is exceedingly exacting in its demands upon the physical life of woman. Very frequently the mother between forty-four or five and fifty years of age needs all the gentle, assiduous and devoted care which a little while ago she was giving to her daughter. If the daughter would keep her mother, would preserve her in spirits, health and life, let her at this time be very gentle and loving, very thoughtful and tender, toward this dearest of friends. She will never regret any watchful care, any unselfish devotion, shown to her mother now. It is enough to break one's heart to see daughters lacking in solicitude and unselfish thought for their mothers, when one remembers how much mothers give all their lives for their daughters.

Even if a girl has decided upon studying for a profession or taking up some work in life which will occupy her outside of the home, she will not go far wrong if after leaving college she decides to give one year or two years to her parents. This is not a great deal for them to ask, nor is it too much for her to give. During this time they may again become well acquainted. The daughter in many ways may fit again into the household life, and should by chance the time-honored vocation of wife and mother fall to her lot, rather than that of some money-making trade or avocation, the two years at home will have proved a very good preparation for this role.—*Christian Intelligencer*.

To do good we must be good.

#### SOUTHERN WISCONSIN QUARTERLY MEETING.

The next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Rock River on the second Sabbath and First-day in October, 1898 (Oct. 8 and 9.) and the Ministerial Conference will be held on the Sixth-day next preceding, October 7, beginning at 10.30 A. M. The program for that occasion will be in the nature of Notes and Lessons from the General Conference, as follows:

1. A Physical View of the Conference, Geo. W. Burdick.
2. Some of the Social Benefits Derived from the Conference, S. L. Maxson.
3. The Spiritual Uplift Derived in Conference, S. H. Babcock.
4. What did we Learn Concerning our Denominational Interests from the Conference? E. B. Shaw.
5. What can we do this year to make next Conference Better than the last? L. A. Platts.
6. The Conference and Young People, E. B. Saunders.

As this program will be entirely free from the usual routine of discussion and criticism, and will present live questions fresh with interests which ought to lie close upon the hearts of the people, it is hoped that the attendance on Sixth-day will be unusually large.

L. A. PLATTS, Sec.

#### LIVE HEARING.

The people make the preacher. They select him, license him, and send him out to labor. They encourage him to go preaching at once, or to seek a better education. They keep the preacher alive, or let him die. A listless pew produces a dead pulpit. "Like people, like priest." "Take heed how ye hear"; not what ye hear, but how. Tell your preacher your needs. Tell him when he helps you and others. Cheer him all you consistently can. Be faithful with him. Pay him his dues. Give him no excuse for poor preparation. Throw yourself into the activities of your church. Wherein your preacher lacks, see that you, or somebody, supplies that lack. No preacher is personally perfect. Make the best of his inevitable defects, and the most of his improvable qualities. Be not too confident in your own perfection of judgment. Don't criticise too much. Be a live layman. Insist upon as good service as you render, but not better. Perhaps by such methods you may make almost an ideal pastor out of the very one you propose to send away next autumn.—*Western Christian Advocate*.

#### THE AMERICAN BIBLE SOCIETY IN NEW FIELDS.

At the stated meeting of the American Bible Society last week an advance step was taken in respect to Bible distribution in the Philippine Islands. In view of the prospect that in the near future these islands may be open for new forms of Christian work, the secretaries were authorized to request John R. Hykes, D. D., the Society's agent for China, to visit Manila for the purpose of inquiring into existing facts and conditions, as a help to prompt and vigorous action in case there should be fit opportunities for circulating the Scriptures. To meet the expenses incident to his journey and to such preliminary work as may seem to be advisable, an appropriation of \$1,000 was made.

It was also decided to inaugurate Bible work in Porto Rico at the earliest practicable moment, and to resume the operations in Cuba which were suspended two years ago on account of the disturbed condition of the island.



## Missions.

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

### ANNUAL REPORT

Of the Shanghai Seventh-day Baptist Missionary Association to the Seventh-day Baptist Missionary Society.

*Dear Brethren and Sisters:*—In making this, our annual report, we desire to send to each and every one of you our most hearty Christian greetings, and earnestly pray that the Anniversary of the present year may be one of special power and blessing all along the lines of our denominational work.

**Dr. Palmborg reports:**

For several reasons the patients in the hospital during the year have been limited, and although there are no visible results, we hope that of those who have spent some time with us a few have been aroused, and the seed sown may some time take root and grow.

One woman who is with us now has shown quite an interest, but on speaking to her husband about what she had been taught he told her if she became a Christian he would cast her off, and since then she has not seemed very earnest. There are so many difficulties in the way and there are so few who are strong enough to overcome them.

The dispensary work has been a little in advance of last year as far as numbers are concerned. Many have come from long distances for relief, and it is always a great pleasure to help them, but hard to disappoint those who come expecting to be cured when often nothing can be done for them.

As I have opportunity I tell them why I have come to China and the hope I entertain that they may also experience the joy of being saved; but more often it is Lucy Tong, our Bible woman, who talks to them as they await their turn to be treated. A few who have come for some time seem really interested in the Gospel, while others openly oppose it; many are indifferent. But we think the times are changing, and before long many may be inquiring the way of salvation.

The dispensary work in the Native city has improved lately, more especially since China New Year, when I adopted a new plan. As there are two hospitals for men at no great distance from the city, I decided at that time not to treat men in the city clinic. Refined Chinese women are not willing to go to any place where they will meet strange men, and I hoped by excluding the men to see more women come, which has been the case. Not only have there been more, but they have been of a better class than usual. Several exceptional families have become very friendly toward us and some of them seem really in earnest to understand and believe. I do pray that it may be so.

I have taken but one trip into the country, which was to Lieu-oo, in company with Miss Burdick. There we treated in two days 270 people, preached the Gospel to them, and distributed some tracts. I found that with the hospital and the dispensary it was impossible to leave long enough except in vacation to do country work.

There has been so much sickness in the Girls' school and they have been so limited for room that we all feel they must have their own building again.

We have also concluded that it is not best for the hospital and the school to be carried on under one roof, and long ago we decided that the Boys' school ought never again to be moved away unless there is a foreign teacher to go with it; therefore it becomes necessary again to close the wards in the hospital in order that the Boys' school may occupy that building, this time, until there is some suitable provision made for them. Of course the dispensary and other work will be carried on as usual with perhaps some extension. Statistics for the year are as follows:

Number of prescriptions in dispensary, paid, 4,577; free, 199; total, 4,776. Number of new cases 2,645. Number of visits to out patients 86. Number inpatients 55.

I thank the Lord for all his goodness during the past year, praying to be forgiven for lack of faith or ever feeling discouraged, and to be more used of him during the next year.

**Report of Miss Susie M. Burdick:**

The past year has brought both blessing and sorrow. Perhaps when all mystery is done away with we shall realize that it has been all blessing. The Girls' Boarding school has been conducted much as it was the previous year. At the opening of the school in September there were thirteen boarders and one day pupil. During the year three little girls have come in on trial; one of

the older girls has died; there were therefore at the close of the year sixteen under instruction.

The events which stand out most prominently are the baptism of four girls who were reported at the close of last year as probationers, the beautiful spirit of trust and sweet Christian resignation, and faith shown by our Yan-doo throughout her illness and in her death, and the desire of six girls for baptism with the writing of their names as probationers.

Throughout the year the second class has had excellent health, but the first has been sadly interrupted by sickness, and we have finally closed the school two months earlier than last year that those who were well might be separated from the sick. My two Day-schools have continued as last year. The city school has 26 names on the roll with an average attendance of 14. On Sabbath mornings we have a little service there, which is also attended by a few of the former pupils. The smallest number present at the Sabbath-school has been seventeen, the largest thirty-six. The Zia-kyau Day-school has 20 names with an average attendance of 10.7.

Since the opening of the Chinese year I have attempted to go out every Thursday afternoon with Mrs. Davis' Bible woman. We have sometimes been detained by rain, still we have had several good opportunities to tell the Gospel story and to press its claims.

I hope many will join in prayer that God's blessing may rest on the year's work.

**Report of Boys' Boarding School, per D. H. Davis:**

The superintendence and teaching of this school have been shared between Mrs. Davis and myself. The studies have been much the same as last year, with the exception that Chinese History and one class in English have been added. The classes have made fairly good progress in the various studies, and we trust that something has been done in inculcating more thoroughly the principals of Christian truth. It is impossible for one to penetrate the mind of the Chinese youth and know just what developments are going on. Were it not for the infinite power of our Divine Helper we could not hope for any improvement in their condition. For the greater part of the year we have had 20 boys in this school. We are now only receiving those who furnish their clothing and pay \$8.00 per year, and we are insisting on the payment of this amount. We are strong in the opinion that this work should be more and more thrown on the Chinese themselves. Most Mission schools are now teaching English a part of the time, and giving up the indenture system, and taking only those who pay all expenses, save that of buildings and foreign teacher. We should put forth every effort to make these schools, as far as possible, self-supporting.

#### ANGLO-CHINESE DAY-SCHOOL.

The teaching in this school has been chiefly done by Mrs. Davis. Dr. Palmborg has kindly continued to teach one afternoon each week. This school has been conducted nine months of the year. The first five months it was held in the native city chapel. Up to that time we taught both Chinese and English, but as the number of those who wished to study Chinese became so small, it seemed impracticable to continue this branch. We decided to teach only English and remove the school to our place at Catherine's Bridge; thus reducing the expense of Chinese teacher, Sedan-chair, etc., and at the same time making it more convenient for ourselves. There have been 20 different pupils in this school. The tuitions have amounted to \$209.98 of which \$142.75 has been expended in running expenses, including \$25.50 repairs on city chapel. This gives a balance of \$67.25, which has been put to the Boys' Boarding-school Building Fund account. We do not know what the fruitage of this work will be, but we do know that it is our duty to sow beside all waters, leaving the results with Him who dispenses the proper conditions to mature the seed sown.

#### LOO-KA-WAN DAY-SCHOOL.

In this school there have been 22 names enrolled, with an average attendance of 17. A number of the older boys formerly in the school have been taken out and put to work by their parents. These changes are inevitable in Day-school work, but we are always glad when the children remain long enough to get some knowledge of Christian truth. On Sabbath morning we hold Sabbath-school class with this school, at the close of which we give a talk on the subject of the day. We are glad to note a marked improvement in the appearance and general deportment of many of these boys.

#### EVANGELISTIC, CHURCH AND OTHER WORK.

There has been no material change in the manner of conducting this branch of work. Owing to the fact that

our time has been mostly occupied with the school and other duties, we have been able to do very little direct outside evangelistic work, and yet we have striven to avail ourselves of every opportunity to speak the word of life to those with whom we have come in contact. During our Chinese New Year holiday I made a short trip to Lieu-oo for the purpose of setting the boundary stones to the land donated to the Mission by Mrs. Ng. and Dr. Palmborg. While there spent one Sabbath in mission work. Dr. Palmborg and Miss Burdick visited this place at the same time and spent several days in work among the people. Recently, during a few days' absence from home, I had opportunity to speak to a good number of strangers. It was gratifying to find so good an interest. I have seldom found such ready attention and a seeming desire to hear the doctrine. One man showed such an intelligent knowledge of the truth of Christianity. Another young man whom we met on this trip expressed himself as believing in Christianity and desired to connect himself with the Christian church. I was led to feel that the missionary never before stood in such favorable relations to the Chinese as at present. He is listened to more readily; he is being sought as teacher and counselor as never before. The opportunity for enlightening and Christianizing China is surely increasing with the passing years. This fact should stimulate us to greater diligence in our efforts to bring this land of Sinim under the speedy rule and reign of Christ our King.

