

THE SABBATH RECORDER.

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A NEW THOUGHT.

BY EGBERT L. BANGS.

HEARD ye this morning that birdie sing,
Up in the clouds on tireless wing?
How he warbled and trilled!
How his little heart thrilled!

To the gate of heaven my soul he bore.
Did he pause for me to say "encore?"

Did he sing to win from his mates applause?
He couldn't help singing; he sang because
His soul was aflame,
And his music came

As the brook goes dancing adown the hill.
Applause? No, never; he couldn't keep still.

O birdie! A lesson I've learned to-day,
Half-discouraged, unthanked, I oftentimes say,
Will no one praise me?

Are there none who can see
How hard I have toiled to do them good?
Won't they thank me at all? I wish they would.

You've sung me a thought, oh singer! that's new;
Myself I'll forget, but I'll think oft of you,
As you warbled and trilled,
And my sad soul thrilled.

May duty be joy, no longer a task;
Cometh praise or blame, may I nevermore ask.

—Advance.

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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.

It is cause for great regret that so many newspapers advertise liquors freely and openly, or with but thin disguise. Newspapers, like pulpits, have a high mission as educators, and as defenders of the home, and of the young. No paper that will advertise liquors in any way is fit for a "Family Paper."

Good progress is being made in adjusting Porto Rico and Cuba, under the military occupation of these islands by the United States. Favorable reports come from the Philippines. Wiser counsels prevail among the insurgents, and General Otis reports that no more troops will be needed to maintain peace and good order. As precautionary measures, five more regiments will be sent, and the two magnificent battle-ships, Oregon and Iowa, are already on their way to Eastern waters. For such progress, in our newly acquired possessions, all should unite in thankfulness.

BROTHER VELTHUYSEN, writing from Haarlem, Holland, to the Treasurer of the Tract Society, says: "We rejoice in the good tidings concerning the General Conference. We prayed God for a rich blessing, and are now thankful for this cheering news. May God confirm, by his spirit, all the blessings bestowed on us by these meetings." He also adds words of love and loyalty to the lately inaugurated Queen of Holland, as a true Dutchman should. Here is a sentence: "Nobody, dear brother, can tell how happy we are under the reign of the House of Orange, which always protected us against tyranny." The RECORDER renews its expressions of interest and sympathy for our work and the workers in Holland.

THE cowardly murder of the Empress of Austria, by an anarchist, in the streets of Geneva, Switzerland, adds another to the list of rulers, direct or indirect, who have fallen at the hand of envy, ripened into crime. Anarchism is the modern form of the hatred of Cain, which stained the young earth with Abel's blood. It is the child of envy and covetousness. We are too familiar with its foul work. President Lincoln, President Garfield and Mayor Harrison of Chicago fell victims to it, as did Cæsar, the Emperor Alexander of Russia, President Carnot of France, Senior Canovas, of Spain, and now the Empress of Austria.

Civil law cannot prevent it. Police protection cannot secure men from it. Religion alone can cause it to disappear from human history.

A NATIONAL University has just been opened at Peking, China, through an imperial decree. This includes the establishing of other schools in the provincial capitals of the Empire, and of schools subordinate to these, to be known as "Third Class," in the department and district cities. Under this system there will be something like co-ordination of education in China; for graduates of the schools of the Third Class may pass through the intermediate colleges in the provincial capitals and thence to the university. The curriculum which is now followed in the Japanese University is likely to be adopted in China. This

is one of the most significant evidences of the awakening of the Chinese Empire. It shows how much Western Christianity and commerce have carried to China, beyond systems of religious faith, or methods in business.

AS A LANDSMAN we have been often interested in the "taking of observations" at sea. To one accustomed to watch for landmarks, or familiar with woodcraft, the sea seems doubly pathless. Charts are valueless without clear sky and frequent observations. The paths of the sea are determined by the lights which garnish and glorify the sky. Life has many counterparts. We must take frequent directions from the written chart, and equally frequent observations through faith. Sometimes the spiritual sky will be overcast and storm-swept. Then faith must look aloft, hold the helm steady, and sail on. At most, we cannot sail where God's love does not await us. No storm can sweep us on the shore, a wreck, where the angel life-saving crew will not bear us safely home.

AN incident which it is a pleasure to record occurred on the day after the late Conference at Milton Junction. Three coaches had been provided for the delegates, and others, who went on the excursion to the "Dells." These were attached to the train at Milton Junction. A news agent had just entered the first of these coaches with cigars, when a fruit-seller who had been through the coaches said to him: "These three cars are from Milton Junction, where they have been having a Seventh-day Baptist Conference, and it is no use to come in here with *them*," pointing to the cigars. The agent knew too much of the situation to spend any time offering cigars to Seventh-day Baptists, so he turned back to find other customers for his poison. The incident honors the Seventh-day Baptists of Wisconsin, and their friends. So may it ever be.

NOT long ago the RECORDER raised the question whether the United States would be compelled to secure justice from the Turkish government for wrongs and damages done to American citizens in connection with the Armenian massacres, by more than simple demand. Since then the haughty Turk has courteously, but positively, refused to grant the indemnity asked. It is now announced that both the United States and the other Powers concerned have replied to the Porte that no such position as that taken in the reply can be accepted. In the case of the injuries to American citizens there is ample evidence that the Turkish soldiers and police not only made no attempt to stop the mob, but that they directly encouraged these outrages. The claim of the United States against Turkey, therefore, still stands. The demands made by us are just. Their enforcement by the strong hand of coercive diplomacy is in the interest of Christian civilization. The sublime Porte should feel the grip of such diplomacy.

THE readers of the RECORDER have been familiar with the name and work of the Pacific Garden Mission, of Chicago, for many years. In speaking of the origin of the mission, Mrs. Clark said, lately, that while making a piece of fancy work one day for the decoration of her home, a voice seemed to say: "What are you doing to decorate your heavenly home?" Like Paul, she was obedient to her vis-

ion, and at once began to visit the poor and neglected and in time she organized a mission school. When she married Colonel George R. Clark he was "a worldly Christian," but he soon caught her spirit and together they opened the mission. Four persons were converted the first night. A meeting has been held every night for twenty-one years, and there have been conversions every night. How much the word "conversion" may mean in this connection, we may not say, but that the mission has been the source of great good to the spiritually and socially degraded of Chicago, is beyond question. Colonel Clark died several years ago, but the mission goes on under the direction of Mrs. Clark and Mr. Harry Monroe.

A NOTABLE event in the history of 1898, was the meeting of the "World's Congress of History," at Hague, Holland, on September first. The aims and spirit of this fraternity of workers are certainly very delightful and truly commendable. "It attempts to unveil and open archives, to collect and publish original documents, to get at the facts, to give out history as the world's property, to make it real." The gathering was truly cosmopolitan. Hollanders, Germans, Russians, Britons, Japanese, Turks, Roumanians, Frenchmen and Americans were there. Men and women unite in membership and in work. America was represented by the American Historical Society, the Holland Society and the Southern Historical Society. Judge Truax, William E. Griffis, General Viele, William Wirt Henry, Professor Haskins and Professor White were among the members present from the United States. Mr. Gustavus Whitley, of Baltimore, spoke in behalf of President McKinley and the American delegation. The congress will meet again in Paris, in 1900.

ZIONISM, *i. e.*, the gathering of the Jews in Palestine, under a concert of action by European Powers which will insure fair treatment by the Ottoman Empire, promises to be more than a dream. A congress was held a year ago under the impulse given to the project by the publication of a book, "The Jewish State," by Dr. Herzl, of Vienna. He proposes Zionism as a solution of the Jewish problem, which is so many centuries old, and as a means of relief from the injustice and intolerance which have been so great a shame to most European nations, and a source of so much wrong to the Jews. Perhaps modern Anti-Semitism has been a leading factor in producing the present movement. It is said that 200,000 Jews have identified themselves with the movement within two years, by paying a "shekel"—sixty cents—a year for its support and development. A second Congress has been held lately and new impetus has been given to the movement. Every lover of humanity and of God's ancient people would rejoice if such a scheme could be fully carried out.

THE Emperor of Germany is making abundant preparations for his coming visit to Palestine. According to the reports from Berlin, this visit is to be a veritable Protestant pilgrimage. The Emperor is to be accompanied not only by a great staff of officials, but by no less than two hundred pastors of the Lutheran church. The journey will be made by way of Constantinople, which

will be cleaned for the occasion. The streets are assuming already an aspect of neatness which would astonish the veteran traveler. Old, dilapidated structures are being torn down, and an elegant Kiosk is being built for the special use of the Emperor on the grounds of the palace. At Jaffa a landing-place is being constructed, and the road to Jerusalem is being repaired. Everything is being done to make the journey easy and splendid; and the Sultan's good friend, to the training of whose military officers the Turkish army owed largely its efficiency in the war with Greece, will be received with all the magnificence and pomp which he loves so well.

We hope that some permanent good will come from the visit. If it serves no more than to gratify the vanity of this somewhat erratic German Ruler, it will not rise above meaningless things.

CHINA gives increasing evidence of weakness and decline as to the stability of the government. The partitioning of her territory among the great powers has a fitting and natural sequence in the murder of the Emperor. That he was only a figurehead in the actual management of the Empire was well known. The two cabinets, the Grand Secretariat and the Grand Council, constitute the government. The Emperor was really subservient to these, instead of being superior to them. Why his presence became so distasteful to those in power that his "taking off" became desirable, it is not easy to say. He did not come to the throne in a way wholly regular, and he may have had too strong sympathy with some one of the foreign powers to suit the purposes of those who hold stronger positions in the disturbed and decaying government. All influences seem to be conspiring for the reduction of the great and ancient Empire to a state of actual, if not formal, vassalage to the Powers. Disturbances that will endanger the interests of foreign governments are feared, and the warships of the leading nations are gathering at or near Peking. Two American vessels have been ordered from Manila to Peking, to look after the interests of the United States. The latest advices, as we go to press, are contradictory, denying and affirming the death of the Emperor. But all agree as to incipient disorder and probable overturning in the affairs of the Empire.

ALTHOUGH Reverend C. W. Threlkeld, of Hampton, Ky., is not now preaching regularly, his voice and pen are both ready, on occasion, to defend Sabbath truth and proclaim the gospel. He is welcomed on all occasions as a speaker in his Old Kentucky home, unless it be when the Sabbath question is in evidence. Copies of the *Crittenden Press* are at hand, containing an essay on "The Christian Sabbath," by Robert J. LaRue, which was prepared under the auspices of the "Ohio River Baptist Association." Mr. LaRue made the usual failure common to Baptists who attempt to harmonize Sunday-observance with the boasted Baptist doctrine, that "their trade-mark registered in martyr blood through all their history of trial and triumph is, 'Thus saith the Lord.'" Securing the use of the columns of the *Press*, Mr. Threlkeld analyzed the essay, with keen discrimination; showed how it assumed what the Scriptures do not say or teach, and left its claim to consistency with Baptist theories

and the Bible scattered in the dust. Whatever immediate results may or may not appear, such work by "lone Sabbath-keepers" is to be highly commended. It adds to the currents of influence which are bringing the truth concerning God's Sabbath more and more before the minds of thoughtful men.

QUEEN LOUISE, of Denmark, who died on the 29th of September, was the mother and mother-in-law of more crowned heads than any other woman, not even excepting Queen Victoria, of England. For twenty years past she has been one of the greater, if not the greatest, power behind the thrones of Europe. She did not rule directly, even in Denmark. But her family connections and her great ability made her more powerful as to influence, than she could have been at the head of any ordinary kingdom. She was called, jestingly, sometimes, "The mother-in-law of Europe." Heir to the throne of Denmark, she preferred to make her husband its king. One of her daughters is the Princess of Wales, another is now Dowager Empress of Russia, and Queen Louise shaped the destiny of Russia for at least two decades, by her influence on the late Czar, her son-in-law. The present Emperor of Russia is her grandson. Another son-in-law will become King of England and Emperor of India, if death does not prevent, and in the regular succession a grandson of Louise will succeed that son-in-law as ruler of the British realm. Her counsels and influence were on the right side, and if the inner history of Europe, for the last quarter of a century, were unfolded, it would be found that Queen Louise has been the leading factor in averting more than one throne-shattering war. She had passed her 81st birth-day, and retained her faculties and influence until within a few weeks of her death. She was a queenly Queen, and a womanly woman. The world has seen few rulers who deserve a sweeter remembering.

GENERAL WOOD, Military Governor of Santiago, Cuba, seems to be doing much that is for the good of the place and people. By extraordinary efforts he has made the city comparatively clean and wholesome. He is securing order and justice among all classes. Early in September he opened the public schools, at which four thousand children assembled. In opening the schools, he has eliminated the element of sectarianism and placed them on an American basis, thus giving the children their first chance of acquiring a competent elementary education. In order to accomplish this the high salaries of a few ornamental school commissioners have been reduced so as to make possible the increase of the salaries of the school teachers. Better still, he has provided for the teaching of the English language. It is not probable these changes will prove wholly acceptable to the Santiaguans at first, many of whom do not know what citizenship means. Already they have had some severe lessons. The Cubans thought that their first taste of liberty would be flavored with fine revenge, and that we would help them to it. Instead of that, they have been taught generosity and toleration, economy and honesty in administration. Our treatment of prisoners and our terms of surrender were effective object lessons. The changes made by General Wood are of like order, and will ultimately command the approval of the people of Santiago themselves.

Such wise and Christian treatment is to be commended. May it greatly increase wherever our flag goes, herald of liberty and righteousness.