For several months during the year I have met one day each week with the committee at work on translating the Old Testament into the Shanghai colloquial, another afternoon each week have worked with the committee revising the manuscript of the Shanghai Vocabulary, which is now being published.

The weekly services connected with the church in Shanghai have been: prayer-meetings on Wednesday afternoons and Friday evenings. Sabbath mornings have been given to work in the day schools. Sabbath afternoon we hold our regular preaching service. The usual attendance has been from seventy to eighty. The preaching service is followed by the study of the Sabbath-school lesson. Dzau-sing-chung and Mr. Tong, the teacher of the Boys' Boarding School, have frequently assisted in conducting the services. The Young Men's Christian Association and the Christian Endeavor Societies have continued to keep up their meetings through the year. The Native Missionary Society has also continued to hold meetings and contribute funds. The collections have amounted to \$40.90, of which \$16.90 has been given by the natives, the balance by the foreign missionaries. They have expended for local mission work, lesson quarterlies, lesson leaves, and a weekly paper the sum of \$31.80.

Mrs. Davis has continued to employ, at her own expense, a Bible woman who assists her in various ways in the work, she herself being largely occupied with the schools.

During the year one of our members has been removed by death, another excommunicated. Seven have been added by baptism to the membership. Arrangements have been made for baptism of two next Sabbath. One is our son, Theodore. For some time he has had a great desire to be baptized. It is a matter of great satisfaction to us that it is so and we pray that, as he makes this public profession, he may come into the full possession of the life that is hid with Christ. The other person to be baptized is Miss Tsu, of whom you have often heard through Dr. Swinney and Dr. Palmborg. We are very glad that this young lady is now to become identified with the church, and trust she will have a great influence for good among her numerous heathen friends. We rejoice in every sign of blessing on the work.

In closing our report we would say that we feel devoutly grateful for the kind providence that has made it possible for us to add another year's effort in extending the cause of Christ in this heathen land. We are confident that our labor is not in vain. God is the husbandman. The promised harvest is sure. The heathen shall be given to Christ for his inheritance. The words of Haggai to Zerubbable come to us, "Now be strong O Zerubbable, saith the Lord, be strong O Joshua, son of Jehoiadah, the high priest, be strong all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts, according to the word which I covenanted with you; Fear ye not, for thus saith the Lord of host, yet a little while, and I will



shake the heavens and the earth, and the sea, and the dry land, and will shake all nations and the desire of all nations shall come." To-day China is being shaken from center to circumference, yet a little while we wait for the more complete fulfillment of the promise, when the desire of all nations shall come in power to rule and reign over the hearts of this people.

SHANGHAI, China, June 30, 1898.

"BEHOLD I STAND AT THE DOOR AND KNOCK."

BY W. H. WALLICK.

These words are addressed to the Laodeceun church, which has been described as "the residuum of dead Christianity, in which the people are the judges of what is right." It is an appeal to the church at the end of the age, or harvest, and therefore comes as a last appeal! Hear it: "Behold! I stand at the door and knock; if any man hear my voice and open the door, I will come in to him." Rev. 3: 20. But suppose we do not "open the door" and welcome him, but say, "My Lord delayeth his coming?" What would we think of a "bride," especially if it was our bride, if we knew she was putting off our return to her to the remotest period? We would conclude she did not want us to come at all. But how many that are hoping for the bliss of the Bride are doing this and will be found slumbering when the cry goes out, "Behold! the Bridegroom cometh." It is of no avail to say, "I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, 'Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night.'" If we love him we should respond readily, and not allow him to linger in the dew of the night for us to "open the door." "I rose up to open to my beloved" and "I opened to my beloved; but my beloved had withdrawn." Sol. Song, 5: 2-6. "And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." Matt. 25: 10.

When the Lord said, "If I go away I will come again," the early disciples believed it, and the response was, "Even so, Come Lord Jesus." But not so with all who profess his name—we say it with shame for those who have done him dishonor—aside from being guilty of slumbers in the "time of the harvest." What shall we say of those filled with that spirit of sycophancy that caters to the demands of ecclesiastical mandates for the sake of social prestige?

Alas, how changed to-day is the attitude of Christians from that of the Apostles toward the Lord's return; and the gulf widens as the great mass of believers sink deeper into the mire of spiritual degeneracy and unfaithfulness. With simplicity and joy, coupled with the most devout service, the Apostles welcomed and preached the promise of our Lord's return; with doubt and evil forebodings in conjunction with unfaithfulness, and praising one another, the modern clergy proclaim the Second Advent as an event of terror and damnation to the groaning creation. Is it any wonder, then, that preachers employed by sect bureaus and mission boards delight to place the Lord's coming a long way off? And this is the sum: the Lord's disciples welcome his advent; the apostates scoff at the message that "the coming of the Lord draweth nigh," and

slumbers while yet the beaming sunlight pierces the gloom of their chambers!

Ah, Babylon's craft sinks in the whirlpool of a false and perverted gospel, while the saints mount the throne with glad tidings of peace for all the world. Will you, reader, be lulled to sleep by the din of confusion of false doctrines and hopes, to sink with the sandy foundation of error and unfaithfulness into the retribution of the "day of vengeance," or are you of that company who are now "alive and remain" and "looking for the blessed hope and glorious appearing" of our Lord and Head?

Many theories are devised to explain away the necessity of our Lord's return. His coming is erroneously made to mean scores of different things, many of them being far-fetched, dreamy and metaphysical interpretations, which rob the Scriptures of everything but a shadowy and uncertain meaning, and strip the gospel, and Christ Jesus as its central figure, of any particular importance or necessity in God's plan.

It is insisted by some that the second advent was the destruction of Jerusalem, and a popular opinion is that the world will be converted before the arrival of Christ, and some others think it simply a coming to individuals in sanctification, or at death. Neither of these ideas can be substantiated in harmony with all Scriptures bearing upon the subject. It is reckless, it is hazardous to hold to interpretations of isolated words or texts which are out of harmony with other Scriptures, the prophetic claim of dates and the "signs of the times."

The world will not be converted at the time of his "glorious appearing." Instead of Christ coming to a world enriched by a full knowledge of him, he comes in the time of famine for truth, "when the Son of man cometh will he find faith on the earth," that is faith in his coming? How could that day "come as a snare upon all (except the Lord's few) that dwell upon the earth," if the world obtains salvation before his return? Let us be "patient, stablish our hearts, for the coming of the Lord draweth nigh." Let us not be as the Pharisees, "discerners of the face of the sky," but not discerners of the "signs of the times." If we are not looking for him he may come "in an hour that we are not aware," and smite us as unfaithful servants.

The last prophecies are now being fulfilled. "Scoffers are walking after their own lusts, and saying, Where is the promise of his coming?" 2 Peter 3: 5. The world is treating the truth as they did the preaching of Noah. Matt. 24: 37-39. These are "perilous times." 2 Tim. 3: 1-7. False Christs, claiming to be Jesus come the second time are abroad in Arabia, Illinois, Colorado, Arkansas and Tennessee. Matt. 14: 23-27. "So likewise, when ye see all these things (signs) know ye that it (he, margin) is near, even at the doors!" And the generation seeing these signs shall not pass away till all be fulfilled.

The condition of the church that called forth the appeal from our Lord was that she was "luke warm" and "increased with goods," saying, "I am rich." Already rich and seeking more,—international commerce and worldly prosperity the basis of Christianity. This condition was prefigured by the parable of the "marriage supper": "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent

forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm and another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof he was wroth, and he sent forth his armies, and destroyed those murderers and burned their city." Matt. 22: 1-7, Rev. 19: 7-20, Rev. 18: 1-9. "And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground (acquired territory) and I must needs go and see it." Our accessions "must needs" be evangelized; but the Lord says of those who make excuse, "None of those men which were bidden shall taste of my supper." Luke 14: 16-24.

CONIFER, Colo., Aug. 17, 1898.

THINGS ABOUT A WATCH.

Open your watch and look at the little wheels, springs and screws, each an indispensable part of the whole wonderful machine. Notice the busy little balance wheel as it flies to and fro unceasingly, day and night, year in and year out. This wonderful machine is the result of hundreds of years of study and experiment.

The watch carried by the average man is composed of 98 pieces, and its manufacture embraces more than 2,000 distinct and separate operations. Some of the smallest screws are so minute that the unaided eye cannot distinguish them from steel filings or specks of dirt. Under a powerful magnifying glass, a perfect screw is revealed. The slit in the head is 2-100ths of an inch wide. It takes 308,000 of the screws to weigh a pound, and a pound is worth \$1,585. The hairspring is a strip of the finest steel, about 9½ inches long, 1-100th of an inch wide and 27,700,000th of an inch thick. It is coiled up in spiral form and finely tempered. The process of tempering these springs was long held a secret by the few fortunate ones possessing it, and even now it is not generally known. Their manufacture requires great skill and care. The strip is gauged to 20-100th of an inch, but no measuring instrument has as yet been devised capable of fine enough gauging to determine beforehand by the size of the strip what the strength of the finished spring will be. A 20-10,000 part of an inch makes a difference in the running of a watch about six minutes per hour.

The value of these springs when finished and placed in watches is enormous in proportion to the material from which they were made. A ton of steel made up into hairsprings when in watches is worth more than 12½ times the value of the same in pure gold. Hairspring wire weighs one-twentieth of a grain to the inch. One mile of wire weighs less than half a pound. The balance gives five vibrations every second, 300 every minute, 18,000 every hour, 432,000 every day and 157,680,000 every year. At each vibration it rotates about 1¼ times, which makes 197,100,000 revolutions every year. Take for illustration a locomotive with six-foot driving wheels. Let its wheels be run until they have given the same number of revolutions that a watch does in one year, and they will have covered a distance equal to 28 complete circuits of the earth. All this a watch does without other attention than winding once every 24 hours.



## Woman's Work.

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

By an oversight, the Annual Report of our Treasurer was not presented with other reports in a previous number of the RECORDER. It appears in this issue.

YOUR Editor had the pleasure of attending a meeting of our Woman's Board at Milton, Sept. 5. The various phases of our work for the new Conference year were carefully considered, and it was decided that an effort to secure funds for sending a teacher for the Boys' School was the first and most urgent need. Plans for securing these funds will be presented in our Page at an early date. Let us all be ready to unite hearts and hands in this work.

FROM MISS SUSIE M. BURDICK.

*My Dear Sisters:*—Not long ago a letter came from our President asking me to write a paper for the Woman's Hour which would "put my work before the Conference."

My work, as you know, is the Girls' Boarding School, also the oversight of two Day Schools, and a very limited amount of work among women. I was with you so recently, and the school work has been presented so often in reports, that that line of work must be pretty thoroughly understood, and were we to go into minutia here, it would doubtless seem to many like an oft-told tale.

During the past year there has been very nearly the same round of recitations to hear, clothing to be attended to, questions to answer, difficulties to be looked into and discipline to be administered as usual. No, that must be corrected, there have not been so many difficulties as in former times, nor so much need of discipline. The girls have been more tractable than before.