THE RECORDER has withheld criticism upon the management of the War department, as to commissary and medical supplies—care for the sick, selection of camps, etc. We have felt that some grave errors have been made. "Somebody has blundered." But between the statements of "Yellow Journals" for the sake of sensation, the flings of politicians unfriendly to the Administration, and the criticism of men who knew just enough to criticize unwisely, there has been so much dust-raising that we have deemed it wise to wait. Now that a competent commission has been appointed by President McKinley, we hope that the work of investigation will go forward with thoroughness, candor, and impartiality. The commissioners have been selected with care and wisdom. Major-General Grenville M. Dodge has been appointed president, Mr. Richard Weightman, secretary, and Major Stephen C. Mills, recorder of the commission. The other members are: Major-General Alexander McD. McCook, Brigadier-General John M. Wilson, Charles Denby, former minister to China, General James Adams Beaver, Urban A. Woodbury, formerly governor of Vermont, Evan P. Howell, of the Atlanta Constitution who served in the Confederate army, and Colonel James A. Sexton, the newly elected commander of the G. A. R. The members of the commission are representative men North and South. Republicans and Democrats will work together at the important task assigned them. The men appointed enjoy the confidence of the administration and they stand well in their respective communities. The President has laid before the commissioners the principles by which they are to be guided in their investigation. His instructions have been admirably framed.

One paragraph from his address to the commissioners will give a clear idea of the President's desire: "I can not impress upon you too strongly my wish that your investigation shall be so thorough and complete that your report, when made, will fix the responsibility for any failure or fault by reason of neglect, incompetency, or maladministration upon the officers and bureaus responsible therefor—if it be found that the evils complained of have existed."

When that commission reports we shall be more ready to speak in praise or blame than now.

DR. JOHN HALL.

On September 17, 1898, at the home of his sister in Bangor, Ireland, Dr. John Hall passed to the next life. He had been pastor of the Fifth Avenue Presbyterian church of New York City for thirty-one years. He was, in some respects, the most distinguished and able preacher of his denomination, and of his times. Expository preaching was Dr. Hall's field; not that mechanical and uninspiring type which does the work of the study in the pulpit, and confuses the hearer by superabundance of details and subdivisions, but that which draws the richest spiritual truths and practical lessons from the Bible by careful study and brings results to the pulpit, radiant with the spiritual glow and power of a great and consecrated life. There was little of the abstract or philosophical in his ser-

mons. He had an intuitive knowledge of what men need. He knew how to warn, arouse, instruct and comfort men. In him a great man, tender with sympathy, and powerful through earnestness spoke to his fellows heart to heart. He made men feel the truth which entered into himself, giving purity and power.

Theologically, Dr. Hall was conservative, calvinistic, sincere. He was orthodox by the standards of two hundred years ago. In this respect he was among the most conservative of his own denomination. For this he was sharply criticised by some of his associates and by more advanced thinkers of other denominations. But no one who knew the man ceased to admire and love him because they could not agree with his theological opinions. The man was far more than the theologian. Doctrinal differences melted like morning frosts under the warmth of his genuine spiritual power, and his sweet Christian life.

Dr. Hall was born in Ireland in 1825, of Scotch ancestry. He was Scotch with an Irish flavor. Years of active life in America completed a fine combination. He began his work as a preacher in Belfast, in 1849. Coming as a delegate from the General Assembly of Ireland in 1867, he became known in the United States, and hence his settlement in New York. In him Presbyterianism loses one who represented and embodied the best spiritual life and power of that denomination; a deep, rich, ripe life. Dr. Hall's body was brought to America, and impressive funeral services were conducted at the Fifth Avenue Church in New York, on Tuesday, October 5.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

MACEDONIA is here.

THE world has room for preachers who know the Higher Criticism—and have all on the altar.

YOUR success in life will not depend so much on your own strength as on getting in line with the great elemental forces.

A PROPHECY is a seer, and a seer is one who sees—sees not simply the hidden facts of the future, but the inner meaning of past and present.

THE Universities at one end of the line, and the factories at the other, are promoting the study of socialism.

ENEMIES are not made friends by being tied together.

THE thing that has made the Anglo-Saxon great is loyalty.

THE Spanish government did not think enough of Columbus to make a record of his death.

CORN tassel and cotton bloom make a good bouquet.

PROF. ELLIOTT summarizes what the United States has done for civilization as follows: (1) Peace-keeping; (2) Religious tolerance; (3) Development of manhood suffrage; (4) Welcoming the new-comers; (5) Diffusion of well-being.

I HAVE often wondered why Elijah in his

utter dejection gave God, as the reason for wanting to die, "For I am not any better than my fathers." Well, probably Elijah was a good deal elated by his success upon Mt. Carmel, and he may have thought just then that he was better than his fathers. As some of the rest of us know, it was a bitter awakening to find out that he was heir to the common weakness and helplessness of man.

THE time has gone by in cities like New York and Chicago for revivals on the plan of the great awakening under Moody and Sankey. The cities are too large to be brought into the swing of any one meeting. The next revival will come through a concerted effort simultaneously in all parts of the metropolis. When each church builds its own little fire, and the tongues of flame overlap each other, the cities will be again shaken by the power of God.

HAVE you noticed the great change that has come over the public in their treatment of the Salvation Army? Time was when the soldiers were mobbed and hooted on the street, their meetings disturbed and broken up. Stop on any street corner now, and note the respectful attention which is paid to the exercises conducted by the men and women of the scarlet banner. Do you ever think what this means? Yes, it means that the Salvation Army by its patience, devotion and self-denial has won the respect of fair-minded people. This is true, but it is not all of it. The chief reason why the Salvation Army meetings are held in peace is because the law protects them. The Army has fought this matter out in the courts in almost every state in the Union. Instead of being brow-beaten by the devil and his sympathizers, they have claimed as their *right* the privilege of preaching the gospel undisturbed. It is a prison offense to-day to disturb a religious meeting. Thank the Lord for a little consecrated back-bone!

THEY tell us, sir, that we are weak, unable to cope with the saloon, the brothel and the gambling-den; unable to stem the tide of worldliness with the simple story of the old gospel. But when shall we be stronger? Will it be next week, next month or next year? Will it be when we are disarmed, enervated and robbed of power? Will it be when the world has entered our homes and taken our boys and girls for its service? Shall we gather strength by irresolution and inaction? Sir, we are *not* weak if we use the elements of power which Almighty God has placed within our reach.

THE power of consecrated song was shown a few years ago, when Evangelistic Quartet No. 2 (the imitation which was an improvement on the original) were passing through Madison on their way home. They attended a large gospel meeting in a rough part of the city, where the audience became noisy and unmanageable. Just as the leaders of the meeting were almost ready to despair, the quartet stepped forward, and volunteered to sing. They gave forth one of the grand gospel songs which had melted to tears the audiences of Southern Illinois, and little by little the crowd grew quiet. When they finished, the house was still as death, and another song was begged for, and then another. The

influence of that timely deed will never be known until the day when the secrets of all hearts shall be revealed.

HE dropped into my study one Sunday afternoon. I had often visited him. I was surprised—and very glad—to have him visit me. It was during the stereotyper's strike, and no paper was issued that day. He felt lonesome and uneasy without his "blanket sheet," and to that fact the visit was partly due. (The opponents of Sunday newspapers are welcome to this ammunition if it is of any service.)

Now this man you would probably call a worldling; that is, he rarely goes to church. Conversation progressed from topic to topic, until it easily stopped at religion. "Why is it, Mr. —," I asked, "that so many men who seem to be honorable men, and doubtless have a belief in God, keep aloof from the churches and make no profession of religion?" "I can hardly answer," he said, "it seems as though it was partly neglect. We talk these things over among ourselves; there is a good deal of religious sentiment among this class of men; we believe in God and the future life and the Bible; we like to see Christianity progress; I hardly know why we do not take a positive stand before the world."

Is there any hint here for Christian workers? Are not our communities full of men and women who might be brought into the public service of Christ by the united prayers of the church, coupled with living evidences of a genuine human interest. The fields are ready for the harvest; pray the Lord of the harvest that he may prepare you to be a reaper.

THE thing a decaying church needs is not to listen to more preaching, but to be stirred by the trumpet blast of a great mission. Many a boy who had been pottering about home, frittering his life away, went to the war and came back a hero. The elements of toil and self-sacrifice were in him; all that was needed was a cause to enlist them.

ELIJAH.

BY MARY MUNCY CHURCH.

Read before the Chicago Seventh-day Baptist Sabbath-school, Sept. 24, and requested for publication by the school in the SABBATH RECORDER.

The Bible contains no biographies. Glimpses of its great men are given at certain crises in their career, while over the rest the curtain is kept closely drawn. He who would write a biography of Elijah, according to modern literary conceptions must draw on his imagination for two-thirds of the material. Far wiser would it be to lay aside the pen and await a heavenly interview.

All that the world knows about Elijah it has learned from the brief records in 1 Kings, chapters 17, 18, 19 and 21; 2 Kings, chapters 1 and 2 and 2 Chron. 21: 12-15, and from fifteen New Testament references, including parallel passages. The prophet Malachi refers to him briefly in his last chapter.

Elijah, the name most commonly applied to him in the Old Testament, signified my God is Jehovah. Its New Testament equivalent, Elias, occurs twenty-eight times. He is called Elijah, the Tishbite (from his supposed birth-place), five different times, while the merited title of Elijah, the Prophet, occurs only thrice. Five times he is addressed in the significant phrase, "thou man of God"; twice by the widow and once by each of the three terrified

captains. Obadiah reverently accosts him as "my Lord Elijah," but King Ahab uses two characteristic phrases of address that lay bare his guilty soul, "Art thou he that troubleth Israel?" and later in his downward career, "Hast thou found me, O mine enemy?"

The very scantiness of details stimulates a desire to follow this man of God as he strides back and forth throughout the length and breadth of the Promised Land, among the masses of covenant-breaking people. Ten, at least, such journeys he made, and, with one possible exception, all under the direct command of God. Obedient to this command he leaves his place of retreat among the mountains of Gilead, on the east of Jordan, and, facing the startled Ahab, delivers his dire prediction. Back across the Jordan he is sent to abide by the brook Cherith, with only God and the ravens. Under divine guidance and protection he next sets his face toward the Mediterranean, and finds a home at Zorephath or Serepta, to which he brings blessings and benedictions from the hand of God. Once more he is sent to King Ahab to announce the approaching end of the famine, and to exalt the name of the Lord among his people. The scene on Mt. Carmel needs no further description. Receiving the message from Jezebel, at the gate of Jezreel, he takes his servant and hastens away from danger southward into Judah; nor does he even halt to rest at Beersheba, but strikes off alone, a day's journey into the wilderness, sinking down exhausted and despairing, under a juniper tree. There he rests and sleeps and eats the angel's food and sleeps again, but, best of all, he feels the thrill of those tender words, "the journey is too great for thee." Forty days and forty nights of weary marching bring him to Mt. Horeb, where he receives revelations, object lessons and instructions from God—an experience too sacred and significant for idle speculation.

Turning northward once more, he proceeds to execute the last of the three commissions given him at Horeb. At Abel-meholah, in the Jordan Valley, he finds and calls his successor, Elisha, who henceforth ministers unto him. His next place of retreat is only a matter of conjecture. At any rate, another message from God reaches him, and for the third and last time, he confronts Ahab. That wretched monarch was nearing his end with a fresh burden of crime on his shoulders, having been a silent partner to Jezebel's foul deed in the murder of Naboth. The doom pronounced by Elijah upon Ahab's house brought him to a condition of penitence, apparently honest. Not until this unhappy king had ended his career in the expedition against Ramoth Gilead does Elijah again appear on the scene. Ahaziah, the son and successor of Ahab, had sent messengers to inquire of the god of Ekron concerning the outcome of his illness, brought on by an accident. Elijah was instructed to intercept them and give the verdict. This he did with the result that the king sent a captain and fifty men to act as escort. The scenes that followed were tragic indeed. The man of God, seated on a hill, doubtless an elevation of Carmel, sent to a fiery doom the first and second companies, but, at the divine command, accompanied the third to the king where he repeated his former prediction of fatality.

Jehoram had come to the throne before Elijah started on that last journey from Gil-

gal, that ended for him in glory. Not being able to divert the mind of his faithful disciple after three trials, he suffers him to follow on through Bethel, Jericho, and across the Jordan, even to the last sorrowful step, and grants him his last request.

Standing once more on the soil of his native Gilead, Elijah welcomes the heavenly chariot, leaving behind, for his disciple, the mantle with all it represented.

So sudden and so supernatural a separation from earth and earthly things seems the only consistent close of a life thus uniformly miraculous. The Lord fed him and protected him in wondrous ways and used him as an instrument for performing five miracles. Through him one life was restored and five hundred and fifty-two extinguished.

The working of miracles occupied by no means the largest place in the fulfillment of Elijah's mission. His public career, containing only one strictly public act, covered a period of more than twenty years.

What Elijah's mission was, and why it came just when it did, may be seen by a few glances at existing affairs in the nations. Israel had taken a sudden plunge from bad to worse since Ahab married a Phœnician princess. Idolatrous tendencies had long existed, but for the first time the rites of a purely foreign religion were openly practiced. The weak-kneed king made little effort to check the tide of Baal-worship and *Jezebelism*, thus, in truth, it was he, not the prophet, who was troubling Israel. To check this dread malady, a remedy swift and severe was demanded. We might well be filled with awe at the omnipotence that could transform an obscure Bedouin into such a fitting remedy. May we not, with equal reverence, discern how Elijah, the Tishbite, had been prepared for his mighty work in a natural, because divinely-ordered, way? How deeply his soul was filled with God, and how intense a devotion to truth he had developed during his life in mountainous Gilead, we can only judge from subsequent acts. It is well to remember that this same rugged region was the home of that other tragic figure in Israel's previous history, Jephthah, the Gileadite.