We have been rejoiced to see the change in the girls who were baptized last October, especially in the case of three of the four, and they have had much to meet in the way of sickness, too. The spiritual awakening of others in the school has also been a source of gladness. It was soon after Yan Doo's death, and the thought of what they should do were the Lord to come or were they to stand before him, caused them to realize their own sinfulness and poverty of soul. Said Tung Iung, "I used to doubt the gospel, but now I believe;" and very clear it seemed that her cousin, Yan Doo's beautiful life and triumphant death had been blessed to her enlightenment.

In a way, the past year has brought us more sorrow than any previous year of my connection with the school. Yan Doo had been in the school twelve years, one-half of that time an earnest Christian. She gave peculiar promise of becoming an efficient Christian worker. It was a keen sorrow and disappointment to see her failing day by day, and finally go out from among us, and as we have had to face the possibility of the dread disease, consumption, making further havoc in our midst, I have often longed to talk it all over with them on whose hearts this school has rested, who have given for its support and prayed for its success.

What think you, is it all loss when these lives go out with only a few years of witnessing for Christ? Does it seem that the work is not worth while? When I realize that it is just as certain as God's promises are sure, that these also, shall see his face and his name

shall be in their foreheads, and that they shall join in serving and praising him throughout all eternity, the work does not seem either small or useless.

When the request for a paper first came, it occurred to me that it might be more profitable to go outside our own work and consider what other Missions in Shanghai have done and are doing in the same line, and something of the results of their Girls' Boarding Schools; but in most cases the schools have passed into the hands of teachers who have been on the field but a short time, the early records are not full, and those who could have given the desired information are not within reach.

Four little girls taken into the home of Mrs. Lambreth, of the Methodist Episcopal Mission, South, more than thirty years ago, marked the beginning of school work for girls in this city. The four little girls have grown to a school seven times that number. This new enterprise on the part of the Methodist Mission was soon followed by a similar undertaking by the American Episcopal Mission, which now has a fine school of some fifty girls. At about the same time the American Presbyterian Mission commenced work in the same line, and now have a good school of twenty-six pupils. The Woman's Union followed, about sixteen years ago, and now have twenty-three or twenty-five girls. Our own school opened nearly thirteen years ago with six little girls. It now has sixteen names, and a year and a half ago the Southern Baptist Mission took up the same line of work.

We have not mentioned a second school opened by the ladies of the Methodist Episcopal Mission, South, six years ago. That is an institution quite unlike the others in that it was designed for the daughters of officials and well-to-do classes, and it was proposed to make it, so far as possible, self-supporting. In the outset the promoters of this school met with much opposition and discouragement from those who were of the opinion that the time had not come for such an undertaking. The growth and prosperity of this school have been wonderful. Beginning with seven pupils, the number has increased to fifty-four, and the fine buildings are quite outgrown, and are to be enlarged in the near future. Exclusive of the salaries of the foreign teachers, it has been very nearly self-supporting. It has served the classes for whom it was designed, and doubtless has had no small share in leading the way to the new school for girls, the first to be opened by the Chinese for their own daughters.

What we want to know, however, is not how long have these schools been in operation, nor how large they may be, but what has been the result. Has God's kingdom been advanced by this agency? One who has been closely connected with the Methodist school, the first one opened here, for fourteen years, tells me that more than one hundred girls have passed through it, nearly all becoming nominal Christians while there. Of that number several have died, a few have fallen away from the faith, but my informant could recall at least thirty who are doing faithful service as Bible-women, teachers and wives of pastors and preachers. There are others who have become good Christian wives of men in humbler walks of life. Without doubt, the histories of these pioneer schools would have

much in common, and an account of one can be taken as fairly representative of all. If the rolls could be called, we would doubtless be pained by many unworthy responses, but we would be surprised, as well, by the number of faithful workers revealed.

Mrs. Davis' Bible-woman, who has a fine understanding of the Bible and much skill in presenting it to others, is an old pupil of the Episcopal school. Mrs. Fai (pronounced Day), the Bible-woman who has been working for years in the Woman's Union Mission Hospital, is a remarkably capable and devoted woman. Her voice gave out this spring, and for ten days she was with me while I was at the Hills with our sick girls, and I was impressed with her ability, understanding of the Bible and tact. She was literally instant in season and out of season. She too was a pupil, and it is said not a particularly promising one, of the Presbyterian school.

I am convinced that honest work done in the name of the Lord is sure to be honored by God. If only we can have the patience and love, the grace and the skill to train up the children in the way they should go, we may certainly have hope of the future. We may continue to sow beside all waters, not knowing whether shall prosper this or that, but certain that God will bless and bring forth some, possibly much, good fruit.

SHANGHAI, China, June 30, 1898.

### TREASURER'S REPORT.

The Treasurer of the Woman's Executive Board of the Seventh-day Baptist General Conference would report for the year ending July 31, 1898, as follows:

Cash on hand Aug 1, 1897:	
Tract Society.....	\$110 95
Sabbath Reform.....	27 50
Susie Burdick.....	14 90
Helpers' Fund.....	18 90
Boys' School.....	16 40
Board Fund.....	77 56
Home Missions.....	89 81
Picture Fund.....	57 95
Missionary Society.....	37 00
Miscellaneous.....	17 00
Notes.....	175 00—\$ 642 97
Receipts for the year:	
Tract Society.....	371 42
Sabbath Reform.....	32 50
Susie Burdick.....	436 25
Helpers' Fund.....	64 03
Boys' School.....	161 90
Board Fund.....	95 33
Home Missions.....	94 20
Student Evangelists.....	35 00
Picture Fund.....	2 10
Missionary Society.....	361 92
*Unappropriated.....	306 78
Educational Fund for Young Women.....	59 91
Traveling Expenses and Teacher, Boys' School.....	135 00
Girls' School.....	11 60
Medical Missions.....	39 25
Yung Yung.....	30 00
Dr. Swinney.....	10 00
Dr. Palmberg.....	5 00
Shanghai Mission School.....	2 00
Foreign Missions.....	7 00
Gift to Mrs. D. H. Davis, Shanghai, China, from Alfred Evangelical Society.....	8 00— 2,269 19
Total.....	\$2,912 16
DISBURSEMENTS.	
J. D. Spicer, Treasurer of Tract Society:	
General Fund.....	399 09
Sabbath Reform.....	57 50— 456 59
Geo. H. Utter, Treas. of Missionary Society:	
Susie Burdick.....	499 10
Helpers' Fund.....	89 73
Boys' School.....	225 62
Home Missions.....	143 06
Picture Fund.....	60 05
Missionary Society.....	369 96
Teacher, Boys' School.....	10 00
Girls' School.....	5 00
Miscellaneous.....	79 25— 1,481 82
Educational Fund for Young Women:	
Prof. Albert Whitford, Treasurer.....	11 00
Pres. T. L. Gardiner.....	25 00— 36 00
Student Evangelists.....	35 00
Board Fund.....	136 75
Cash on Hand.....	766 00
Total.....	\$2,912 16

\* Unappropriated funds were drawn on to make up deficiencies in Susie Burdick's salary, also native helpers.

† This fund was placed with Medical Missions and Shanghai Missions.

‡ This fund was drawn on to make up deficiencies in other lines of work.

Respectfully submitted,

MRS. GEO. R. BOSS, Treas.

It takes a man of great grace to have indignation entirely righteous.

It was because Judas cared for neither Christ nor the poor that he complained of the "waste of the ointment."



## "I ASKED THE ROSES."

BY MRS. DAVID WESTON GATES.

I asked the roses, as they grew  
 Richer and lovelier in their hue,  
 What made their tints so rich and bright.  
 They answered, "Looking toward the light."  
 Ah, secret dear, said heart of mine,  
 God meant my life to be like thine—  
 Radiant with heavenly beauty bright,  
 By simply looking toward the Light.

—Sunday-School Times.

## REV. M. B. KELLY, SR.

Mordecai Bartley Kelly was born in the state of Ohio, April 18, 1817. In early life he embraced the religion of the Lord Jesus Christ, and united with the Baptist church. While quite a young man he came into Southern Illinois, where he was soon after ordained to the work of the gospel ministry, in which he was actively engaged for more than fifty years. For several years he was employed as colporteur and general missionary by the Baptist General Association of Illinois, his field extending from the Wabash to the Mississippi, and from Springfield to Cairo. He was singularly successful in evangelistic work, and hundreds were converted and brought into the churches under his preaching. Perhaps he helped to organize and build up as many Baptist churches in Southern Illinois as any other man.

Elder Kelly was a man of decided opinions, and never hesitated to defend anything which he believed to be right; or to attack anything he thought wrong. He was an uncompromising and out-spoken opponent of human slavery, even in the day when it was a little dangerous, as well as unpopular, for one to express himself freely, here, on that subject. He was also an earnest worker in the temperance reform movement, and decidedly opposed to the use of tobacco in any form.

He went into the army—18th Regiment, Illinois Infantry, Volunteers,—as First Lieutenant, in one of the companies, in 1861. He was in the engagements at Fort Henry and Fort Donaldson. In the battle of Shiloh he was wounded and sent home. After recovering he returned to his regiment and was appointed its chaplain, which position he faithfully filled to the close of the war.

In 1868 or 1869 his attention was first called to the claims of the seventh day as the Sabbath of the Lord God, and becoming convinced that it is the only day commanded to be kept as such, he at once, although in sorrow, severed his connection with the First-day Baptists, and threw himself with all his energies into the work of building up the Seventh-day Baptist cause here. He assisted in the organization of seven small churches in this and adjoining counties.

Although the work may not have prospered as he could have wished, it is by no means dead. Though he has fallen by the way, the work has descended to other hands, and still goes on. Besides the work and the workers here, he has a representative, a successor, in a distant state, whom God blesses in the work, and by these "he being dead yet speaks."

Deceased was married to Miss Nancy L. Joyner on the 9th day of August, 1838. They lived happily together for nearly sixty years, she having preceded him to the better land by about seven months. She entered heartily into all his plans and works for the Master, and was indeed a helpmeet for him. They had ten children born to them; eight sons and two daughters, just half of whom have crossed to the other shore, and, as we

believe, have entered into rest with God. Of the remaining five, four have accepted the Saviour and are trying to live Christian lives.

The funeral sermon was preached by the pastor of the Stone Fort church—text, Dan. 12: 2, 3—in presence of a large congregation, after which the remains were placed beside those of the wife who had shared his joys and sorrows for so many years.

R. L.

## HORACE G. WITTER.

The town of Alfred has sustained a great loss in the death of Horace Green Witter, which occurred at his late residence in Alfred Station, Aug. 30, 1898. He was the second of a family of eight children, six sons and two daughters, born to Paul and Ruby Witter, and was born at Brookfield, N. Y., March 31, 1814. Samuel Witter, now living with his daughter, Mrs. Albert Langworthy of this town, is the only survivor of this large family. The deceased came to Alfred in 1834, and two years later was married to Lorinda Hamilton. This union was blessed with three children, only one of whom survives, Mrs. Russell Green, of East Valley. Mr. Witter was twice married. His first wife having died in May, 1873, in August, 1875, he was married to Hulda Green Hull, who died Aug. 2, 1892.