Elijah's personal appearance added no little weight to his thundering words. One can easily fancy how King Ahab would quake, when, without the slightest warning, this gaunt, long-haired, and scantily-clad figure confronted him. His swiftness of movement, and his remarkable physical endurance are shown in many instances as when, tightening his girdle, he runs in advance of the royal chariot from Carmel to the gate of Jezreel, a distance of at least sixteen miles.

His mantle of sheep-skin served various purposes. A protection at times, it was also rolled up as a sort of staff in moments of intense emotion. With it he covered his face in the presence of the Lord at Horeb. It became, in a certain sense, a symbol of his power with God, so that at its touch the Jordan parted twice, and to Elisha it proved a sacred heritage.

Elijah's influence, and the great victory at Carmel, checked, but did not abolish, Baal-worship. Israel would not heed, and was left to learn the lesson of experience to the bitter end. A sad failure and woful waste of energy would doubtless be the verdict of the wise men, had Elijah undertaken his mission in our day.

As a prophet, Elijah occupies a peculiar and important position. Samuel had long been dead, and a state of things existed similar to that so aptly described in 1 Sam. 3: 1, "And the Word of the Lord was precious in those days; there was no open vision." Elijah made no provision for preserving his words, and hence must be classed with the oral prophets. The writer of the Chronicles ascribes to Elijah a letter sent to King Jehoram, of Judah, predicting the coming down of himself and his house. The message contains 124 words, and is the only example recorded of the prophet's writing. It is also the only occasion mentioned of any intercourse with the southern kingdom or its rulers. Looking over the words of Elijah, as recorded in Kings, we find the total number to be 1,061. They were all spoken in conversation, either with the Lord, with individuals or with the multitude. His two prayers are worthy to be studied and used as models. When the critical moment came, in the contest on Mt. Carmel, Elijah condensed his petition into sixty-three words, and stopped when he was through. "Lord God of Abraham, Isaac and of Israel, let it be known this day that *thou* art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

The words he spoke, few though they be, reveal much concerning the character of Elijah. The sharpness of his irony against the prophets of Baal is familiar to all, and is in striking antithesis to the words of majestic tenderness as he calls to the waiting people, "Come near unto me." His keen realization of accountability to God is evinced by the twice repeated expression, as the Lord liveth before *whom I stand*. Truly he stood before the Lord as few had done since the time of Moses. At Carmel he stood undaunted as a witness to the power and vengeance of a holy and jealous God. At Horeb he bowed in meekness at the revelation of infinite love, and again we behold him on the Mt. of Transfiguration standing with Moses and the Lamb in glory. Nor are we surprised to find him in such company. Throughout their earthly career, these two great heroes of Israel, Moses and Elijah, had been guided and sustained by the same loving hand. God had rebuked their weaknesses in the same gentle faithfulness, and had finally taken them to himself, the one on angel's pinions and the other in a chariot of fire. Thus Elijah began his mission in the Old Testament and ended it in the New. Rather shall it continue forever, for as long as men study the story of Elijah earnestly, so long will they find Cheriths and Carmels and Horebs and juniper trees in their own lives.

God grant that we may all learn *by heart* these lessons of faith, of obedience, and of righteousness.

A WELL-KNOWN judge, noted for his tendency to explain things to his juries, expressed in a recent case his own ideas with such force that he was surprised the jurors thought of leaving the box. They did leave it, however, and were out hours. Inquiring the trouble, the judge was told one of the twelve was standing out against the eleven. He summoned the jury and rebuked the recalcitrant sharply. "Your honor," said the juror, "may I say a word?" "Yes sir," said the indignant judge, "what have you to say?" "Well, what I wanted to say is, I'm the only fellow that's on your side."

Missions.

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

A FEW of the ministers spent a month in evangelistic work right after Conference. Pastor Geo. W. Hills, of Nortonville, Kansas, having a leave of absence for one month, put it in chiefly at Marquette, Wis., with Missionary Pastor Eli Loofboro. The meetings have been deeply interesting, the Holy Spirit was present with power. We expect to hear soon of blessed results from this effort at Marquette.

BRO. J. H. HURLEY stopped at Calamus, Iowa, on his way home from Conference. At this place Raymond Tolbert and Charles Sayre, students of Milton College, held a series of meetings during their summer vacation, under the direction of the Missionary Committee of the Milton church. Their efforts were blessed by the presence of the Holy Spirit, and the conversion of souls. By request, Bro. Hurley spent a few weeks there, visiting from house to house, and in holding meetings in a tent. He writes: "In closing the work at Calamus, I made a canvas of those who desired to hear more on the Sabbath-question, taking their names with the understanding that I could read them in public if I desired. I found such a universal desire for a series of lectures on the Sabbath-question that I made a public announcement that Pastor, and General Missionary, E. H. Sowell, of Welton, Iowa, would come over and give six or more such lectures. The M. E. pastor at Calamus, and some of his people, are very bitter against our work there. Under the blessing of God, I feel sure several will accept the Sabbath truth.

It is said by some that our people are not ripe for Sabbath Reform work, and that is the reason the "new movement," so-called, has not been successful as yet. How are our people to be ripened for such work? (1.) By the pastors preaching to their people more on the Sabbath-question; not the Bible argument for the Sabbath alone, but on the ripeness of the times, and the open doors for Sabbath Reform work, and our responsibility in entering those doors. Again our people need line upon line and precept upon precept, on better Sabbath-observance. (2.) By Sabbath Reform work by some good leader among *ourselves*. If Dr. A. H. Lewis could go among our churches, give Sabbath lectures, hold Sabbath Reform Conferences, it would have wonderful power in making and strengthening Sabbath Reform sentiment among our people, and in ripening them for Sabbath Reform work. (3.) By Sabbath Reform work *outside of ourselves*. When people see that work is being done, and good results therefrom, they will help on the work. When they see that we are "getting somewhere," as someone said at Conference, the people will help us get there, whether it be in Sabbath Reform, missionary or evangelistic work. Let us try one or all of these methods.

It is very gratifying and encouraging to our cause to see so many of our young men who have the gospel ministry in view, possessing evangelistic spirit and qualities in so good a measure. But these young men must not depend too much on that spirit and those qualities, or the love of evangelistic work, in deciding whether the gospel ministry is their

life-work, or in their preparation for such a work. It means much now, and will mean very much more in their day, to be a minister of the gospel. It means the call of God, the recognition on the part of the people of suitable gifts for such a work; it means social qualities, speaking ability, power of adaptation, tact, good common sense, thorough training, deep and broad culture, and the continuous spirit and purpose of being a student, a love for study. It means great devotion and consecration, spiritual life and power. These young men should have a broad conception of the work of the gospel ministry, a due sense of the broad and thorough preparation they need for the work in their day and age, and give themselves the best training and preparation they can command. It is better to take long time for such training and preparation, than to enter the ministry early without it. When once in the busy duties and work of the ministry, they will not find the time for it. They must not allow the love of being on the needy fields and in the work, to draw from their studies, or shorten their preparation for their life-work. God bless these young men. May they have high and broad conceptions of the work of the gospel ministry; may they give themselves the best training and preparation for their work that time, means and the best schools can give, and make of themselves such workmen that the Great Head of the church and the Captain of their salvation will wonderfully own and bless them.

It is conceded that one of the great needs, and perhaps the chief one, to do the work for which we exist and stand as a people is spirituality and spiritual power. Can we have all this? Certainly, if we seek it with all our heart. We can have all the religion and spiritual life we desire and will cultivate. This is chiefly the work of the individual Christian, but largely so of the pastor and the church. In the first place, to have it, we must put away every thing that saps spirituality and spiritual power. Secondly, we must seek it, and use every means to possess it. We must read the Word of God more, and ponder upon its truths and promises. We must engage more in closet prayer. The family altar must be built up and maintained. The appointments of the house of God must be faithfully attended and the means of grace diligently used. There must be holy meditation and a prayerful spirit. Personal activity in church work and personal effort to save sinners, will give us wonderful growth in grace and spiritual life. If Christian people will be as faithful and diligent in seeking the riches of grace, and in obtaining spiritual power, as they are in possessing earthly riches and power, what spirituality and spiritual power the individual Christian, and the church of Christ, would possess, and how the cause of Christ would extend and be built up in the world.

GIVING TO THE CAUSE OF CHRIST.

WHY SHOULD I GIVE?

1. Because the Lord has commanded it. "Honor the Lord with thy substance, and with the first fruits of all thine increase."
2. Because it is but a proper expression of love and gratitude to God for all the blessings and benefits I have received from him. Jesus said: "Freely ye have received, freely give."

3. Because the needs of a perishing world demand it. The command, "Go ye into all the world and preach the gospel to every creature," was addressed, through the apostles, to all Christians.

4. Because it is very dangerous not to give. When the Hebrews withheld from God tithes and offering, he said to them: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Jesus said: "Ye cannot serve God and Mammon"; and "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Of the rich fool who lost his soul by the selfish use of his gains, he said: "So is every one that layeth up treasure for himself and is not rich toward God."

5. Because great spiritual and temporal blessings are promised to those who give with the right motive. "The liberal soul shall be made fat." "Jesus said: "Give and it shall be given unto you: good measure, pressed down, shaken together and running over"; and, "It is more blessed to give than to receive."

HOW MUCH SHOULD I GIVE?

It is plain that my giving should be proportionate to my possessions or my income. The Jews were required to give for the support of the temple worship alone one-tenth of all their increase. Added to this were special tithes and free-will "offerings." The law of tenths was not formally re-enacted by Christ, although he approved of giving tithes (Matt. 23: 23); but the principle of proportionate giving remains. Paul says, I should give as the Lord prospers me. In deciding what proportion to give, I should remember that a Christian, with his superior blessings and privileges, ought certainly to do better than a Jew. If I am poor, I should not give less than one-tenth; if I am rich and have a large income, I should give much more than that.

HOW SHOULD I GIVE?

1. I should give cheerfully, "not grudgingly or of necessity; for the Lord loveth a cheerful giver."
 2. I should give with pure motives, "as unto the Lord"; without ostentation; not to be seen of men, and yet not always secretly lest the force of my example be lost.
 3. I should give prayerfully, asking the blessing of God upon my offerings.
 4. I should give systematically. This is implied in the rule requiring me to consecrate a fixed portion of my income to the Lord. I should not leave my giving to be governed by impulse or convenience.
 5. I should give intelligently. Having set aside a fixed portion of my income for the Lord's treasury, I should inform myself with regard to the relative claims of the different objects which will come before me. My own church and the different missionary societies and educational enterprises of my denomination should have the most of my gifts. I should at all times keep myself informed with regard to their work and needs, that I may know how to divide my offerings among them.
- Giving thus cheerfully, modestly, prayerfully, systematically, and intelligently to the cause of Christ, I may confidently look for his blessing upon my gifts, upon my business and upon my soul.—*The Baptist Home Mission Monthly.*

TREASURER'S REPORT.

For the month of September, 1898.

GEO. H. UTTER, Treasurer.

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in Treasury, Sept. 1, 1898.....	\$ 963 30
Conference Collection—one-half—at Milton Junction, \$167.25	
J. A. Hubbard, Plainfield, N. J.....	177 25
W. R. Crandall, Independence, N. Y., Boys' School.....	5 00
Mrs. W. R. Crandall, Independence, N. Y.....	5 00
F. L. Irons, Syracuse, N. Y.....	1 00
Dr. Joseph West, Verona Mills, N. Y.....	1 00
Mrs. M. Sindall, Verona Mills, N. Y.....	3 00
Thomas Gulnebert, London, Eng.....	12 79
S. C. Maxon, Utica, N. Y.....	5 00
E. B. Tomlinson, Nortonville, Kansas.....	5 00
Sarah Langworthy, New York, China Mission.....	5 00
Churches:	
Mill Yard, London, Eng.....	35 69
Independence, N. Y.....	5 00
Adams Centre, N. Y.....	20 00
Plainfield, N. J.....	30 19
Hammond, La.....	8 50
First Hopkinton, Ashaway, R. I.....	33 00
Milton, Wis.....	15 01
First Alfred, Alfred, N. Y.....	12 66
Chicago, Ill., China Mission.....	\$6.00
General Fund.....	7.75
Sabbath-Schools:	
North Loup, Neb.....	2 62
Syracuse, N. Y.....	40
Junior C. E. Society, Farina, Ill.....	3 00
	\$1,363 16
Cr.	
A. P. Ashurst, salary for August and September.....	75 00
Wm. C. Daland, salary, quarter ending Dec. 31, 1898.....	275 00
Evangelistic Committee, Orders 96-99.....	176 15
Ella F. Swinney, traveling expenses to Associations.....	21 03
Cash in Treasury, Oct 1, 1898.....	815 98
	\$1,363 16
E. & O. E.	
GEO. H. UTTER, Treasurer.	

INDUSTRIAL MISSIONS.

I have read with great interest the article in your issue of August 22, on "The Industrial Mission in Africa," by Mr. Joseph Booth. Some experience in similar work, both in Africa and America, adds to that interest. Perhaps every African mission partakes more or less of this industrial character, and yet it cannot be too strongly emphasized that, if we would do a lasting good to the people of African descent, either in this or their mother land, we must give them not only mental and moral, but also an industrial education.

But my special reason for writing this article is to call attention to the great and pressing need of such a work among the depressed races in our own land—a work not less important to our national well-being than to those who are the special objects of our labors. Of all the great problems that confront us as a nation, one of the greatest as well as the most difficult is the Negro problem. This is especially so since our recent war has very largely added to the number of those who are ignorant, alien and miseducated.

What is known as the Black Belt, included in the states of South Carolina, Georgia, Alabama, Mississippi, Louisiana and Texas, contains a large percentage of the Negroes of America. They live mainly on the great plantations and cultivate cotton as in the days of slavery, but most commonly as renters and tenants at the will of the white landed proprietors. Very few, comparatively, own real estate. The great mass of these plantation Negroes are densely ignorant, grossly superstitious, miserably poor, low in their ideas of morality, without political influence; not simply a "submerged tenth," but in many places a submerged *nine-tenths* of the people. While as a people they are decidedly religious, and have more so-called churches and ministers than their white brethren, they are largely ignorant of the first principles of Christianity, and have yet to learn that a knowledge of God implies truthfulness, chastity, honor and self-respect. The experience of the last thirty years (to say nothing of the lessons from San Domingo) proves that the isolation of the poor and the ignorant, how-

ever desirable it may seem to their more fortunate brethren, is *not* the true method for their improvement. It tends rather to a deeper depression, and to intensify their mutual animosities. The eight millions of colored Americans are not here of their own choice, but assuredly they are here to stay. Patriotism as well as Christianity demands that we lend them a helping hand and that we substitute a Christian spirit for race animosities.

I by no means under-estimate the importance of missions in Africa and China, when I say there is not on this broad earth a more important (I will not say inviting) mission field than is found in the Black Belt of the South. The Industrial Missionary Association of Alabama, while it recognizes the great good that is being done by kindred organizations, seeks to supplement them by methods of its own.

1. We seek to establish relations of kindness between ourselves and the plantation Negro, not by doing him an act of charity (which often would be no true charity), but by helping him to help himself, and above all to furnish him with inducements and facilities to secure a permanent home—at first as a renter and, as soon as practicable, as a proprietor.

2. We seek to supplement the very meager facilities for education, not by superseding, but by improving and enlarging the common school system of the state.

3. We do what we can to encourage industry, economy and thrift, to encourage habits of reading and of thought, and to increase rather than diminish the felt wants of the people. When people begin to want paint on their houses and carpets on their floors, we have gained a point in civilization.

4. We are endeavoring, mainly through their own church organizations, to cultivate higher and better conceptions of the simplicity, purity and holiness of religion. The better class of their ministers are at one with us in this respect. Not a little has been accomplished in this work and the outlook is hopeful.

I have given up my connection with this mission because of age and increasing infirmities, but I desire to call the attention of Seventh-day Baptists to the *open door* for industrial missions in our own land as well as in Africa. Why could not such a mission be established in connection with, or in the vicinity of, some of our churches in Mississippi, Louisiana or Arkansas? Surely there is no reason why we should feel less interest in the American than the African Negro. There is reason for feeling a greater responsibility. Such a mission, if wisely conducted, would commend itself to the better and more intelligent white people. They might not give it their personal aid, but they would, as they have done in Alabama, give it their moral support. All thinking people know that the only solution of the race problem is to encourage and aid the Negro in the acquirement of Christianity, education and property. Besides, here are millions of people who are most teachable and receptive, but are wholly ignorant of the doctrine of the Sabbath. In my work in the South I have greatly desired to preach the truth on this question, but I have been restrained by many considerations, but mainly this, that they needed to know first what are the first

principles of Christianity. The Seventh-day Adventists are doing a similar work in Northern Alabama, but aside from this I do not know of any opportunity for the colored people of the South to receive instruction on this great Bible truth—the unchanged and unchangeable law of the Sabbath. I should be glad to correspond with any who may be interested in this matter. H. H. HINMAN.

OBERLIN, O., August 25, 1898.

A NIGHT ON THE ROOF OF THE WORLD.

In the mean time the Kirghiz began by degrees to complain of headache, and two of them were so ill from it that they begged to be allowed to return, which was the more readily granted as they plainly were unfit for further hardships. Of other symptoms, that came on more and more in the evening and night may be mentioned a continuous ringing in the ears, partial deafness, a rapid pulse and a lower bodily temperature than under normal conditions, absolute sleeplessness, apparently mostly as a consequence of headache, which toward morning became unbearable, together now and then with slight attacks of asthma. The Mussulmans lamented uninterruptedly the whole night. The sheepskin garments felt fearfully heavy and oppressive, the lying position impeded the breath, and one plainly noted the quick, noisy beating of the heart.

When tea and bread were served they were not taken; and as night overtook us with its darkness there was observable among the Kirghiz a spirit of dejection, as they were as little accustomed as I to spend the night more than 20,000 feet above the level of the sea—twenty-one Eiffel Towers on top of one another.

A more tremendous camping-place I had, however, never occupied—upon the snow-covered steep of one of the highest mountains of the earth, at whose feet tongues of ice, streams, and lakes were just enwrapped in the veil of night, and on whose sides here and there were the most fantastic glaciers. We only needed to take some few steps to the south to fall into an abyss 400 meters (1,308 feet) deep, upon blue gleaming ice as bright as steel.

I went out into the night in order to observe how the full moon arose in the dark blue heavens and obscured the stars that just before had been sparkling brightly. We were not far from the infinite space of the universe, and the queen of night accordingly appeared here in a splendor so dazzling that one could only look at her with effort. One seemed to see a brightly polished silver shield in the sunlight, or a gigantic electric light. Gently and with dignity she ascended over the rocky walls which were set about the glacier passages, and which, dark and imposing, indicated their perpendicular sides. In the depth of the abyss lay the glacier in shadow. At times was heard a dull report, as a new crack was formed, or the crash of blocks and pieces from the mountain's mailed coat of ice. Over our camping-place the moon poured out its silver in the richest measure, and produced entrancing effects. The yaks stood dark against the white snow, with sharply defined outlines and lowered heads, as silent as the stones to which they were tied; only occasionally their teeth ground against the cartilage of their upper jaws, or the snow creaked under their feet when they changed their position. The tent looked like the body of a sitting giant.—*Harper's Magazine.*

Woman's Work.

By MRS. R. T. ROGERS, Hammond, La.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel eyes,
These are not lost.

The kindly plan devised for other's good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin,
These are not lost.

Not lost, for in that city bright,
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below,
God will reveal, and we shall surely know,
These are not lost.

—Evangelical Quarterly.

THAT sermon is most helpful which gives us the deepest sense of the Fatherhood of God, and draws us toward him with feelings of true worship and adoration. It may be a way-side sermon, calling our attention to the grass and flowers of the field. Jesus preached many such. Or it may be preached from the "temple aisles of some forest path," but if it stirs the heart profoundly and environs it with the heavenly atmosphere of divine love, that boundless love which cares for even the sparrows, it has accomplished its mission, and the aroma of its teaching remains an uplifting power in the soul.

And the path we tread is crowned with blessing,
And fragrant with blossoms of love divine;
And fuller and sweeter the joy of service,
For through it his smiles of approval shine.

If all would observe the "quiet hour"—shut the door of the heart to outward influences and open the windows of the soul heavenward and wait for the infilling of the Holy Spirit, what a power for service would they behold God's plan mapped out for them. A glorious mission of service awaits those whose hearts are so filled with the divine Spirit that they beat in harmony with the great loving heart of the world's Redeemer; that so long to see his mission to earth accomplished that they are willing to make great sacrifices and heroic personal efforts, that the glad tidings of his love and power to save may be carried to those who have never yet heard the blessed story. We are thankful for the multiplying numbers whose spiritual sense is so keen that their ears are open to the despairing cry of anguish which wells up from breaking hearts that know not where to look for relief.

DEAR SISTERS, God is calling us to great things in labor and blessedness. This call for help to reinforce our China Mission is imperative, and we cannot stand in the presence of the all-knowing Owner and Judge of us all and say that we are not able, were we willing, to supply the needed funds that a teacher may be sent for the Boys' School this coming winter. Personal activity and consecration will bring about results surprising to those who sit with folded hands and say to us, "You will not succeed in raising such an amount, and you might as well not undertake the task." But we will "go forward," and we will succeed, too, with God's help; and surely he does help, as we know by happy experience, and every one who practices some self-denial in order to help this work along will receive an added blessing from the Lord.

"For the heart grows rich in giving,
All its wealth is living grain."

WOMAN'S BOARD.

August Receipts.

Mrs. H. W. Stillman, Edgerton, Wis., Tract Society, \$5.00;	
Missionary Society, \$5.00; On debt, Missionary Society,	\$ 13 00
\$3.00.	
Mrs. Harriett S. Rogers, Preston, N. Y.	10 00
Otselic church, Otselic, N. Y.	50
Junior C. E. Society, Nortonville, Kan., Teacher Boys'	
School.	5 00
Sabbath-school, Nortonville, Kan., Teacher Boys' School.	20 00
Mrs. Naomi Saunders, Hammond, La.	25
A Friend, Boys' School.	5 00
Seventh-day Baptist Sabbath-school, Wellsville, N. Y.,	
Boys' School.	5 00
Ladies' Aid Society, Hebron, Pa.	2 50
Ladies' Benevolent Society, First Verona church, N. Y.,	
Tract Society.	10 00
Mrs. M. E. Rich, Limona, Florida, Boys' School, \$2.00; Mis-	
sionary Society, \$2.00.	4 00
Sale of Photos of Miss Burdick, Milton, Wis., Shanghai Mis-	
sion School.	50
Sale of Photos at New Market, N. J., Shanghai Mission School	3 75
Mrs. C. E. Britton, Marquette, Wis., Teacher Boys' School.	1 00
From South-Western Association.	1 00
Lola Babcock, Brookfield, N. Y., Teacher Boys' School.	1 00
Pledges made at Eastern Association, Ashaway, R. I., travel-	
ing expenses and Teacher of Boys' School: Mrs. Geo.	
Seeley, Berlin, N. Y., \$5.00; Mrs. O. D. Sherman, Mystic,	
Conn., \$5.00.	10 00
Little Workers in the Vineyard, Nile, N. Y., Boys' School.	2 80
Sale of two Photos of Susie Burdick, Nile, N. Y., Shanghai	
Mission School.	50
Mrs. Rebecca T. Rogers, Teacher Boys' School.	5 00
Mrs. E. K. Burdick, Nortonville, Kansas, Teacher Boys'	
School.	5 00
Mrs. H. D. Clarke, Dodge Centre, Minn., Teacher Boys'	
School.	2 00
Mrs. M. E. Rich, Limona, Fla., Teacher Boys' School.	5 00
Collection at Conference, Milton Junction, Wis., Teacher	
Boys' School.	41 00
Sale of three Chinese Book Marks, Girls' School.	76
Total.	\$154 55
E. & O. E.	
MRS. GEO. R. BOSS, Treasurer.	
MILTON, Wis., Sept. 28, 1898.	

MISSIONARY WORK THE NECESSARY OUT-GROWTH OF CHRISTIAN LIVING.

BY MRS. E. A. WITTER.

Read at the North-Western Association, June, 1898.

To be a true missionary one does not need go to heathen lands to preach or teach the gospel of Christ. There is everywhere around us at home, work for the loving Saviour that is just as acceptable and pleasing in his sight as though it were done in foreign lands.

We need more consecrated, earnest, active workers, at home as well as abroad in the great work of saving souls. We are too prone to think that we have not the ability to do this work, that some one else can do it so much better. Again, we are looking for the great opportunities, and those that are afar off, that never come, and so overlook the things that are nearest, and forget about the common home duties that lie at our own door.

Why do we, Christian people, need so much urging to give of our means, to work, love and feel for the poor, sad and lonely? Is it because we are too selfish and have not enough of the Christ spirit to stop and give a kind word, a smile or a cup of cold water in his name. If this be so the first thing to do is to rid ourselves of self and let Christ reign supreme in our hearts and lives; until this is done there is little inclination for missionary work or growth in the Christian life.

If our wills be submissive to God's will, if we are living consistent Christian lives our work must tell for the Master. Guided by the Holy Spirit, we shall find our place in God's plan for our lives, though they be insignificant and obscure.

Though we may not be able to give thousands, we can give our mite; though we may not be able to do the great things, we can do the small ones, and if we faithfully perform, each little duty as it comes, new lines will open to us, and we shall have a new interest in life which thus becomes brighter and broader. We shall then be prepared for the greater and nobler duties that come to us, and possessed of new strength to perform them. We ought to have more love for the souls of the people near us, and the wisdom to say the right word at the right time; more sympathy for all, whether young or old. These are some of the ways in which we can help in carrying on work for Christ. Too

many of us stand still waiting for an opportunity to come to us, when we ought to make the opportunity.

An important field of work is the instruction of the children and youth in religious things. The mind is very receptive while young, and things learned at that time will be retained through life. The eyes of the little ones are quick to see the gentle, loving Christ-like spirit, and ever ready heart and hand to help the weak and burdened. Such service will go a great way towards preparing the young hearts for the Saviour.

Childhood is full of hope and courage, and Christianity presented with its joyous side is readily accepted by the children. If to them the way seems rough and steep they need a helping hand or an encouraging word. Childhood is the time for most active growth and development; and wise, careful training and religious teaching will lead them into the fold of Christ. A grave responsibility rests on us as Christians, to so lead and direct the children while their young hearts are receptive to the influence of the Gospel. Bishop McCabe says, "There are ten thousand men in this country that have not had an invitation to come to God in all their lives." When the Christian people awake to their responsibility and live only for the up-building of Christ's kingdom in the earth, and for the glory of God, then will the unconverted be brought to Christ.