He was a public spirited man, taking a deep interest in everything of a progressive nature. He served as Justice of the Peace for about twenty-five years, and was once supervisor. Religiously he was calm and self-possessed; a man of few words, but with strong faith in God. Baptized by Rev. Wm. B. Maxson at the age of thirteen, he has striven for seventy-one long years to live the religion he professed, and for many years has been an honored member of the Second Alfred Seventh-day Baptist church.

His funeral services were conducted by his pastor, at his late residence, and were attended by a large and sympathizing company of relatives and friends, after which his remains were laid to rest in Alfred Rural Cemetery.

M. B. KELLY.

## THE ISLAND OF PORTO RICO.

In the extreme northeast rises the highest peak of the central cordillera, in the Luquillo Sierra, known as "el Yunque," or "the Anvil," variously estimated at from thirty-six hundred to forty-five hundred feet in height. The hills are of lesser elevation toward the west and southwest, but the whole north-central country is rugged and uneven. Between the spurs from the main range lie innumerable secluded valleys, where the soil is of great fertility. The impressive features of the landscape are the rounded summits of the multitudinous hills, which leave the coast in constantly rising billows that finally break against the cordillera vertebra; yet all are cultivatable, and cultivated to their very crests, though the higher mountain peaks are forest-clad.

More than thirteen hundred streams, it is said, of which number forty or fifty attain to the dignity of rivers, rise in the hills and seek the coasts, most of them running northerly, though the best harbors are in the west and south. But notwithstanding the great river flow, portions of the island in the southwest are afflicted with drought at times, owing to the precipitation of the northeast "trades" against the northern hills.

The higher hills are clothed in the exuberant and diversified vegetation of the tropical

forest, where tree-ferns flourish, and great gum trees and mountain palms tower aloft; at lower levels are the cedar and mahogany, walnut and laurel, with many others noted for their useful woods. Throughout the island are found those trees and shrubs valuable for their gums, as the mamey, guaiacum, and copal, while the list of medicinal plants includes most of those, invaluable to our pharmacopœias, which tropical America has given to the world. These are the *silvestres*, nature's wild children; but of cultivated plants there is no species peculiar to the tropics that does not flourish here. In the littoral levels, between the mountains and the sea, grows the sugar-cane, which may be cultivated up to an altitude of three thousand feet. It was introduced here from Santo Domingo, having been brought to America either from Spain or the Canaries. The annual yield of sugar is estimated at about seventy thousand tons.

In these fertile lowlands, also, tobacco does exceedingly well, and the annual production is said to be quite seven million pounds. It may be cultivated on the hills, but the true mountain-lover is the coffee, which does not do well below six hundred feet, and is at its best a thousand feet above the sea. It was first brought here from Martinique, in 1722, and now yields to the extent of seventeen thousand tons annually. Maize, the true Indian corn, is indigenous, as is the yucca, the original "staff of life;" and both grow everywhere, as well as the pineapple, which is more reliable and more universal than the peach of our north-temperate zone. Cotton and rice are found at nearly all elevations, the latter, which is the chief food of many laborers, being what is known as the mountain variety.

Bananas and plantains are wonderfully prolific, bearing fruit in ten months from planting. The plants virtually last sixty years, being equally long-lived with the cocoa-palm, which produces nuts in six or seven years, and thereafter during the space of an ordinary life, its yield being reckoned at a hundred nuts a year. The annual product of bananas is given as two hundred millions, and of cocoanuts three millions. The entire range of tropical fruits is represented here, such as the guava, lime, orange, aguacate, sapodilla, and avocado pear; while all subtropic vegetables may be raised, including those of the south temperate zone, such, for instance, as are grown in Florida.

The mineral kingdom has not been so exhaustively exploited as the vegetable, but more than traces have been found of copper, coal and iron, as well as vast deposits of salt. The rivers at one time ran to the sea over beds of golden sand, and from the streams to-day (as in the neighboring island of Santo Domingo, where the first American gold was discovered) the natives wash out nuggets, by the crude processes of that distant day when Agueynaba went prospecting with his false friend Ponce de Leon.

There are no native quadrupeds here larger than the agouti and the armadillo, but birds are relatively numerous, with a few of fine song, and some of brilliant plumage. All domestic fowl do well here, and the great pastures of the northeast and southeast support vast herds of cattle and horses, which suffice not only for the needs of the island, but are exported to all parts of the West Indies, being held in high esteem.—*Frederick A. Ober, in August Century.*



## CURIOUS SLIPS OF TONGUE AND TYPE.

BY REV. E. HERBRUCK, D. D.

That would be a most interesting volume, could one gather up all the curious mistakes made by tongue and type. There are few public speakers who have not at some time created merriment by the use of language which was let slip in an unguarded moment. So there are few writers who have not found some of their finest sentences spoiled by the transposition of a letter or the misconception of a word.

Curious as the slips of the tongue have been, the slips of the type have been more so. And if the former are confusing to the speaker, the latter are aggravating in the extreme. The writer of these lines has had opportunity, in connection with his editorial work, to notice many of these errors, and has taken pains to preserve a few to show how ridiculous one can make himself on pulpit or platform, and how laughable others can make him in type.

A gentleman of literary taste being called on to assist in an entertainment, undertook the task of reciting "The Heathen Chinee," by Bret Harte. He astonished the party by the following rendition:

"For ways that are dark,  
And for tricks that are vain,  
The heathen pecu is Chineliar."

The following is said to have been announced from the pulpit of a rural church in England: "There will be preaching in this house, Providence permitting, next Sunday, and there will be preaching whether or not on Monday following upon the subject, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned,' at precisely half-past three o'clock in the afternoon."

We have heard some very laughable statements by ministers, and we do not for a moment doubt that they are also made by other public speakers.

One of these clerical brethren, at the close of a solemn service, said in a doleful voice, "Now let us pronounce the Doxology, and I will sing the benediction." He had an intuition that something was wrong in his announcement, and an effort to correct it resulted in the following: "No, I mean I will sing the benediction, and we will pronounce the Doxology."

Another clergyman who had been discoursing most eloquently on idolatry, surprised his audience by saying, "Bow not thine eye to a needle," when he meant to say, "Bow not thy knee to an idol." Another caused a smile throughout the entire audience by repeating the well-known verse, "Behold the fig tree how it withereth away," in the following manner, "Behold the whig tree how it fithereth away."

The slips of the type are, however, more numerous and laughter provoking than those of the tongue, causing many an editor and correspondent sorrow, because of the carelessness or obtuseness of the all-knowing compositor. The writer once had occasion to mention the fact that a certain eminent lecturer had delivered his oration on "Saul of Tarsus." Imagine his consternation, after the entire edition of the paper had been run off, on seeing the statement that the man had lectured on the "Soul of Lazarus." So on another occasion, in commending the boarding house of another minister at one of the summer resorts, and especially the reasonable

rates, he was horrified to read "his rats are reasonable."

A clergyman once made the statement in pulpit, "What we want is more fire in our meeting." His remarks were reported for the next day's paper, and instead of fire he found that he had expressed the desire for more "fun" in the meetings.

The editor of a Southern paper, wishing to compliment an old general, wrote that he was a "battle scarred warrior." The compositor omitted one r, and made him a "battle scared" warrior. He corrected it for the next issue, but found to his chagrin that the types had again played havoc with what he had written, for it read a "bottle scarred warrior." No further corrections were made.

An eastern paper reported a political meeting at which "the shouts of 10,000 Democrats rent the air." The types read, "The snouts of 10,000 Democrats." So a "Solemn service in church" was rendered "A solemn circus." An orator who used the expression, "If the press gloat in licentiousness," found that he had arrayed the press in "linen trousers." An English paper in an obituary notice said the body had been taken to Hull for burial. An e for a u in Hull made some difference in the place of interment. "His heart swelled with pride," wrote an editor. The compositor knew better, and made it "his breath smelled."

The writer on one occasion wrote of a certain man that he never would want for anything, as he had plenty of greenbacks. The greenbacks were converted into "greencakes." At another time he used the term "an iron oxide." The compositor knew that the skin of an ox was very tough, and so he made it what he thought was correct, "an iron oxide." The "vast bequest" of a liberal hearted man was transformed into his "vest button."

"No cross, no crown" are familiar and truthful words. The man who set it up for a daily paper rendered it into just as truthful an expression, "No cows, no cream."

A friend of the writer's, whose penmanship is quite bad, was to lecture in an Indiana town on "Success in Life." He was dumbfounded when he arrived at the hotel, and read on a large poster that he was advertised to lecture on "Suckers in Life."

Horace Greeley was noted for his illegible writing, but good proofreaders discovered most of the mistakes before the forms were made up. Some, however, escaped notice. One time he wrote, "'Tis true, 'tis pity, and pity 'tis 'tis true." The sentence was converted into a sort of financial statement as follows: "'tis five, 'tis fifty, yes, 'tis fifty-two." The great editor also once wrote about the Spanish government, abbreviating the latter word, "Govt." It turned up the next day as the "Spanish Goat."

Even the poets have been made to suffer by slips of the type. The following lines of Scott are familiar:

"Oh, Caledonia, stern and wild,  
Meet nurse for a poetic child."

When the compositor came to the word "meet" he hesitated. That surely could not be right. He had heard of a "wet" nurse, but never of a "meet" nurse. So to be on the safe side he made it,

"Wet nurse for a poetic child."

These are but a few instances of slips in type. There are myriads of them not noticed

by the ordinary reader. Is it any wonder that editors are gray before their time?—*Christian Work.*

The editor of the RECORDER was made the victim of a misplaced type a few years since in a book to which he was a contributor. He wrote, "The Credulity of the Masses." The printer moved the letter "m" in the last word so as to make the word preceding to read "them."

## PLANTS THAT EAT MEAT.

Sundew is the name of one of the most interesting of the insectivora, or plant-eating insects. Sundew, says a writer in *Godey's Magazine*, is the poetic name given it because of the gleam of the gem-like drops on the leaf surfaces; but in spite of its beauty it is a little savage of vegetable life. Most plants absorb nourishment from the soil and atmosphere, but the Sundew will drink milk and eat beef and mutton and hard boiled eggs, if they are fed to it. Each leaf is covered with a number of tiny reddish tentacles, and at the end of each tentacle is a little gland to which adheres a drop of sticky liquid. While watching the Sundew we saw a gay little fly in a gauzy coat draw near. Hovering over the leaf, he lightly poised himself above it, and prepared to sip the viscid drops. In a moment his feet were entangled, and he was a prisoner. The second the feet of the insect press ever so lightly the glands, the motor impulse, as it is called, flies with unimaginable rapidity down through the tentacles, communicating with all upon the leaf, and they at once bend in the direction of the exciting object—the fly, in this case.

As soon as the feet of the fly touched the tentacles, that wonderful change in them, which is called aggregation, began. The purplish protoplasm, which flows unceasingly in their cells, separated into tiny masses of purple matter floating in a clear liquid. The fly had alighted on the leaf a little to the left of the center, and the tentacles nearest him naturally bent first and deposited him upon the next, and so on until he was gradually rolled to the center.

Meanwhile every gland secreted a digestive fluid which is strongly acid, and is, so far as can be ascertained, identical with the digestive fluid of animals. This fluid poured over the fly, drowning him, the tentacles bent closer, and the leaf hollowed itself like a cup and closed; when, after several days it should expand, all traces of the insect will have disappeared, digested, and absorbed into the life of the plant.

## THE HAWAIIAN NAMES.

Now that Hawaii has become ours we ought to learn to pronounce its name correctly and also those of some of its chief points. The *Pacific Christian Advocate* gives some timely light on the subject and corrects several common errors:

"Let us begin aright. It is Hah-wy-ee, not Hay-wy-i. It is Ho-nolulu, not Hon-olulu. Oahu, the name of the island on which Honolulu is situated, is pronounced O-wah-hu. Kauai, the name of the garden isle, is pronounced Kah-wy. If you hear a native say Tah-wy, you need not be surprised. K and T are quite the same to him. The name of the greatest living volcano in the world is Kilauea, pronounced Kil-au-weah. Practice on these names, and then you may be prepared to cultivate familiarity with the names of less pretentious places, as Laupahoehoe and Hamakuapoko."



## Children's Page.

### GEMINI.

There were two little boys named Harry and Rob,  
With eyes as blue as the sea,  
To tell them apart, had you tried, you'd have said  
"Tis a problem too vexing for me!"  
And so no one knew the one from the other,  
If Robbie were called, the reply—"I'm his brother."

These boys of six summers were twins, as no doubt  
You have guessed by this time, reader kind;  
Their hair was the same, their features, their height;  
Two peas more alike none could find:  
Their mother could tell them, by instinct so wise—  
When God makes a mother, he gives her love's eyes.

At school, there was ever a question and doubt  
Whether Harry or Rob knew his verse,  
And their marks were all mixed; "It was Harry who  
spelled

Every word," said the teacher, Miss Morse;  
"No! Harry missed 'rat'—let us ask one or other"—  
Said Robbie, "I missed; don't blame it on brother!"

Their father confided—he never was sure  
Whether Harry were Harry or Rob—  
The good man who christened these dear little twins  
Said "Hal" when he should have said "Rob."  
So the parents agreed, by a mole on the throat,  
To settle the matter so long in dispute.

But one night it happened, as sometimes it will,  
Headache sent mamma to her bed;  
'Twas one of the "tub-nights," and Harry and Rob—  
Undressed, and each little prayer said—  
Heard papa on the stairs, who, with effort most kind,  
Sought the sufferer to soothe, and to comfort her mind.

Say, "I'll bathe these twins, and do it before  
You can say 'Jack Robinson,' dear!"  
Then off with his coat, and with towel and sponge  
And soap—quite enough and to spare—  
The task was all done in a moment of time.  
"What a fuss women make!" thought our hero sub-  
lime.

Then downstairs in quiet, with paper in hand,  
Went papa, to read of the war,  
When laughter convulsive from Harry and Rob  
Brought him quick to the nursery door:  
"Whatever's the matter," he cried, "naughty Hal!"  
"You bathed Robbie twice, and me not at all."

—Josephine C. Goodale, in *Evangelist*.

### A LESSON FOR BEARS AND BOYS.

BY LIBERTY HAYWARD.

Arthur had coaxed to drive the three-year-old colt, and Uncle Jim had said "No."

Then for a mile and a half Arthur whined and teased, pouted and sulked; and even snatched at the reins, which Uncle Jim only held more firmly in his own strong grasp. Finally, the little boy squeezed out a few tears, and declared that it was "real mean."

Arthur, you will understand, was used to having his own way. Because he had not been a strong little boy he had never been sent to school; and at home almost everything he wanted he could get by teasing for it. What the teasing didn't bring was certain to come if he only cried a little. So he was crying now.

For several minutes he cried; but, strange to say, Uncle Jim paid no attention to his tears, only drove on and whistled softly.

"Say, uncle," said Arthur, beginning all over again. "I think you might let me drive now."

"Well, well," said the uncle, "it does seem strange that a boy seven years old should know less than a bear knows, and a baby bear at that."

Arthur winked away his tears and stared. "Bears," continued Uncle Jim, "know how to mind: and that is something you haven't learned yet. I think I'll have to tell you how I once saw an old bear teach her children to do as they were told."

"Was it a real, wild bear, Uncle?" and the eager voice quite forgot to whine.

"It was when I was a boy in West Virginia," said Uncle Jim, "and we lived on a farm close to thick woods. It was a wild country, where often some farmer would shoot a wolf or a wild cat, and there was

talk of bears. But I had never seen one. One hot day I had nearly reached home with a big basket of wild black-berries when, just in front of me, trotting toward our cornfield—Oh, oh! there was a great black bear, and with her three funny, fat little cubs.

"Scared! Well, I was scared. A mother bear with her young ones is often savage and dangerous to meet; and she was only a few feet ahead of me. As soon as I could move, up a tree I scrambled, with as little noise as possible; and there among the thick leaves I hid, hoping that Mrs. Bear would take herself and her family away. But no. Not far from my tree the whole family stopped and I could see that Madam Bear was talking earnestly to her children. Of course I couldn't understand her language; but from the way she wagged her great black head and shook her huge paw I was sure she was telling them to stay just where they were, behind that log, while she went to find something for dinner. Up in my tree I hoped they wouldn't spy me and make a dinner of 'small boy.'

"Down squatted all three little bears, while away went their mother into the cornfield. Until Mrs. Bear was out of sight the cubs lay still; but as soon as they were sure she could no longer see them, over the log they climbed, and scrambled away toward the cornfield too.

"But now back came Mother Bear, and in her mouth some stalks and ears of fresh, juicy corn. At the sight of this delicious dinner the three cubs squealed their delight and ran eagerly toward their mother, each one anxious to get the first taste. But instead of a taste, the first little cub who reached his mother was given a sound slap that sent him rolling over and over. The corn she had gathered for dinner Mrs. Bear laid down upon the ground; then back to the log she drove her disobedient children, cuffing and slapping them as they tumbled along before her. When all were safely settled behind the log and each naughty cub had had his ears soundly boxed, she sat up and gave them another solemn lecture.

"After that she went slowly back to her corn. Down beside it she sat, in sight of the hungry little bears who watched her with eager eyes. Their little black heads wagged, their little pink tongues lolled out of their mouths, but not one of them stirred from his place. Up in my tree I watched the shadows, and wondered how long she would make them wait for their dinner.

"It was more than an hour before she moved, or the cubs either. Then I suppose she was sure they had learned to mind, for she raised up on her hind feet and gave a little call. The cubs heard, and the way they tumbled their roly-poly bodies over the ground to get to their dinner was a sight to see. In a few minutes the corn was gone and the whole family had disappeared into the woods. But I felt certain that from that day, not one of those cubs would ever venture to disobey his mother."

The bear story was ended. Pony Prince was slowly climbing a steep hill. Arthur seemed to be deeply thinking. All at once Uncle Jim heard,

"Say, Uncle, can't I drive just a little way now?"

Uncle Jim gave his nephew a look.

"No, you cannot drive this colt to-day.

And if you tease any more about driving I shall play 'old bear' to you."

What Uncle Jim meant by "playing old bear," Arthur couldn't imagine. But he did want to drive—he couldn't see why he shouldn't drive—and so, after a little Uncle Jim felt Arthur's hand on the lines, and heard his nephew say,

"I know I could drive all right up hill, any way."

Uncle Jim said nothing at all. He only moved the lines out of the little boy's reach and looked so decided that Arthur felt very uncomfortable.

When they reached the little country school-house where Sabbath-school was held, and where Uncle Jim was superintendent, Arthur stood up, glad to get out after his long ride. Uncle Jim tied the colt, he gathered up his Bible and hymn-book, then he turned to Arthur, standing in the buggy.

"Sit down, and stay where you are." He spoke quietly but nobody had ever before looked at Arthur as Uncle Jim looked then. Arthur sat down.

Uncle Jim went into the Sabbath-school, and soon could be heard his pleasant voice, giving out a hymn and leading the singing.

It was a long, lonesome hour and a half that the little boy spent sitting in the buggy by himself. He cried a little, and he thought a great deal. He wondered what Uncle Jim would say when Sabbath-school was out.

But about that Uncle Jim said nothing at all. They rode home as pleasantly as could be, Uncle Jim acting as if nothing had happened. But Arthur teased no more about driving and never once offered to touch the lines.

Uncle Jim told Arthur a story about the lesson they had learned in Sabbath-school that day. Arthur listened; then he turned to his uncle an earnest face, and said bravely, "I had a lesson, too, Uncle Jim."

"Did you?" said his uncle; "and what was your lesson?"

"Bears," answered Arthur; "and minding, and I guess I've learned it too."—*The Advance*.

### ARMOR-PLATED BOYS.

It is important these days that there should be armor-plated boys. A boy needs to be ironclad on

His lips—against the first taste of liquor.  
His ears—against impure words.  
His hands—against wrong-doing.  
His heart—against irreverence and doubt.  
His feet—against going with bad company.  
His eyes—against dangerous books and pictures.

His pocket—against dishonest money.  
His tongue—against evil speaking.

The Christian armor on her citizens gives more security to the nation than all the armor plates can on her ships.—*Christian Guardian*.

### HOW TO DO GOD'S WILL.

A teacher was explaining to her class words concerning God's angels, "Ministers of his who do his pleasure," and asked, "How do the angels carry out God's will?"

Many answers followed.  
One said, "They do it directly."  
Another, "They do it with all their hearts."  
A third, "They do it well."  
And after a pause a quiet little girl added: "They do it without asking any questions."



## 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.

LONDON, ENG., MILL YARD CHURCH.—At a special church-meeting, held on Sabbath, September 3, at the close of the afternoon service, Mr. Alfred G. Marks, who was baptized last July, was admitted to full church-membership and received the right hand of fellowship. The proposal to form a European Sabbatarian Association was formally brought before the church, and a resolution favoring the same and promising hearty support was unanimously carried.

The Mill Yard church has for many years been associated with the "General Baptist Assembly," one of the divisions of the First-day Baptists in England. Our connection with this body is rather incongruous, but our predecessors, who brought it about, did it as a defensive measure. Unfortunately those who were expected to prove our friends, we now find to be our underhand enemies—several of our Trustees are members of that body.

In our annual letter to the said body, written for its coming meeting, we express ourselves as follows: "We are waiting with interest the decision of the Court of Chancery in the matter of Joseph Davis' Charity, and we are hoping and praying that the result may be that we shall have restored to us the permanent use of a chapel, which we can have for services on other days, as well as on the Sabbath, and also a stipend for our minister. This we are in justice entitled to in view of the past history and present condition of our church. Owing to the exceedingly slow progress of legal matters, we, about a year ago, started a 'Chapel Building Fund,' which, though as yet small, has recently been increased by about £11, the proceeds of a 'sale of work' held in June at the home of our minister. This fund, when sufficient, we propose to hold in reserve for use in obtaining ultimately a place of worship, in case the unjust action of the Trustees of Joseph Davis' Charity results in our being deprived of our rights, or otherwise in connection with our services, if a chapel is granted us by the Court."

We hope this may open the eyes of some of the members of the Assembly, many of whom are undoubtedly honest Christian people.

T. W. RICHARDSON.

DE RUYTER, N. Y.—It was a great pleasure for the older people to meet again Eld. J. E. N. Backus. Nearly 40 years ago he came into this section a Bible colporteur, and after carefully investigating the Sabbath question, embraced it and heartily preached it. Now after many years and wide labors in the temperance cause, he returned and spent three weeks in DeRuyter, Otselic and Lincklaen, being with us also at our Quarterly Meeting.