There can be no excuse rendered to the Father above, for the neglect of our fellow creatures. "We will never pass this way again," so if we would help to lift and carry on Christ's work, we must do it as we journey along. We may not go back and do the little loving deeds and kindnesses, however much we may regret the work we leave undone. It is our duty as well as privilege to lessen the sin and hasten on the right, to help our fellow creatures on into the paths of righteousness, and open the way for the great possibilities that lie before them.

Many of us too easily become discouraged because we do not see the results of our work; but God in his infinite wisdom planned that we should not know them. We are to go on in faith believing, and "in due season we shall reap if we faint not."

"At the beginning of life we are each given a cup of service; it is a very plain and unattractive looking cup, and before it has been used there is no mark or chasing of any kind upon it save the word 'service.' But as some act of love is done by us, something goes down on that cup; should the deed be neglected, a rough pebble is set in its side or an ugly mark is made on its margin. If, instead, the act is lovingly performed, a precious jewel is set in it,—and the harder the opportunity offered and the more willingly the service is performed, the more brilliant the jewel, or tender inscription which is cunningly wrought upon it. So as the years go by the cup is covered with a record of loving deeds or of lost opportunities.

But there is a mystery about this cup, for all of these embellishments are invisible to its owner. The world sometimes sees them, but the owner of the cup never, till one day when all the cups are compared and rewards are given; then each sees his cup, either a dull leaden-hued thing to which clings only sand and pebbles, or one of dazzling brightness whose color has been turned to that of gold,

and whose jewels sparkle like those of the City Celestial."

"In full and glad surrender,
We give ourselves to Thee;
Thine utterly and only,
And evermore to be!
O Son of God, who lovest us,
We will be thine alone,
And all we are, and all we have,
Shall henceforth be thine own."

THROUGH ADIRONDACK WATER-WAYS.

The Mountains Themselves—Delightful Vacation Experiences—Trip Through the Chain of Lakes.

As waves driven by a strong cross-wind pile themselves up, rolling one upon another, lifted into higher ridges here and there by heavy swells, curving and twisting and closing in almost together, then separating into wider and wider hollows and spreading out into a gently undulating sea, so are the Adirondacks. There is no great range, no towering summit crowned with silvery snow, no yawning craters or rock-walled canons, indicative of violent upheavals, but one vast plateau, with an average elevation of 2,000 feet, from which rise peaks and domes and round and irregular hills clothed in dense forests of beach, maple, spruce and hemlock, while the intervening valleys are linked together with a matchless chain of sapphire lakes and rivers. In the long ago the lakes and forests were so rich with fish and game that the region might have been aptly termed a "happy hunting ground." Then sportsmen came to claim it as their preserve, tourists and summer visitors crowded in, and so widely have its natural attractiveness, its invigorating air, and its health bestowing qualities become known that it is now and bids fair to remain the nation's "pleasure ground."

My first visit to this enchanting region was in the summer of 1880. Entering by the southern gateway at Riverside, I made my way by stage and buckboard through Schroon, northward and westward, to Lake Placid, and after some short excursions from that charming spot as a centre, came out by stage over the old State road that skirts the shores of the Cascade Lakes, to beautiful Elizabethtown, girt about by mountains, on to Westport overlooking Lake Champlain. On later occasions, entering by the much frequented eastern gateway at Plattsburg and going by the "narrow gauge" to the Chateaugay Lakes, we made that a season's headquarters; or entering at the north by Malone or at the west by what is familiarly known as the "Webb road," we made trips to Amersand, Paul Smith's, Loon Lake and Ausable Chasm, returning by Lake Champlain, Ticonderoga and Lake George.

This season we entered by Saranac Inn, and were in camp for three weeks on Upper Saranac Lake. This lake is one of the most attractive in the Adirondacks. It is a little north of the centre of the great wilderness tract and has an elevation of 1,577 feet. It is dotted with islands. The shores, indented with numerous bays, are bold and rugged, and towering towards the east and south are beautiful forest-covered mountains. There is no finer view anywhere than the one seen from Panther Point, or better still, from the Wawbeek, except at Luzern or Zug or possibly Geneva. Boating, bathing and fishing are unsurpassed, numerous trails are close at hand, and one of the best golf links in the mountains is within a few rods of the foot of the lake. The trip through the Saranacs is extremely popular. The very centralness of

Upper Saranac Lake makes it one of the chief starting points for excursions, with boat and guide, through some of the choicest waterways, or by steamer and train to the older and better known resorts.

The trip from the Upper Saranac to the Tupper, Raquette, Forked and Blue Mountain lakes, back by Long Lake and Raquette River, takes four days. From Panther Point there are two routes to the Raquette River, one southward to Indian Carry, through Stony Creek Ponds and crooked Stony Creek outlet; the other north to the Wawbeek and over the Sweeny Carry. This carry is three miles long, but in going this way one saves twelve miles of travel and four hours of time. The Indian Carry is preferable, but as our return was to be by this route, we avoided any retracing of our course by starting by way of the Sweeny Carry, so named from an old pioneer camper of this region.

The outfit needed is a boat and a guide, and as little hand baggage as possible. The Adirondack boats resemble an Indian canoe. They are sixteen feet long, narrow and made of one-eighth inch white pine with spruce root knees or ribs, and weigh seventy pounds. They differ from the St. Lawrence boats in being lighter, narrower and sitting lower in the water. They are made light so that the guides can carry them, which they do very easily by balancing them on a neckyoke fitted into the boat near the oar locks. At most of the long carries, as at both Indian and Sweeny Carries, there are boat-wagons, to transport the boats for a fee ranging from fifty cents to \$2. These wagons are fitted up with racks resembling a hay-rack, with uprights at front and rear, from which extend arms on either side on which the boats rest, while padded braces between the arms hold them securely in place.

A ride of three miles from the Wawbeek, mainly through woods, brings one to Tromblee's—a few small log huts—on the Raquette River. The distance down the river to Tupper Lake is nine miles. The river is from 100 to 125 feet wide; the shores are low and fringed with meadow grass, alders, whortlebrush and little birches. Numerous dead trunks and blackened remnants of trees, rising like ghosts out of the marsh on either side, give unmistakable evidence of the damage caused by forcing back the water through damming up the river sixteen years ago, at Tupper Lake. Before the trees were killed large cedars hung over the banks, and the river was densely over-arched with stately pines and balsams. Five miles below Tromblee's the stream, bending sharply, flows back on its course for nearly a mile, making a long loop around a narrow neck of land called the "big ox bow." Across this neck a canal has been cut which saves nearly two miles of rowing. The river is so winding—"awful winding," as the guide said—that you pass from one enclosure to find yourself in another, and only now and then are glimpses gained for many rods ahead. The surface is unruffled by a ripple, and the silence, like that of midnight, is broken only by the dip of the oars and the sweet notes of the hermit thrush. Passing through another "cut off" into Simon's Pond, and thence through the outlet of this pond, our first stop is made at the Waukesha House, near the foot of Big Tupper Lake.

The Tupper Lakes, like many places in the

Adirondacks, take their name from one who was identified with their early history. The shores of these lakes are elevated and thickly wooded. The numerous islands shut out any extensive view, and, without any stretch of the imagination, one could easily think himself among the Thousand Islands. At the upper end of Big Tupper, Bog River, which is the outlet of Little Tupper, dashes over an almost precipitous ledge, and is broken in the fall of thirty feet into beautiful cascades. Climbing up a short carry our course is three miles up Bog River, which is brightened with water lilies and maroon clusters of fire-weed, to a half mile carry. Another mile by boat brings us to a two mile carry, through a thick shaded road which leads to Round Pond. On this carry, where Hamilton and St. Lawrence counties join, stands an enormous tree, fifteen feet and eight inches in circumference, indicating that the trees of this region at one time compared favorably with the big trees of the Pacific slope. Two miles across Round Pond, then a mile and a half through what is known as the slang, we entered Little Tupper Lake. This Lake is dotted with islands, and the shores retain their primitive beauty, having been very little despoiled by camps. The late eminent Dr. Loomis, desiring a quiet retreat, found it at the head of this lake. In a large cove near his imposing camp we saw in the early morning a big buck feeding so intently that we were able to come within a few rods of him before he discovered us, upon which he elevated his proud head and bounded gracefully into the thicket. The only hotel on the lake is the Hamilton House, where a comfortable night was spent, after which the delightful trip was resumed.—*J. B. C., in Examiner.*

RELIGIOUS CATERWAULING.

We know of nothing more indicative of spiritual poverty and a lack of the essentials of Christian unity and brotherliness, to say nothing of common intelligence, than the constant quibbling and squabbling going on in certain religious journals of the South over petty doctrinal matters, or the alleged heresies of some poor preacher or teacher. It may be that the Southern readers of these journals find edification, if not positive delight, in the interminable theological "scrapping" and caterwauling which takes up so large a portion of their space, in having Brother Dashaway demolish Brother Slashaway, the former being used up in turn by Brother Cashaway, and so on *ad infinitum*, the questions in dispute being over some "Whichness of the Whereeness," some matter which has no more relation to true Christian faith or practical Christian living than the rings of Saturn. The Whittsit case is a painful example of this kind of foolish, profitless and unchristian controversy. The whole outcry over Dr. Whittsit and his alleged misdoings has been worthy of a pack of Spanish inquisitors, hot-footed after a victim. It has been shameful, humiliating and disgusting. We do not hesitate to affirm our belief that the silly and vicious persecution of this man has done more harm to the churches in the region where the controversy has been raging these two or more years, than the persecutors in the pulpit and the press can ever hope to undo should they devote the rest of their little lives to repentance and good works.—*Christian Work.*

Young People's Work

PRESIDENT'S LETTER.

Dear Young People:

Of late I have been led to think what a peculiar people we are. Of all the millions who people the earth, we are perhaps only forty thousand, and of more than a hundred religious denominations, we are one of the least in numbers, hardly ten thousand communicants. This may not be pleasant for us, but the Bible draws a line, and we dare not go beyond it. If we continue to stand on this ground, we must be very strongly entrenched in the Bible. We must know where it comes from, what it contains, and why we believe it is the "Inspired Word of God." I have been ashamed many times in defending it, that I did not know more about it. I believed it, and was not ashamed of it, but to tell the ground of my belief is quite another thing. How many of us can do this? I thank God for the blessing which has come to me from this study during this vacation.

Young People, the ground on which we walk is more firm than we know of. I wish we could walk more firmly, on Bible grounds. Will you not be able to give a reason for the hope you have? I want to ask the Corresponding Secretaries of the Endeavor Societies this favor:

A PROPOSITION.

Will you procure from the active members of your Society, the one chief reason they have for believing in the Bible. *Have it in writing, not more than seventy-five words in length.* Send to me (if they are willing), as many as you see fit, and I will see that some of them get in the "Mirror" column of the RECORDER. If you are not a member of the C. E. you may send them direct to me, if you like. *Seventy-five words, or less, please remember.* The effort to put our position on paper may bring us a blessing, if it sets us to studying, to know what that is.

Yours in C. E.

E. B. SAUNDERS.

CHRISTIAN ENDEAVOR ON BOARD ADMIRAL DEWEY'S FLAGSHIP.

Talk about the iron-clad pledge! What do you think of these armor-clad rules that follow? They are the regulations of the Floating Society of Christian Endeavor on board the battleship Olympia, Admiral Dewey's flagship. Some of the members were growing careless, and the adoption of these rules was a sort of re-organization arrangement got up by themselves. They fire pretty straight, don't they?

I. Every member shall diligently attend the meetings the Society will hold on board.

II. No member shall use tobacco under any circumstances.

III. Every member shall abstain from all intoxicating drinks.

IV. No member shall borrow money on interest, or lend out money on interest.

V. Every member shall abstain from such company, on board or on shore, as will hurt the progress of his Christian life.

VI. Every member shall always wear his pin when in uniform.

VII. Any member violating the regulations of the Society shall be warned three times; if he does not comply with the requirements, his name shall be dropped from the membership roll.

VIII. Every one becoming a member of this Floating Society of Christian Endeavor shall read these regulations, and, after good consideration, shall sign his name earnestly and faithfully.

DAT LIL' BRACK SHEEP.

BY ETHEL M. COLSON.

Po' lil' brack sheep what strayed erway
 Done los' in de win' an' de rain;
 An' de Shepherd he say, "O hirelin',
 Go fin' my sheep ergain."
 An' de hirelin' frown: "O Shepherd,
 Dat sheep is brack an' bad."
 But de Shepherd he smile, laik dat lil' brack sheep
 It de onlies' lam' he had.

An' he say, "O hirelin', hasten!
 For de win' a' de rain am col',
 An' dat lil' brack sheep be lonesome
 Out dare, so far frum de fol'."
 An' de hirelin' frown: "O Shepherd,
 Dat sheep it weak an' po'."
 But de Shepherd he smile, laik dat lil' brack sheep
 He lub it des all de mo'.

An' he say, "O hirelin', hasten!
 For de frost am bitin' keen,
 An' dat lil' brack sheep des shiv'riu',
 De storm an' de blas' between."
 An' de hirelin' frown: "O Shepherd,
 Dat sheep it ol' an' gray."
 But de Shepherd he smile, laik dat lil' brack sheep
 Wuz fair ez de break ob day.

An' he say, "O hirelin', hasten!
 For de hail am beatin' hard,
 An' dat lil' brack sheep git bruises
 'Way off frum de sheepfol' yard."
 An' de hirelin' frown: "O Shepherd,
 Dat sheep it mos' wore out."
 But de Shepherd he smile, laik dat lil' brack sheep
 Des' couldn't be done widout.