In this connection I wish to correct an important omission that appeared in the published report of that meeting: Eld B. F. Rogers, who with his wife had come all the way from Scott, to help in the meetings, preached on the evening after the Sabbath, to an appreciative people, an earnest and close sermon that touched our hearts and quickened our consciences. He is certainly a close reasoner, and his sermons are so suggestive in doctrine and duty.

The past week also Eld. O. S. Mills and wife and child have been visiting in Lincklaen, having driven in their carriage from their home in Richburg, N. Y., to spend a few weeks' vacation at their former home. All are pleased to see them and learn of the good work on their new field.

L. R. S.

HAMMOND, LA.—Home again! And what a delightful General Conference! Such thorough provision and arrangements for meetings and guests. How the machinery did run like perpetual motion, without work or effort on the part of man! So it seemed to the visitors (perhaps not to the workers behind the scenes). And what careful planning on part of officers, giving such high-grade programs from start to finish. And the weather, as good as if made to order, and the beautiful prairies of Southern Wisconsin in their prettiest attire for the occasion. Meetings over, side-runs and post-views at your option, 163 for the Wisconsin Dells, some to visit, some for a few weeks of evangelistic effort. The writer enjoyed stops in Madison and Milwaukee, and a Sabbath with our church in Chicago.

Yesterday, from our own pulpit, we gave, as best we could, the Conference Review. Two RECORDERS were ahead of us; but there are some who do not have the paper, and others, we suppose, who do not always read their paper, or do not read all of it. The conclusions drawn were, that the Conference while not distinguished by any great move in any one direction, as in Missions or Sabbath Reform, yet showed rare excellence in all the varied programs, and commendable zeal in all lines of work, special emphasis having been laid upon our need of consecration, the Spirit's baptism, systematic and Scriptural giving, aggressive evangelistic and Sabbath Reform work, and true Sabbath-keeping. Striking and important features were, The possible opening fields for African Industrial Missions, as presented by Mr. Booth, and The problematic future relations of the Seventh-day Adventists and Seventh-day Baptists as the outcome of their awakening evangelistic spirit, and the visit of Mrs. S. M. I. Henry, as delegate from that body.

Next Sabbath I purpose to take as my keynote the thought suggested by a layman at one of the Conference morning prayer-meetings on the importance of "getting somewhere," and among other things advocate for the whole church: tithing, the quiet hour, and specific plans for local improvement and work, based upon local conditions, opportunities and needs.

Eight from Hammond attended Conference. Not large, but in proportion to distance and size of church, perhaps, second largest delegation.

During Conference week our State C. E. Convention was held in Hammond, some report of which I trust will reach the C. E. page of the RECORDER.

G. M. COTTRELL.

SEPT. 11, 1898.

### THE YELLOWSTONE PARK.

The Yellowstone Park is a pleasure ground of magnificent distances. It has an area of 3,412 square miles, and if roads were constructed to all parts of the Park one might travel in it for months and find on the last day of his stay objects of beauty or interest which he had not seen before. It is perhaps the most comprehensive park on the face of the earth, for it contains mountains which range

in elevation from 8,000 to 12,000 feet; it is the birthplace of three of the largest rivers in the United States, the Missouri, Yellowstone and the Columbia; it lifts up toward the sky a large and beautiful mountain lake; and if it has not cornered the geysers of the globe within its bounds it certainly has gained by the favor of Pluto, or otherwise, a controlling interest in hot springs and geysers. Mammoth Hot Springs is the first stopping place of the tourist who enters the Park over the Northern Pacific, *via*. Livingstone and Cinnabar. The name "Mammoth" is entirely too insignificant to designate aright this remarkable group of springs, for by their thermal labor they have brought forth a mountain. The present springs rise on the eastern side of Terrace Mountain, but the entire mountain shows evidence of having been built up, at least so far as much of its external formation is concerned, by the action of hot springs. Thirteen or fourteen terraces, like the steps of a flight of stairs, beautiful enough for the ascent and descent of angels, slope toward the top of the mountain, the upper terraces in part destroyed by the action of the elements or hidden by trees, but the lower terraces are still in process of building, and their colossal steps in some places are exceeding white as snow, so as no fuller on earth could white them, and in other places they are brightly colored by various mineral dyes artistically spread by the flowing water. These terraces bear the names of Jupiter, Minerva, and other gods and goddesses of polytheism; but even the genius of a Homer could not picture an Olympus so pure and beautiful as is this spring sanctuary on the slope of Terrace Mountain. To fully describe it would require more space than can be given to any one locality in these letters, and if the attempt should be made how can terms taken from the dictionary build a flight of stairs equal to this, for the ascent of the imagination? How can even such words as poets cull from their chromatic palettes paint the exquisite colors and shades of brown, red, green, yellow, emerald and beautiful turquoise blue which may be seen in the various springs and pools? If the brightest gems of earth could be liquefied and mingled together, shading into each other to produce the most pleasing effects of combined and contrasted color, the effect could hardly surpass the feast of colors the courses of which no man can number, which is spread for the beholder as he passes from one to the other of the thousands of springs in the Yellowstone Park. Go and see them; for in no other way can you gain possession of one tithe of their beauty.—*The Advance*.

### ALASKAN WEALTH.

Official reports show that the rich gold prospects found in Alaska cover an area of 100,000 square miles, being 150 miles wide by 600 miles long. A large portion of this valuable land lies within the territory of the United States and has scarcely as yet been touched by the miners. But a new discovery which is considered one of the most important that has been made in Alaska is that of a body of almost pure copper, located between White and Copper rivers. A few months ago an old prospector went to Robert Duncan, Jr., the Superintendent of the Treadwell mines at Juneau, and showed him a piece of ore of apparently wonderful richness. It was sent to San Francisco, and on being assayed was found to contain 94 per cent copper, \$30 in gold to the ton and a small amount of silver. The ore is said to be so pure that there is no need to smelt it in the North, but it can be shipped to San Francisco and treated there at a good profit.



# Sabbath School.

INTERNATIONAL LESSONS, 1898.

FOURTH QUARTER.

Oct. 1.	Reformation Under Asa.....	2 Chron. 14: 2-12
Oct. 8.	Jehoshaphat's Good Reign.....	2 Chron. 17: 1-10
Oct. 15.	The Temple Repaired.....	2 Chron. 24: 4-13
Oct. 22.	Isaiah Called to Service.....	Isaiah 6: 1-13
Oct. 29.	Messiah's Kingdom Foretold.....	Isaiah 11: 1-10
Nov. 5.	Hezekiah's Great Passover.....	2 Chron. 30: 1-13
Nov. 12.	The Assyrian Invasion.....	2 Kings 19: 20-22, 28-37
Nov. 19.	Manasseh's Sin and Repentance.....	2 Chron. 33: 9-16
Nov. 26.	Temperance Lesson.....	Prov. 4: 10-19
Dec. 3.	The Book of the Law Found.....	2 Kings 22: 8-20
Dec. 10.	Trying to Destroy God's Word.....	Jer. 36: 20-32
Dec. 17.	The Captivity of Judah.....	Jer. 52: 1-11
Dec. 24.	Review.....	

## LESSON I.—REFORMATION UNDER ASA.

For Sabbath-day, Oct. 1, 1898.

LESSON TEXT.—2 Chron. 14: 2-12.

GOLDEN TEXT.—Help us, O Lord our God: for we rest on thee. —2 Chron. 14: 11.

### INTRODUCTION.

Having studied a series of lessons concerning the history of the Ten Tribes from the time of their revolt under Jeroboam to the destruction of Samaria and the extinction of the Northern Kingdom, we turn now to consider the fortune of the Kingdom of Judah. There are many marks of similarity in the history of these two portions of the chosen people. Judah, with the reigning family of the house of David, preserved for herself the birthright of the theocratic nation. Yet in this nation the people, and the king also, were frequently turning away from Jehovah to serve other gods. Of the nineteen kings who reigned after Solomon there were some, however, concerning whom the historian could speak in words of praise. The lesson before us is concerning the first of these good kings, Asa, the son of Abijah and grandson of Rehoboam. Rehoboam had begun badly, and had gone on worse. He turned away from Jehovah and set up the worship of Baal and Asherah. God sent the Egyptians under Shishak to punish the king and people of Judah. The wealth of Solomon was carried away as spoil by the invaders. Rehoboam was succeeded by his son Abijah or Abijah, who appears from his speech in 2 Chron. 13, to have been a pious king. From 1 Kings 15: 3, we learn that he walked in all the sins of his father. After a reign of three years, during which, according to the Chronicler, he triumphed over Israel, he was succeeded by Asa. This king was contemporary with six kings of Israel: Nadab, Baasha, Elah, Zimri, Omri, and Ahab; not to mention Tibni who was a pretender for several years during the reign of Omri. The book of Chronicles—speaking of the two parts as one book, for the division is arbitrary—is one of the later books of the Old Testament canon. It forms a continuous narrative along with the books of Ezra and Nehemiah, and was probably written by the same author. It is very likely that the writer of the book of Chronicles had the book of Kings before him and copied from that whenever it suited his purpose. The student will notice that the writer of the book of Kings speaks alternately of the Northern and Southern Kingdoms, but the Chronicler means to tell us about Judah only. In the Hebrew Bible the Book of 2 Chronicles is at the end.

### NOTES.

2. In the Hebrew Bible chapter 14 begins with this verse, verse 1 being put back into chapter 13. Asa, although the Chronicler tells of some things not to his credit, must be ranked among the good and great kings of Judah. It is worthy of notice that the writer of the Book of Kings gives a much more favorable impression of Asa than does the Chronicler. Read all that is said of him in both books, and compare especially 1 Kings 15: 14, and 2 Chron. 16: 7-10. Asa had a long reign; and for the most part very prosperous.
3. For he took away the altars of the strange gods. The R. V. is more accurate, "the strange altars." The altars consecrated to the heathen gods are meant. The high places. The Hebrews were accustomed to worship false gods, and sometimes Jehovah also upon mountains and hills. The words "high place" seem to refer sometimes to the little temple or shrine which was built upon the mountain or hill. Probably these buildings were removed by Asa. But compare 2 Chron. 15: 17. And broke down the images. The R. V. has "pillars." The reference is to stone obelisks used in the worship of Baal. And cut down the groves. Instead of "groves" we should read as in R. V. "Asherim," that is wooden images of Asherah (perhaps the same as Astarte), the female goddess corresponding to Baal.
4. And he commanded Judah, etc. The people had been corrupt, as well as the previous kings. Now, not

only the king was to be right, but the people also. —The God of their fathers. The appropriateness of serving Jehovah might readily be seen by noting what the true God had done for the Hebrew nation in the past. To do the law and the commandment is the way to serve God. What does service amount to without obedience?

5. From all the cities of Judah. The reform was not simply in Jerusalem. Images. Not the same word as in verse 3. The R. V. has sun-images. They were probably idolatrous images dedicated to Baal as the sun-god. Compare 2 Chron. 34: 4. The kingdom was quiet before him. This probably means that Asa effected these reforms without serious resistance; although this verb "was quiet" is often used in referring to absence from outward attack, as in the next verse.

6. And he built fenced cities, etc. In the reign of Rehoboam Judah had been overrun by Shishak, king of Egypt. Her fortifications had no doubt been destroyed. Under Asa there was a time of prosperity when walls could be rebuilt and new citadels made. Because the Lord had given him rest. The sacred writer sees in this peace and prosperity no mere chance: but the direct act of Jehovah.

7. For he said unto Judah. We have here evidently the substance of a royal proclamation. While the land is yet before us. The word "while" is not needed. It is probable that he means to say that there is no foreign enemy in the way to prevent us.

8. The "target" [R. V. "buckler"] was larger and heavier than the "shield," and so more appropriate for the spearmen who would come to close quarters than for the bowmen who would fight at a distance from their enemies. Fourscore is the old English way of saying "eighty." The Hebrew word has no more reference to scores than our modern English word "eighty." Mighty men of valour is the usual expression for trained and tried warriors.

9. Zerah the Ethiopian. See under Persons. A thousand thousand. An immense army for so small a kingdom as Judah to face, the largest army that is mentioned in Scripture. In classical history there is mention of like enormous armies. Mareshad. See Places.

10. Valley of Zepathah is not elsewhere mentioned.

11. Whether with many or with them that have no power. Compare R. V. The meaning is that God can help the weaker side as easily as the stronger. Let not man prevail against thee. Asa would imply that God himself would virtually be defeated if his chosen people should be put to rout.

12. This is the only place in which we are told of Israelite army meeting and defeating one of the great nations of the world in an open battle. The Egyptians were utterly defeated. It was hundreds of years before another Egyptian invasion.

### BOOK NOTICE.

STUDIES IN HOME AND CHILD LIFE, by Mrs. S. M. I. Henry, 5x7 1/2 inches, Buckram, 251 pp., \$1.00. Fleming H. Revell Co., Chicago, New York, Toronto.

The author of this excellent book describes it thus: "This book is designed to be simply suggestive,—to stimulate that kind of questioning in the mind of the busy father and mother which is sure to compel an answer. It is an argument in outline for daily experience to elaborate." The book contains 24 chapters, each treating a specific theme, e. g., "The Father's Office," "The Mother's Office," "The Generation of Righteousness," "Authority," "Culture," "Making Something of the Child," "Training the Appetite," "Leisure, Recreation, Amusements," etc., etc. The prelude opens with these sentences: "Every crop has its enemy. Cultivation means war. Peace is impossible to any producer until it has been earned by conflict and victory." Every little child has a peculiar right, because of its innocence and helplessness, to the protection that protects, and the salvation that saves, as well as to a fair chance to grow into a happy, clean and honorable life among men. The "Dedication" of the book shows that Mrs. Henry writes as a grandmother, who has made these "Studies" from actual experience as well as from theory. The book is earnest, sympathetic, tender. It is clear, comprehensive, incisive. It teaches parents, i. e., home-makers, much that is of value concerning themselves. No parent can study the book without getting a clearer view of the fact that the highest honor and the holiest responsibilities come with parenthood. The book ought to be studied in every home where children are, and its study would be an excellent prelude to the coming of children into homes where they are not now. We commend the book as one which makes for righteousness in this life and in the next. Read it.

Not to be popular are we called, but to be faithful.

### GLADSTONE AS AN ORATOR.

Those who have heard Mr. Gladstone address the House of Commons or a large multitude from the platform, can never forget the man and his message. He was splendidly equipped for expounding principles, for elucidating the most abstruse topics of debate, for persuading and convincing an audience. Above the average height in bodily stature, with a mind crowded with stores of information well sifted and arranged in perfect order, having an incomparable command of the English language, and possessed of a magnificent voice, he was irresistible as an orator. John Bright could sway a throng as corn is swayed by the autumn wind; Charles H. Spurgeon could hold multitudes spell-bound by his matchless common sense and sudden flashes of genial humor; but the influence of the "Grand Old Man" over a miscellaneous or select audience was beyond controversy unparalleled. It was the result of a combination of qualities not often found in a single individual. His strong athletic frame and healthy intellectual face, his rich imagination and dignified ease in the midst of trying situations, his firm grasp of countless facts and moral earnestness of speech, his intimate knowledge of all classes of his countrymen, and the clear and full and penetrating tones in which he uttered his ideas could not fail to produce a tremendous effect on both sympathetic and hostile assemblies. Shame and confusion followed an attack on his sincerity of purpose or accuracy of memory. We remember Lord Randolph Churchill venturing to contradict Mr. Gladstone with regard to a parliamentary precedent. In a moment the Prime Minister was on his feet, and with more than ordinary warmth he replied, "Mr. Speaker, it is obviously a question of veracity between the noble lord and myself, and with respect to it I have only a brief remark to make: I recall the hour distinctly when the precedent was first introduced and applied in the House, and I am sure it was somewhere near the time when the noble lord was born." Shouts of laughter greeted this just reprimand, and the audacious and brilliant son of Marlborough was suppressed for a season.

Occasionally Mr. Gladstone lost the approval of the masses. There was a short period in 1873 when his policy was bitterly denounced by them, and when he had to be protected from the violence of angry mobs. Greenwich whose interests he was then guarding gave him a rough reception on his annual appearance before it to explain and defend his political conduct. From 20,000 to 30,000 persons gathered to hear him, and as soon as the opening sentence fell from his lips the air was rent with yells of derision. But he was calm and collected. He folded his arms across his chest and stood majestically silent until the storm of prejudice and passion had spent itself. Thoroughly appreciating the advantage he had secured by his faultless demeanor, he said without a tremor in his commanding and beautiful voice, "Gentlemen, it is not English fair play to hiss a man before you have heard what he has to say in the denial or mitigation of his offenses." Instantly there was a burst of applause, and for more than two hours a constant stream of eloquence was poured into willing ears interrupted frequently by spontaneous and hearty cheers.—S. Linton Bell, in the Standard.



## Popular Science.

BY H. H. BAKER.

### A New Kind of Leather.

A German has invented and manufactured a product which he has named "Asbestos Leather." It is said to resemble leather in very many of its peculiarities, both in regard to its structural qualities and its adaptation to the purposes for which leather is generally used.

The asbestos is first divided into very fine fibres, and of as great length as possible; they are then immersed in a solution of india rubber, until all are thoroughly coated. A solvent (petroleum benzine) is then applied, and then allowed to evaporate, when the fibres cohere perfectly, thus forming a plastic mass.

This compound can be pressed into any form in molds, or may be rolled to any thickness desired in the form of leather, for varied manufacture.

In view of the fact that asbestos can be obtained in unlimited quantities, and can by being treated with rubber take the place of leather made from the skins of animals, it certainly will meet with great demand, as for many purposes which leather is used it may prove even superior.

By being ingenious, and with the aid of a little science, the skins of many of our domestic animals are made to do duty, as having belonged to those that roamed the forest; for instance, the sheep-skin is transformed into Buckskin, for our gloves and mittens; morocco for shoes; a dog-skin into a kid-skin of the wild goats, and the skin of a horse to that of an alligator.

We are not advised as to the strength and resistance of this new kind of leather, further than the statement set forth as follows; "It resembles leather very closely in its peculiarities and structure, and in its industrial adaptation."

### Asbestos.

Geology tells us that asbestos belongs to the hornblende family, and consists of fine crystalline elastic fibres, having a silky lustre, varying in color, from white to grey and green, and passing on to brown, red, or black.

There are several varieties of asbestos, but the chemical composition is nearly the same, consisting chiefly of silica, magnesia, aluminum, and ferrous oxide, but varies considerably in proportions.

Pliny believed the mineral asbestos to be of vegetable origin, and a kind of flax. It is incombustible. It is stated that Charlemagne had a table-cloth made of it, and that he directed it to be thrown into the fire after dinner, for the astonishment of his guests.

Chevalier Aldiny, of Milan, had a complete dress made of it, consisting of cap, gloves, tunic, and stockings, for the purpose of testing its qualities. It is now used for making lampwicks, paper, fireman's clothing, twine, and rope for packing steam joints, and is prepared as a cement for protecting heated surfaces, roofs, and floors, and for various other fire-proof purposes. Now we have a new product, called "Asbestos Leather."

Originally from a certain variety, thin, flexible sheets were obtained, and they were called Mountain leather; another quality they called Mountain cork, as it was so light that it would swim on water.

In early times the art of weaving it into cloth was by mixing the fibres with those of flax, and, when woven, place the cloth on the fire, when the flax would be consumed.

Gloves, towels, handkerchiefs, and even dresses, when needing to be purified, were not washed, but thrown in the fire. Clever tricks are performed by fire handlers and fireeaters by using fine woven asbestos cloth. Imitation wood, placed on old fashioned brass and-irons in the sitting-room fire-place, and gasso arranged as to flame between the pieces, makes a wood fire that looks as natural as life and gives off heat, yet it flames and burns all the evening, and, like the bush in the Bible, it is not consumed.

A strange affair, this asbestos, and yet it is found nearly everywhere. It is found in the center of crystalline rocks in the Pyrenees Mountains, in the Alps, on Mount St. Gothard. Also in Sweden, in the Ural Mountains, in Silesia, and in New South Wales. In Savoy and Corsica, where it is abundant. In England at Anglesea and Cornwall, and in Scotland, at Glensig and Inverness, Glen Tilt, Portsoy, and Kildrummy.

In this country it is mined in Canada, in Vermont, Virginia, South Carolina, and near by on Staten Island.

I am inclined to believe that at an early day, some cute chap discovered that asbestos would not burn, and that he could mold or shape it; he therefore made a newt or something resembling it, and putting it in the fire, and when red hot, by taking the salamander and poking, it would stir, or move, as if alive.

By this means the people were deceived, and the myth created, and thus the name of the poker was transferred to the imaginary newt. This was all wrong; the name of asbestos newt should have been given. Hereafter in giving orders, we should say, "will you please take the salamander and punch the fire?"

### POINTED PREACHING.

Paul was free from all responsibility of results because he had done his full duty. He preached repentance and faith as well as mercy and grace, holiness as well as happiness, precepts as well as promises, doctrine as well as duty, salvation from the power of sin as well as from its penalty, punishment as well as reward, the second coming of Christ in glory as well as the first coming in humiliation. The world loves a brave man. Purpose is power. Witness John before Herod, Paul before Agrippa, Luther in the Diet at Worms. Paul makes it personal—"Take heed to yourselves." A woodman would be foolish who thought he had so much wood to cut that he had not time to grind his axe; the messenger would be silly who would hurry to the drug store without taking time to get the prescription.

But do more—"Feed the church." The Word is often so badly served that the children of God can neither drink the milk nor eat the meat. A writer says, "No book is read so publicly as the Bible, and no book is read so imperfectly." Few can read a chapter correctly, and fewer still a chapter effectively. Garrick, the famous actor, speaking to a pastor on Scripture reading, said, "You read the truth as if it were fiction; I read fiction as if it were the truth." Get the thought in your mind and the meaning in your heart; then you can give such a vocal interpretation of it that the people will hear it, and love it, and live it.

"As to cloth," says Lord Bacon, "a small pattern may enable us to judge fairly and safely of the whole piece; but the Bible is like a fine tapestry, which, though a remnant may assure us of the colors and richness of the stuff, yet the hangings never appear to their true advantage but when displayed in their full dimensions and seen together."

"It is a poor sermon," says George Whitefield, "that gives no offense—that neither makes the hearer displeased with himself nor with the preacher."