An' he say, "O hirelin', hasten!
 For de winter it a' mos' here,
 An' dat lil' brack sheep you shear it
 'Till its po' skin a' mos' clear."
 An' de hirelin' frown: "O Shepherd,
 Dat sheep am a wuthless thing."
 But de Shepherd he smile, laik dat lil' brack sheep
 It fair ez a princely king.

An' he say, "O hirelin', hasten!
 Lo, here de ninety an' nine,
 But dere, way off frum de sheepfol',
 Dat lil' brack sheep ob mine."
 An' de hirelin' frown: "O Shepherd,
 De rest ob de sheep am here."
 But de Shepherd he smile, laik dat lil' brack sheep
 He hol' it de mos'es' dear.

An' he wander out dere in de darkness,
 W'ere de night wuz col' an' bleak,
 An' dat lil' brack sheep, he fin' it,
 An' lay it ergains' his cheek.
 An' de hirelin' frown: "O Shepherd,
 Dat sheep come back ter me!"
 But de Shepherd he smile, laik de Lord he wuz,
 An' dat lil' brack sheep am me!

—Independent.

ELD. D. P. CURTIS.

The subject of this sketch was a man of sweet temper and charitable mind, at least during the eighteen years of acquaintance with the writer, and such was his continued interest in the people with whom he associated, denominationally, in his early life, that it seems fitting to give a short sketch of his life in the SABBATH RECORDER. Indeed, there is yet a large circle of his dear friends among our people who speak kindly of him and have been greatly helped by his ministrations.

David Porter Curtis, son of Eld. Ephraim and Susan Rogers Curtis, was born in Preston, Chenango County, N. Y., May 3, 1828. He was left fatherless at the age of five and motherless at fourteen. Until sixteen years of age he attended the common school and then for three winters was a student in Brookfield Academy, L. C. York, principal. He was married May 1, 1848, to Cordelia A. Clarke, the eldest daughter of Albert and Alzina Davis Clarke, who died at Battle Creek, Mich. Aug. 5, 1892. From this marriage were seven children, four sons and three daughters, all yet living. While living in Preston he accepted Christ as his Saviour and became a member of the Seventh-day Baptist church of that town. Later he united with the Second Brookfield church. The Seventh-day Baptist church of Verona, N. Y., called him to be pastor in 1854 and ordained him to the ministry the following year. After the writer was ordained by the churches in Verona, in

1883 and became pastor, Eld. Curtis wrote a very tender letter expressive of loving regard for that people; and although he had embraced the faith of Seventh-day Adventists he could not forget nor cease to regard the dear people with whom he had formerly labored. He always read the SABBATH RECORDER with interest and never spoke or wrote to the writer in any but a sympathetic strain and he was kind in his praise of our leaders in reform.

In 1861 he went to Freeborn, Minn., and took up some government land and taught school for several years. He was one of the finest penmen in the country, and was in demand by the county clerk whenever he could spare the time for that service. He labored some as a general missionary and missionary pastor on this field for the Seventh-day Baptists, especially laboring for the Carlston church from 1869 to 1872 or 1874. He then united with the Seventh-day Adventists and held the office of Corresponding Secretary of the Minnesota Conference for upwards of twenty years. Upon the death of his wife he resided with his children for three years. Aug. 5, 1895 he was married to Mrs. Eveline Gibson, of South Dakota and went to Dodge Center, Minn., where he built him a home, and from thence to Wasioja, five miles north of the Dodge Center Seventh-day Adventist church. Of this church he was Elder for some time and labored as health and declining years would permit. Though strong in his Adventist belief, he was very charitable toward all others and exhibited a spirit more commendable than that of many who differed with him, or some who labored with him to turn others to his belief.

In temperance and Sabbath Reform he was very zealous and left a record on that line of which none need be ashamed. His correspondence with the writer upon those subjects for a number of years showed marked ability, while his letters discussing points of difference between us, showed him gentlemanly, possessed of great tact, and withal very kind. Such an opponent, in discussion could not but win the love and esteem of all truth seekers, even though as to conclusions they considered him in error. Such was his pious and honest life that his large family of children were led to positions of Christian usefulness, one succeeding his father in the ministry.

In July, 1898 he went to Battle Creek for treatment, and during a surgical operation on the 14th of August he sank away rapidly. He leaves also a sister, Mrs. Sarah C. Clarke, of Little Genesee, N. Y., and a brother, Ephraim G. Curtis, of Brookfield, N. Y.

Another has triumphed in the resurrection of Christ and we believe will triumph in the final resurrection. Thanks be to God who giveth this victory to all who love the appearing of our Lord Jesus Christ.

H. D. CLARKE.

TRACT SOCIETY.

Receipts in September, 1898.

Churches:	
Adams Centre, N. Y.	\$ 20 00
First Hopkinton, Ashaway, R. I.	33 00
Plainfield, N. J.	30 19
First Alfred, Alfred, N. Y.	17 41
Milton, Wis.	15 00
Chicago, Ill.	\$7.80
<i>Peculiar People</i>	
West Edmeston, N. Y.	6 00
Salem, W. Va.	2 50
Sabbath-Schools:	
North Loup, Neb.	1 30
Syracuse, N. Y.	40
Anniversaries, Milton Junction, Wis.	167 25
C. H. West, Farina, Ill.	10 00
C. B. Tomlinson and Mrs. S. Tomlinson, Nortonville, Kan.,	5 00
Thank-offering	1 00
Dr. F. L. Irons, Syracuse, N. Y.	1 00
Mrs. William Van Horn, Salem, W. Va.	1 32
"A Friend of the Cause"	2 00
E. & O. E.	\$321 97

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., Oct. 3, 1898.

Children's Page.

SLUMBER STREET.

BY ARTHUR J. BURDICK.

Oh, miles and miles of beds in a row,
Acres of coverlets white as snow,
Pillows and pillows, and sheets galore,
Blankets and quilts by the hundred score—
Ah! these are the sights that each night greet
The children who go to Slumber Street.

Hush-a-byes, hush-a-byes, soft and low;
Rythical murmurs, both fast and slow;
Ditties and hymn-tunes, and ballads rare;
Melodies gay, and with plaintive air;
Lullabies tender and soft and sweet—
This is the music of Slumber Street.

Visions delightful, happy and gay,
Of wonderful toys and merry play;
Fanciful pictures of rare delight,
Of verdant fields and skies that are bright—
Oh! these are the dreams the children meet
Who travel each night to Slumber Street.

Oh, scores upon scores of weary heads
Peacefully resting in miles of beds!
Each pair of eyelids is closed up tight,
And each pair of eyes is hid from sight.
Resting bodies and tired little feet,
This is the business of Slumber Street.

HOME FARIES.

"Instead of telling fairy stories, let us be fairies ourselves," said Aunt Delia, when the children begged her for a fairy tale.

"How can we be fairies, Auntie?"

"What are fairies?" asked the lady.

"Why, little, wee folks that go about doing wonderful things. Sometimes they make butter after the dairymaid has gone to bed. Sometimes they put a gold piece under the plate of the poor man who can't pay his rent, and when he sits down at the breakfast table he finds it."

"Well," said Aunt Delia, "here are Tom, Ned, Mary and Sue. Let us organize a fairy band. Bridget has gone to the dentist's with a bad tooth. The baby is cross; there are blackberries to pick for tea; mamma has a headache; the sitting-room is in disorder, and papa will be at home by-and-by, all tired out with the work and the heat. A fairy band is badly needed, I think."

"I will be Mustard Seed," said Tom, mindful of his last Shakespeare reading. "I'll take baby to the croquet ground, and roll the balls for her; that always amuses her."

"I will be Apple Blossom," said Sue, naming herself for her favorite flower. "I will set the tea-table so very quietly that mamma will not hear me. When she finds it all ready, it will seem like fairies' work to her."

"I'll be Blackberry," said Ned. "Here goes for the berry-patch."

"I'll be Aschenputtel, and do the dusting," said Mary, beginning with great zeal to put the sitting-room in order.

The next moment, the click of the balls and the music of baby's ringing laugh came from the lawn. Mary, duster in hand, looked out of the window, and smiled to see them so happy.

"It is a great deal better to help," she said, polishing a table with all her might, "than to sit down and make Auntie amuse us."

Sue sang softly to herself, as she put the cups and plates in order:

"Little child, the long day through,
Find some helpful thing to do.
Then you'll know, in work or play,
Why good fairies are so gay."

"Blackberry," in the berry-patch, whistled as he picked the plump, shining fruit. The largest, ripest berries he put into a separate dish for mamma. "She will smile when she sees them," he thought. "Perhaps they will cure her headache. She always tells us that kindness is a cure-all."

After a short and rather restless sleep, mamma awoke, feeling a little discouraged.

"I believe I must go away somewhere for a change," she thought. "Housekeeping is very wearing, especially when baby is cross, and poor Bridget is always having a toothache in these days."

But the first thing she heard, when she went down-stairs; were baby's shouts of delight. Then the clean, orderly sitting-room, with a bowl of sweet-peas on the polished table, made her glow all over with pleasure. Next she caught sight of the tea-table, all ready for tea; that, too, was sweet with flowers. As she went into the kitchen, she met Ned. His face was bright with the real good-fairy smile, as he offered her the delicious fruit.

Aschenputtel ran to get some cream for mamma's berries.

"Fairies can do without cream," she said. "They are supposed to sip honey from the flowers all day long."

"Why, what is the matter with everybody?" said papa, coming in. "Is there good news? Has the family inherited a fortune?"

"We have had a visit from the fairies," said mamma, as they sat down at the table. —*Mary F. Butts, in Herald and Presbyter.*

TWO FRIENDS.

Two such funny dogs, Gyp and Philippine! One white and curly, with a long bang hiding his loving eyes, and a tail that is never still—that is Gyp. A black dog, thin, with long ears and a chopped tail—that is Phil, as he is called for short. Gyp has been a member of the family for several years, but Phil has come into the family this summer. At first Gyp rather disliked sharing with Phil the love and attention which had been all his, but he has got over that feeling, and is now never far away from Phil.

It is fun to see these dogs play. Phil will make a jump, take Gyp's ear, his tail, or any part of his curly coat in his mouth, pull him about, roll him over, attempt to shake him, Gyp all the time muttering little growls. The moment Gyp barks, or makes a sound showing that he is hurt, Phil stops. The funniest thing you can imagine is Phil pulling Gyp along by the ear, as if he were guilty of something wrong and was being taken to be punished.

Gyp is most beautiful after he is washed; his coat lies in soft, woolly rings all over his body; it is difficult to tell, when he is lying down, which is his head and which is his tail. One day recently, Bridget, who loves Gyp dearly, washed him and tied a yellow ribbon on his neck. Gyp was very proud of his decoration, and responded with every appearance of enjoyment to the remarks on his beauty. Alas! in ten minutes he reappeared, wet, bedraggled, with bits of twigs, leaves, and mud disfiguring him. He crept close to the floor, and tried to avoid being seen. Presently Phil appeared, caught sight of the yellow ribbon, gave a jump, caught it in his mouth, and dragged Gyp into sight, such an unhappy-looking little dog!

I am sorry to say that this tendency to get dirty as soon as he is washed is one of Gyp's faults, though the sight of Bridget will send him under the bed, or any other spot he thinks will hide him, he hates being washed so much. In spite of his dislike of soap and water, he will not keep clean.

Let me tell you a secret. I have known some little people who were very like Gyp in this, but they cried and made a noise when washed. Gyp just looks miserable.—*The Outlook.*

TEDDY AND THE COWS.

"Come, Teddy," said Mrs. West. "It's time for the cows to come home."

But Teddy was reading a story about a shipwreck, and did not want to be disturbed just then.

"O, mother, wait a little while," he said.

But soon a man's face appeared at the window. "Edward, the cows!" said Mr. West, and when he spoke like that, Teddy lost no time in obeying.

Sulkily he laid down his book and walked through the kitchen, where his mother and sister were cooking the supper.

"I hate cows!" Teddy grumbled, as he walked slowly across the pine floor. They're a bother, and I wish we didn't have any. I wish nobody had any. Cows are no good, anyway. I hate cows!"

An hour later the cows were safe in the barn, and Teddy was in a better humor. He was hungry, too, after the walk to the meadow and back.

A fine round of meat was smoking on the table, but there was none on Teddy's plate.

"This is beef," said Mr. West. "I did not give you any, because you hate cows." Teddy opened his mouth, and then closed it again without a word.

"I will not give you any butter, Teddy," said Mrs. West, "because we get our butter from the cows, and you hate them so."

Hester poured out the milk for the others, but to Teddy she gave a glass of water.

"Cows are such a bother," she said, soberly. "I know you don't want any milk."

Teddy looked wistfully at the plate of cheese, but it was passed to every one but him. And, worst of all, when the custards came in, sweet and brown, in their little cups, Teddy was passed by.

"Of course you wouldn't eat custards, for they are made mostly of milk; and cows are no good," said Aunt Hetty.

Teddy looked as if he would cry.

"I—I haven't had anything to eat," he blurted. "Just bread without any butter, or potatoes and water. I wish I hadn't said those things about the cows."

Everybody smiled then, and no one objected when Hester slyly passed to him a cup of custard.—*The Youth's Companion.*

It was a sweet thought of the three-year-old when, away from home, he was asked by his mother what message he wanted to send to his aunt at home: "I want to write some flowers to Mollie. I want to write some flowers to everybody."

Why is a horse the most curious feeder in the world? Because he eats best when he has not a bit in his mouth.—*Our Dumb Animals.*

FOND FATHER—Yes, Freddie, sweating is always due to heat. Freddie—Then, papa, what makes the silver ice pitcher sweat?