It was a noble eulogium that Louis XIV. passed on one of his preachers—Masillon: "I don't know how it is; when I hear my other chaplains I admire them; but when I hear Masillon, I always go away dissatisfied with myself."—*Religious Telescope.*

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

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

☞ THE 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 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 Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois and Kentucky, will hold its next regular session with the old Stone Fort church, Stone Fort, Ill., Oct. 21-23, 1898. All interested are cordially invited to come.

OLIVER LEWIS, *Sec.*

☞ 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 Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, *Pastor,*  
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## MARRIAGES.

**MADDOX—CAIN.**—In Hammond, La., Aug. 20, 1898, by Rev. G. M. Cottrell, Mr. Clarence Maddox and Mrs. Katie Cain, both of Hammond.

**BAKER—CANFIELD.**—In Alfred, N. Y., Aug. 20, 1898, at the home of the bride's sister, Mrs. Walter Kenyon, by Rev. M. B. Kelly, Edwin F. Baker, of Amity, N. Y., and Jennie Canfield, of Alfred, N. Y.

**KELLER—GARDNER.**—At the home of the bride's mother, Mrs. Betsy Perkins, of Alfred Station, N. Y., August 2, 1898, by Pastor M. B. Kelly, Henry Clair Keller and Alta May Gardner, both of Alfred Station, N. Y.

**HOMAN—MOSHER.**—In Plainfield, N. J., at the home of the bride's parents, Mr. and Mrs. J. P. Mosher, by Rev. I. L. Cottrell, of Shiloh, N. J., Sept. 14, 1898, Mr. George Laing Homan and Miss Maude Irene Mosher.

**JOHNSTON—TRUETT.**—At Plainfield, N. J., in the Seventh-day Baptist church, Sept. 14, 1898, by Rev. Arthur E. Main, Mr. Robert Taylor Johnston, of Scotch Plains, N. J., and Miss Violet Thatcher Truett, of Plainfield.

## 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.

**MATTHEWS.**—In Alfred Station, N. Y., Sept. 6, 1898, Arthur A. Matthews, in the 18th year of his age. M. B. K.

**WITTER.**—In Alfred Station, N. Y., Aug. 30, 1898, Horace Green Witter, in the 84th year of his age.

A fuller notice elsewhere in this issue. M. B. K.

**KELLY.**—Aug. 31, 1898, at the home of W. M. Stringer, near Pulaski, Ill., of paralysis, Rev. M. B. Kelly, aged 81 years, 4 months and 14 days.

Fuller notice elsewhere in this issue. R. L.

**GREENE.**—Edward W. Greene died at the Hospital, in Ogdensburg, N. Y., Sept. 9, 1898, aged 77 years, 8 months and 11 days.

He had been from his life-long home but five weeks when his body was brought back to Adams Center for funeral and burial services. He leaves a wife and three children. A. B. P.

**RANDOLPH.**—In Green Brier, W. Va., Sept. 11, 1898, Flora Gay Randolph, aged 30 years.

She professed faith in Christ early in life and united with the Green Brier Seventh-day Baptist church, of which she remained a faithful member until death. She was the daughter of Dea. Judson and Mary F. Randolph. During many years Gay tenderly cared for an invalid mother. She quietly fell asleep surrounded by father, mother, brothers, sisters and friends. Her funeral was largely attended, and all deeply sympathized with the bereft ones. The services were conducted by the writer. M. E. M.

**BRUNDIDGE.**—At Adams Centre, N. Y., Sept. 7, 1898, Almanson A. Brundidge, aged 67 years.

He was a son of Daniel Brundidge and Lucy Greene. In 1854 he was married to Susan Jane Greene, daughter of the late Spicer Greene. His wife and four children survive him. He had long been a valuable member of the Adams church, and a respected citizen of the town. During his last illness he suffered much, and often expressed a desire to depart, having a good hope of eternal joys. He calmly and deliberately made all his plans for leaving earthly scenes. So dies the Christian. A. B. P.

LIFE is a train of moods like a string of beads, and as we pass through them, they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus.—Emerson.

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## A REMARKABLE ENGINEERING FEAT.

A notable engineering feat was consummated recently at Bismark, North Dakota. The east pier of the Northern Pacific Railway bridge, which spans the Missouri River at that point, and weighs over 9,000,000 pounds, was moved from its old foundation and slid on steel rollers a distance of nearly four feet to the new foundation. Preparations for this event had occupied a period of eight months, but the great event itself required less than a minute of time. Within sixty seconds a solid mass of granite weighing, with its pier and the span, over 4,700 tons, quivered, slid forward and rested upon its new foundation.

The moving of the pier was necessary from the fact that it was displaced by the sliding of earth beneath the foundation several years ago, and to correct the difficulty permanently it was decided to build a new foundation and move it back to the place from which it had slipped. The plans for the work, which is entirely unique in engineering, were prepared under the direction of Chief Engineer E. H. McHenry, of the Northern Pacific Road, and the work has been carried forward without interruption of traffic.—*Northwest Magazine.*

ONE of the most important items in health-culture is to keep the lungs and heart in good condition. It is possible to breathe sufficient air to so oxygenate the blood that it will consume the waste and poisonous matters of the system, as fire burns up chaff or tinder. People who feel dull, heavy, stupid, unwilling to exert themselves, indeed often unable to do so, will find that a regular course of breathing exercises will be of more benefit to them than all the medicine in creation. There are many times when the use of medicines merely aggravates the existing ill. It is simply a further accumulation of undesirable material that must be carried about until nature is assisted to cast it out or burn it up.

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**LARKIN SOAPS**

## GLADSTONE'S WAY.

When he had once made up his mind it was no longer accessible to argument or fact. A judge will grant you a new trial on the ground of newly discovered evidence—never Mr. Gladstone. He once explained why at some length, and with a frankness he could display when he chose. The talk had turned on the length and vigor of his life. He said:

"Of course it has been an anxious life. I have had to make many decisions, often decisions of the highest importance in public affairs. I have given each one of them the best attention I could. I have weighed arguments and facts, and made up my mind as best I could, and then dismissed the subject. I have had to make a great many speeches, and have made them as well as I know how, and there end."

"But if, after I had taken a decision or made a speech, I had begun to worry over it, and say to myself, 'Perhaps I ought to have given greater weight to this or that fact, or did not fully consider this or that argument, or might have put this consideration more fully in my speech, or turned this sentence better, or made a stronger appeal to my audience—if I had done this instead of doing my best while I could and then totally dismissing the matter from my mind, I should have been in my grave twenty years ago.'"

What answer can be made to that?—*Harper's Magazine.*

UNLESS our knowledge be correct, we lose half of its usefulness. It is amusing to observe the broad line of demarcation between genteel bad grammar and that of uneducated people. An ignorant person uses adjectives instead of adverbs, and says, "This letter is written shocking;" a genteel bungler uses adverbs instead of adjectives, as, "This letter looks shockingly." Don't add any more to the already large list of those who say, "Not as I know." "Not that I know" is correct. "I cannot see but what you are right" should be "but that you are right." Don't say, "They conversed together." It would be impossible to converse alone. In words like this, con means together, or with. Don't say, "I had rather have you go." Say, "would rather;" and, if you are uncertain which word to use, leave out the "rather," and see which would make better sense: "I had — have you go;" "I would — have you go." A landlord once said to a tenant, "Neighbor, I shall raise your rent." "Thank you, kindly, for I have given up all hope of being able to raise it myself," was the reply. "Frank was there among the rest." This declares an impossibility. "The rest" signifies in addition to Frank; he could not, therefore, be among them, as he was not of them, but was with the rest. Greater New York is larger than any city in the United States. Say, than

any other city. The following examples illustrate how easily an intended meaning can be changed by a wrong arrangement of words or phrases: "The man was digging a well with a Roman nose." "Wanted, a young man to take care of some horses of a religious turn of mind." "He obtained a situation of great profit at the beginning of his career." "These verses were written by a young man who has long lain in his grave for his own amusement." "A public dinner was given to the inhabitants of roast beef and plum pudding."

"LITTLE boy," she exclaimed, "you ought to be at school instead of trying to run an elevator."

"I'm not trying to run it," was the answer. "I'm running it." And if you wish to ride I will be happy to accommodate you. So far as my obligation to be at school is concerned, allow me to remind you that this is a legal holiday, and I am exempt from attendance at an institution where I am pleased to say I am at the head of most of my classes.

"You have no business trying to run that elevator, anyhow."

"You couldn't very well run it for yourself, could you?"

"I'd rather try it than depend on you."

"For what reason?"

"Because you are too young to know anything about it."

"Madam, allow me to reassure you. This elevator is operated by hydraulic pressure, the principle relied on being that water exerts pressure in proportion to the height of a column rather than in proportion to the diameter. In making use of this characteristic, water is admitted into a cylinder, the pressure being regulated by the use of valves, and a stable equilibrium being made possible by an ingenious system of counterpoises. I could go further into the minutiae of this particular machine, which, of course, has its variations from other models," he added, as she gasped in astonishment; "but I doubt if you could follow the technical terms whose use an accurate description would necessitate. But I wish to assure you that if, after what I have said, you think you know more about this elevator than I do, you are at perfect liberty to step in and take its management out of my hands."—*Boston Journal.*

TOWARD the bowels of the earth! In London, on emerging from the Thames river, the new City and Waterloo line, will in its passage to Queen Victoria street, run for a part of the way underneath the low level main sewer, which in its turn runs along beneath the District Underground Railway. So that at this point in the city there is, first, a busy main thoroughfare, below that a steam railway, then a huge metropolitan sewer, then an electric railway reaching its terminus at a depth of about sixty-three feet below the street, and here it will communicate with another line—the Central London—which will lie at a depth of eighty feet.

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BIRD INGENUITY.

"In the natural history museum at Soleure, in Switzerland, may be seen a bird's nest made wholly of steel wire," says Cosmos. "There is at Soleure a considerable number of watchmakers, and in their yards are pieces of cast-off or broken watch springs. This debris a bird thought proper to use for the construction of its nest. One day a watchmaker observed in a tree in his yard a very queer-looking nest. He examined it closely and saw that it had been made entirely out of watch-springs. It was more than a decimeter (two-fifth inch) wide and was perfectly adapted to its object. When the brood had been raised the nest was taken down and given to the museum, where it is a striking example of the adaptiveness of birds in taking advantage of circumstances in building their nests. Cosmos has already described crows' nests built with telegraph wire, and others near factories, made with pieces of iron taken from the work-rooms."

SINCE the monopoly of the beef shipping business by Chicago millionaires, it has been almost impossible for Eastern farmers to find home butchers willing to purchase their home-grown beef product. Yet steer or heifer beef fattened in New England is better than beef brought by rail 1,000 or 1,500 miles, and kept for weeks, perhaps, on ice before it goes into the hands of the meat retailer, who used to be a real butcher, but has by modern methods been relieved of this part of his business.

IRISH WIT.—An Irish priest had labored hard with one of his flock to induce him to give up whisky. "I tell you Michael," said the priest, "whisky is your worst enemy, and you should keep as far away from it as you can." "Me enemy, is it, Father?" responded Michael, "and it was Your Riverence's self that was tellin' us in the pulpit only last Sunday to love your enemies!" "So I was, Michael," rejoined the priest, "but I didn't tell you to swallow them."

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