LITTLE NELL—Johnny, what is a philosopher? Brother Johnny (a little older)—A feller that rides a philosopede, of course.

It was the first time Nan had seen any one husking corn. "Do you have to undress every single ear?" she asked soberly.

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.

NILE, N. Y.—Again we are missing several of our young people who are attending Alfred University, but we are pleased that they are determined to secure a Christian education. Others are kept from our church services because of sickness. We greatly miss from our Sabbath services Dea. Daniel Babcock, who for several weeks has been seriously sick.

Dr. W. H. Loughhead, formerly of Newfield, N. Y., has settled at Nile, in order that his family may have the benefits derived from living in a Sabbath-keeping society. The doctor has always been a lone Sabbath-keeper, but wishes his children to grow up among Seventh-day Baptists. Would that all Sabbath-keepers manifested a similar interest in the spiritual welfare of their children. We trust that this addition to our society will prove a mutual blessing to us all.

After the Conference it was our privilege to spend one Sabbath with the Coloma church, in Wisconsin, and another Sabbath with the Jackson Centre church, in Ohio. We are thankful to God for these opportunities of meeting old friends, and for the privilege of forming new friendships, with the expectation of renewing them in the "sweet by and by."

During our absence the pulpit was acceptably supplied by neighboring ministers, and by Rev. A. G. Crofoot, of Jackson Center, Ohio.

In the recent death of "Uncle" Joseph Allen, the church loses its oldest member. The writer called to see him just before starting for Conference, and found him unusually well. As usual, he asked concerning the work of the denomination, and we parted with the expressed desire to talk over the work of the Conference upon my return; but he passed to the better country before I reached home.

We greatly desire that this coming Conference year be one of marked spirituality and activity on the part of our church.

W. D. BURDICK.

SEPTEMBER 29, 1898.

DODGE CENTER, MINN.—In common with other localities we have had, up to date, Oct. 3, quite dry and dusty weather, with some of Iowa's and Dakota's wind, blowing over us. Church and other matters have been about as usual since the last report from this society. The pastor and wife attended Conference; there were also three other delegates, but these were not enough to bring back a full measure of enthusiasm to a people slow to enthuse in such matters.

The pastor had begun to plan for an early series of revival meetings with the help of Bro. Saunders or Bro. Randolph, if their services could be secured, but now that the pastor's labors will probably close with this church Dec. 31 these meetings will necessarily have to be begun by his successor and no doubt a good harvest of souls will result. Sower and reaper will rejoice together. The future of the pastor is not yet outlined, but God in his wisdom will direct him to some field of labor. There are many precious and promising lambs in this fold and it was the pastor's heartfelt wish and burden of soul that he might be instrumental in leading

them to the Saviour, notwithstanding the usual destructive criticism and world-mindedness that everywhere hinders this special work. Someone, however, will have this great privilege and blessing.

Our Semi-annual Meeting, to convene with the New Auburn church, the 21st, is looked forward to with anticipations of spiritual joy and profit. COR.

MILTON JUNCTION, WIS.—By vote of the Milton Junction church and society, the following resolution was ordered sent to the RECORDER for publication:

Resolved, That we, the members of the Milton Junction church and society, in special meeting assembled, September 18, 1898, wish to express our grateful appreciation of the generous assistance rendered by the sister churches of the North-Western Association, in meeting the cash expenses of the recent sessions of the General Conference, and we pledge ourselves to as generously reciprocate the favor when like opportunity offers.

GEO. W. BURDICK, *Pastor*.

FOUKE, ARKANSAS.—Rev. J. F. Shaw has been ill with fever and rheumatism for several weeks. He has improved somewhat, but is contemplating treatment at Hot Springs. The RECORDER hopes that speedy recovery will come to him.

THE LOOM OF LIFE.

All day, all night, I can hear the sound
Of wheels that go always and always round;
They have never stopped since the world began,
And good and evil were given man.

Go where you will, you can find no spot
Where the sound of the loom of life is not,
As Time, the weaver, with patient hands,
Unwinds the tangle of life's snarled strands.

Busily, steadily goes the loom,
In the light of day and the midnight's gloom;
The wheels are turning early and late,
As the woof is wound in the web of fate.

Click, clack! and a thread of love goes in.
Click, clack! and another of wrong and sin.
What a checkered thing will this life-web be
When we see it unrolled in eternity!

When will this wonderful web be done,
That was thousands of years ago begun?
When shall the wheels of the loom stand still,
With no more weaving of good and ill?

When? Ah, who knoweth? Not you or I;
The wheels turn on, and the shuttles fly.
So shall they move for a year, a day,
Or a thousand cycles. Who shall say?

"We are spinners of woof for this web," they say;
"We furnish the weaver a thread each day."
It were better, then, if we sought to spin
A thread of love than a thread of sin.

—Selected.

THE GREAT STAMPEDE.

One of the most desperate stampedes of cattle ever witnessed by a Texas cowboy, says the Rev. J. B. Cranfill, of Waco, occurred in 1876, on the prairie in the center of which now stands the town of McGregor. Fifteen thousand cattle and twenty-five cowboys participated in the exciting event. Mr. Cranfill was not a participant, but he tells the story as he got it from an eye-witness. Late in the afternoon of July fourth there had been a lively thunder-storm that made the cattle nervous. At 10 o'clock at night, however, they seemed to be sleeping profoundly. The narrative proceeds as follows:

"The stars were all shining, and there was no cause at all for the arousing of the herd. They appeared to get up all at once, with a single purpose, and the roar that was heard seemed to come from a single throat. The Wilson brothers and the cowboys, who were sleeping in their camp, rushed to their ponies, which were grazing with their saddles and bridles on, and as fast as the bits could be replaced in their mouths they mounted and

galloped to the flanks of the now disappearing herd, headed in the direction of the Brazos River.

"The usual course on such occasions is to get in front of the herd—a risky piece of work—and start it to running in a circle. This attempt was made in this case. Some cattle can out-run others, and in this case there was a bunch of about fifty fully twenty yards in advance, and toward the leading group the two rescuers rode. Of the leading group also some were faster than others, and this group ran in a diamond shape, with two immense steers leading all. When Mr. Wilson and his companion reached the two leading steers they began shooting their revolvers close to them, and in that way the bunch was made to oblique and as the leading bunch of cattle obliqued, the main stampede obliqued, and the first step in 'milling' had been taken. By this time the cattle were getting tired. Nearly five miles had been covered, and the breath of the leaders was coming short and painfully; but they were rushing on, because the front cattle at this time knew, as a matter of fact, that their only safety was in keeping up the run. Those behind were coming, and they were in the majority, and the leaders were compelled to run. There was danger for the forward members of the stampede.

"In the invoiced articles contained in the regulation 'outfit' there is always some kind of stimulants, and but for the stimulants contained in Mr. Wilson's 'outfit' it is possible that the stampede would have been halted without disaster. He had a Mexican along, one of the best cowboys in the Southwest. This Mexican and his horse always reminded those who saw him ride of the fabled Centaur. He rode far forward and bent over, so that he and his horse appeared to be one animal. No horse, however rugged, 'wild and woolly,' had ever been able to unseat him. The Aztec had been to the little brandy run-let too often, and had filled and emptied his tin cup with surreptitious intoxicants, so that his usual excellent judgment went awry. When he succeeded in getting mounted, after having fumbled with his bridle a good deal, he was far in the rear, and the stampede had gone past him, so that when he overtook the rear end he passed to the front on the other side and rode on the wrong flank. When he reached the head of the herd he was just in time to defeat the manoeuvre then under execution of bending the moving mass from a straight line to a semi-circle. Revolver in hand, disregarding the other men, he began shooting in the faces of the wild steers, and the effect of this was to straighten the run and bring the advance straight toward a precipice. This precipice was a wash in the prairie, forming a deep ravine fully thirty yards wide, and in a shorter time than it takes to tell of this contretemps, the head of the column was pouring over a horrible cascade of beef, plunging madly to destruction, while fleeing from an imaginary danger.

"When Mr. Wilson and his lieutenants saw that it was impossible to save their cattle, they saved themselves by dexterously turning at right angles at full speed and riding out of the way. They next returned to the flank, and held a council of war. A few seconds decided them, and all hands began firing into the herd; the object being to build a breastwork

of carcasses and save the rear end from destruction that had overtaken the front. The gully was nearly full of cattle by this time. They were snorting and bellowing, crashing and tearing, and still heaping up, and when the firing began the wounded ones tumbled over on the others, and in a short time the gully like a sunken road at Waterloo, was bridged by carcasses. The herd surged up in billows like an ocean, and bent now because it could not do otherwise. The semi-circle was formed, and Wilson and his men crossed the gully below and rode around the opposite side and recrossed, and in a short time they had the cattle halted, forming an incomplete letter O, and there they stood, blowing, bellowing, shivering. All hands remained on watch all night, and in the morning, when a count was made, it was ascertained that 2,700 head were missing. There were afterward 2,700 pairs of horns taken from that gully. It was called Stampede Gully for many years afterward, and perhaps will always with some people be remembered by that name." Whisky did it!—*The Waco Independent*.

THE CALL TO LAY DOWN ARMS.

The call for peace is coming from strange quarters, first from Russia, and now again from Rome, once the fighting capital of the world, and the home of the conquering Caesars.

"We are all on a false track," says M. Pelloux, the President of the Italian Council. "The man who will succeed in inducing the nations to decrease their armaments will have deserved well of humanity. His glory will be lasting and much more solid than that of great conquerors."

This call for peace, coming from such a source, must be attributed not so much to moral sentiment, as to a conviction that the present military policy of the Old World is defeating itself. It is making a burden too great to be borne. Since 1869 the armies of Europe have more than tripled in number, when on a war footing; and on a peace footing they now number about 3,500,000 men. The forces of the leading governments are as follows:

Switzerland.....	125,000
Turkey.....	180,000
Great Britain.....	200,000
Italy.....	240,000
Austria.....	360,000
France.....	570,000
Germany.....	580,000
Russia.....	896,000

In Asia there are about 800,000 men under arms, and the standing armies of the civilized world aggregate fully 4,600,000 men. Even in time of peace the European armies use 500,000 horses, and the rest of the world 200,000 more. Within the last ten years the value of the British warships has been increased from less than \$200,000,000 to nearly \$500,000,000. The value of the French fleet is one-half that of Great Britain, and of Germany one-fourth, as is also that of Russia. And this growth is now going on with an accelerated increase, having received a strong impulse during the past few months.

To present the figures in a different form, Germany, in times of peace, keeps twenty-eight soldiers for every ten square miles; France, twenty-seven; Italy, twenty-one; Austria, fourteen; and Great Britain, thirteen.

The expense of these armies runs into bil-

ions of dollars each year. This cost is made most significant when compared with the amount spent by various governments for education. The figures given below represent the annual per capita expenditure for each government:

	Military:	Education:
France.....	\$4 00	\$ 70
England.....	3 72	62
Holland.....	3 58	64
Prussia.....	2 04	50
Russia.....	2 04	03
Italy.....	1 52	36
Austria.....	1 36	32
Switzerland.....	82	84
United States.....	30	1 35

These figures, as has been remarked by another, are rather strong proof of the barbarism of our present civilization, the United States alone presenting a creditable appearance.

But what is more important with reference to the United States, the country has proved to the world that even for war purposes money is much better spent on public schools than on standing armies. The men trained in American Schools are not surpassed on the battle-field by the men trained in European armies.

The President of the Italian Council is right, therefore, when he says: "We are all on a false track." The man who makes two soldiers grow where one grew before is not the man for the hour. The coming great man of Europe will reverse the traditions of the past and will bring about a "peace-footing" which does not mean a company of soldiers to every ten square miles. Whatever the Czar may have meant by his peace proposition, it is plain that he struck a chord which is vibrating. Good sense, moral sentiment, religious feeling, and humanitarianism alike respond to the call to lay down arms.—*Advance*.

THE LARGEST FLOWER IN THE WORLD.

BY ELIZABETH PATTERSON.

The first plants of the genus rafflesia were discovered in 1818 on the Philippine island of Hebban, by the English botanist, Joseph Arnold. According to Arnold, the flower was about nine feet in circumference, and grew as a parasite upon the prostrate stems of grape vines. In 1820, Robert Brown described the wonderful plant, and called it *Rafflesia Arnoldi*, in honor of the discoverer and of the Governor of Sumatra.

In 1882 a rival was discovered by Schadenberg on the island of Mindanao. He could scarcely believe his eyes when, in traveling through the bush, he saw row after row of gigantic brownish buds, which looked like immense cabbages. On searching a little he found unfolded blossoms, some of which were as large as a carriage-wheel, and nearly three feet across. These enormous flowers sprang directly from prostrate stems of *Cissus*, a species allied to the grape-vine. The flower was known to Schadenberg's native followers, who called it Boo. The weight of the flower was found to be equal to that of two rifles and a number of cartridges (about twenty-four pounds).

It was impossible to transport the flowers in their natural state, as the thick, fleshy leaves, even when undisturbed, decay in a day or two after unfolding. The flowers were photographed, however, and some were quickly dried before the fire, and photographs and dried specimens were sent to the Botanical Garden in Breslau, where Goeppert recognized

in them a new species of rafflesia, which he named *Rafflesia Schadenbergiana*.

In its growth, knot-like swellings first appear on the parent plant, often close together, and from each springs a bud; while from the bark of the vine is developed a cup as large as the palm of the hand, from which spring the numerous brownish, dry sheathing leaves which closely cover the bud until fully developed. As the bud expands, these leaves are pushed aside, and the true bud appears in the form of a great hemisphere. Then, if the development proceeds normally, the five flower leaves open out flat, remain extended for a few hours, and then curl up, reducing the flower to half its former diameter. Very often, however, from some unknown cause, this regular development does not take place, but a gas is produced in the interior of the bud so rapidly that it explodes, throwing off the unexpanded leaves in the form of a cap.

The life of the flower is very short; in one or two days after unfolding, the great mass collapses and rapidly decomposes. In the decayed mass the larvæ of insects are hatched and grow. Nothing is known of the ripening of the fruit, or the way in which the seeds are conveyed to the grape-stems, into which they sink their roots. On the same island Dr. Schadenberg found many other interesting plants, among them an aroid with leaves nearly thirty feet in circumference.—*Forward*.

MISREPRESENTATIONS ABOUT MINISTERS.

In the *Advance*, Sept. 22, a correspondent writes some excellent things about certain common misrepresentations concerning ministers. Among other things that correspondent says:

Of course there are failures among the ministry; now and then a weak and unworthy man, but never so few in proportion as at the present time. There are also some good men, tried and true, who seem to have but little adaptation for their work; some of very small ability and others who for reasons outside of themselves do not seem to succeed. There are many others who do not seem to succeed, but who do succeed and who, when the final reports are gathered, will reveal a noble work and harvest which the world did not realize. With all the seeming want of success, the proportion of such in the ministry is less than in any other vocation. Not more than one-half the farmers are a success. One-half of the mechanics are a seeming failure. The best authorities say that two-thirds of the merchants fail. At least one-third of those who enter the legal profession seem to have mistaken their calling and of the medical profession not more than one-half of them do more than to "keep soul and body together." From the social point of view there are less failures among the ministry than among other occupations in life.

Again, in the line of reputation, culture and ability, the ministry lead. Of every one hundred lawyers or doctors, not more than one in ten is known outside of his own town, and for variety and breadth of culture there is no comparison. Let anyone try to secure a course of week-day lectures upon literary, historical or scientific subjects for his young people, and let him go to the lawyers or doctors in any city for a lecture, and he will find that not one in ten of them are prepared or have read in a line to prepare them for a secular lecture outside of their profession. We once tried twenty-three lawyers, and only one had any preparation for such a service. One member of the United States Senate said he had nothing outside of politics but a "cattle show" talk and the governor of a state said all he knew outside of his office was the "culture of grapes."

On the other hand four-fifths of our ministers can be depended upon for such occasions. There are a few members of the legal profession with culture to rise to a variety of occasions; but the proportion of ministers who can do it is five to one. The "stars" in the pulpit are as numerous, as large and as brilliant as in the court house or Senate. There are small men in the pulpit and it is an occasion of thankfulness to some of us that God uses such; but there are more small men in other professions.

Popular Science.

BY H. H. BAKER.

Tin Metal.

In the distribution of various metals throughout the world, they are, to quite an extent, in quantity, and quality, equal to supplying the natural wants of the people. The abundance of the metal, and the labor required to produce it to meet the demand for its use, determines its value. For instance, a ton of iron can be mined, and manufactured into railroad bars, or various other articles, at a less price than the mining of a single ounce of Iridium, in consequence of the abundance of iron, and its wide distribution; while Iridium is only found in two places; one in the Ural Mountains, the other in California, and then in very minute particles, in connection with platinum, and in the hardest of rocks. Iridium is the heaviest of all known metals.

The gold fields of the world cover more than a million and a half of square miles, while the tin fields cover only a little over twelve thousand. There are only seven districts in Europe, yielding tin ore in paying quantities. The Cornish mine in England yields annually about 8,000 tons of the 8,300 tons in all Europe.

Asia has two tin fields, one at Hunan in China, which yields about 250 tons; the other at what is called "Straits Settlement," yielding about 5,800 tons annually. This is the richest tin mine in the world.

There has never as yet been any tin found in Africa, still without doubt it will be discovered when the mountains of the Moon come to be explored.

Very little tin is found in North America. There is some found in South Dakota, and in California, but not in paying quantities.

South America has but two mines, one in Bolivia, and the other in Peru. They jointly yield less than 4,000 tons a year; and lastly comes Australia, which furnishes about 6,000 tons per year. Thus we find the output in all the world amounts to only about 76,550 tons of tin pyrites or sulphurets, which only yield about 40,000 tons of pure metal.

Pure tin metal is nearly as white as silver, is highly malleable, will take a high polish, and melts at 442° F. It is very doubtful if tin has ever been found in its pure state.

Tin forms a part of several important alloys, especially bronze. It is used for coating iron plates, from which a great variety of culinary vessels are made, and a small proportion mixed with lead, for covering terne-plates for roofing, and from which fruit and fish cans are made.

Heretofore nearly all of the tin and terne-plates have been imported from England, but within a few years enough is manufactured in this country to supply home consumption.

Ballooning.

The highest elevation ever reached in a balloon by human beings, was 37,000 feet or 7 miles. This was accomplished by Mr. James Glaisher accompanied by a Mr. Coxwell, from Wolverhampton, England, on Sept. 5, 1862. The temperature of the air at this great height was 2 degrees above zero, while at the earth it was 59 degrees. After ascending 29,000 feet, they seemed to lose muscular power, their eyesight began to fail, their difficulties continued to increase, so that on reaching 37,000 feet, and wishing to de-

scend, it was with difficulty they managed to open the valve in the balloon, which was only done by Mr. Glaisher by seizing the cord with his teeth, and then dipping his head two or three times, until the valve was sufficiently opened.

The next highest ascension ever made, was by Prof. Berson, of Berlin, and a Mr. Spencer, from the Crystal Palace, in London, on the 17th of September, this year. They reached an altitude of 27,500 feet, or over 5½ miles. They tell us that when the balloon was set free, it went up at the rate of 1,000 feet a minute for 10 minutes, before reaching any current of air whatever. On reaching 25,000 feet, they experienced a decided dizziness, and difficulty in breathing, which was only relieved by inhaling oxygen.

On ascending they soon entered a stratum of atmosphere not so rare, when oxygen was not needed, but on reaching 27,500 feet the same feeling of giddiness and difficulty of breathing returned, when they thought it advisable to descend lest they might be rendered helpless by being asphyxiated.

The thermometer at this height stood at 29 degrees below zero. The cold was severe, all the metallic articles were coated with ice, and they themselves were limp and very weak. In descending, the first 10,000 feet was made at a very rapid rate, and not until within 10,000 feet of the earth, did the balloon cease swaying and descend steadily.

These four gentlemen, Messrs. Glaisher, Coxwell, Berson, and Spencer, are the only persons who have ventured to these high altitudes, and given us the condition of the atmosphere and its effects.

The first balloon made was in 1783. Another was made 13 feet in diameter, in the same year, and on the 27th of August it ascended to about 3,000 feet. The largest balloon ever made was 130 feet high, and over 100 feet in diameter. It was a fire balloon, i. e., kept in the air by heating the air within. This monster balloon ascended from Lyons, France, on the 19th of January, 1784. It carried seven persons, and reached the height of about 3,000 feet.

The first human being that ever went up in a balloon, was M. Francois Pilatre de Rozier, a young man, who two years afterward was killed while attempting to cross the English channel in a balloon. Since which time hundreds have tried to navigate the air, but with varied success.

Some years since I saw a gentleman and lady sailing in a balloon, eastward, over the Berlin valley. I judged it to be about one mile high. They were plainly seen, and appeared to be enjoying a pleasant afternoon sail.

Navigating the air by the human family is too expensive, and dangerous. The rights of the inhabitants to whom the air was given had better not be invaded.

FAITH.

(Written by a lady totally blind.)

To live in shade, yet trust the sun,
To bravely creep while others run,
To suffer pain and still believe
That just enough one will receive;
To feel no envy when the best
Of precious gifts are given the rest,
Persuaded that each lot must be
The best for each eternally—
Is truest faith.

To bear with wrong and wait for right,
Believing that the darkest night
Means only growth for timorous seeds;
To see some good in rankest weeds,
To feel the love that watches o'er
Those left behind, those gone before;
To be bereft, yet know no loss,
And thus the highest faith indorse—
Is true content.

—Emma K. Brown.

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.	Isiah Called to Service.....	Isiah 6: 1-13
Oct. 29.	Messiah's Kingdom Foretold.....	Isiah 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 IV.—ISAIAH CALLED TO SERVICE.

For Sabbath-day, Oct. 22, 1898.

LESSON TEXT.—Isaiah 6: 1-13.

GOLDEN TEXT.—I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 8.

INTRODUCTION.

Our course of historical lessons is here interrupted by two lessons from the Book of the prophet Isaiah. The prophetic books are as necessary to give us a true picture of the Israelite nation as the historical books. In order really to be acquainted with the people we must not only know the names of the kings and whether they reigned well or ill, but also we must have some idea of the conduct of the people, and particularly how they behaved in relation to God, whether they kept the commands of Jehovah or did evil in his sight, and what were their especial sins. From a careful study of the utterances of the prophets we may gain much of this desired information about the nation, as well as learn many practical lessons for ourselves.

Isaiah is greatest of all the Old Testament prophets. He was a great man not only from the length of his prophetic activity; but also from the great variety of his work as a prophet, and his great ability in vigorous expression of truth. As a prophet of the Messiah and the Messianic Time he excels all others. We can hold to these opinions in regard to Isaiah even when we admit that large portions of the book which bears his name are additions from the writing of a prophet or prophets of the time of the Exile. The chapters which were undoubtedly written by Isaiah show his pre-eminence. The chapter chosen for this lesson very likely was not the first official utterance of the prophet. It was probably several years after this call that he declared the circumstances of it for a lesson to the people who were forgetful of the holiness of God and heedless of his requirements.

Joash was succeeded by his son Amaziah, who, like his father, began well but finished his reign miserably. In fact it is said of Amaziah that he "lived" instead of "reigned" fifteen years after his defeat by Jehoahaz of Israel. After the murder of Amaziah his son, Azariah-Uzziah was made king, a youth of sixteen years. This king obtained numerous victories over the surrounding nations. His name is found in the Assyrian inscriptions. His reign also ended miserably. For he became a leper and was obliged to relinquish the duties of his office to his son.

NOTES.

1. *In the year that king Uzziah died.* This is probably more than a mere date: a time of national apostasy and deep disgrace is suggested. Uzziah is called Azariah in the Book of Kings. *I saw also the Lord sitting upon a throne.* The word "also" is unnecessary and inappropriate in this connection. We are surprised at this statement in the mouth of a prophet of religion, one of the chief tenets of which is that God cannot be seen. It is to be noticed however that the prophet attempts no description of the Divine One, and leaves us with the impression that his was a most remarkable and exceptional vision, which may be compared with such theophanies as that of Moses at the Burning Bush and Elijah at the cave in Mount Horeb. Human language is inadequate for the description, even if the prophet's vision had been clear enough for a distinct impression. He gives us a mere suggestion of what he saw under the figure of a monarch on his throne surrounded by his courtiers. *High and lifted up.* These words suggest honor and power. *And his train filled the temple.* Following out the figure just suggested, the word translated "temple" would be better translated "palace." This clause suggests wonderful magnificence and majesty. The word "train" means the flowing skirts of his robe.

2. *Above it stood the seraphims.* Around about him stood the shining or blazing ones. Only in this passage is the word seraph found in the Bible. Here is the plural *seraphim*, improperly rendered "seraphims" in the A. V.

The faces and the persons of these shining attendants were covered in token of humility and reverence in the presence of the Holy One.

3. *And one cried to another?* It is not clear whether the seraphim were responding to one another in antiphonal chorus or there were invisible choirs. *Holy, holy, holy is the Lord of hosts.* The thrice repeated ascription of holiness is not to teach the doctrine of the Trinity, but rather to emphasize the unapproachable separateness of the Divine One from everything that contaminates. "Lord of hosts" may be properly rendered "Jehovah Sabaoth," a proper name suggesting might and majesty. *The whole earth is full of his glory.* This is the response to the previous line. Literally, "The fullness of the whole earth is his glory." Everything that the earth contains is the glory of God. Glory is the correlative of holiness. The manifestation of the holiness of God is his glory.

4. *The posts of the door.* Much better as R. V. "The foundation of the thresholds." The very palace was shaken by the sublimity of the revealed holiness. The smoke has been spoken of as "the mist which ever arises where holiness and sin touch each other."

5. *Woe is me! for I am undone.* A vision of the holiness of God is more effectual in making a man feel his own sinfulness than any amount of denunciation would be. *I am a man of unclean lips.* Just what he means we may not be sure. It may be possible that his especial sin was profanity. At any rate both he and the people were falling short in rendering fitting praise to the Holy one. He may have thought especially of the lips as expressing the sin of the whole nature. "If any man offend not in word, the same is a perfect man, able to bridle the whole body also." *For mine eyes have seen the King, the Lord of hosts.* This is why the sense of sinfulness was so keen in him.

6. *A live coal . . . from off the altar.* Literally "a hot stone." Fire is the emblem of purification. No sooner is there a sense of sin than the way of holiness is revealed.

7. *Thine iniquity is taken away and thy sin purged.* *Purged* would be more clearly rendered "forgiven," "covered," "expiated." These two lines are parallel and explain each other. This vision of forgiveness of sin with expiatory sacrifice is a wonderful figure of the free forgiveness through Jesus Christ to be revealed centuries later.

8. *Whom shall I send, and who will go for us?* God has condescended to need a human messenger. What a privilege to be ambassadors of God. *Here am I; send me.* Note the readiness of Isaiah. He was not slow to accept the offer of pardon. Having accepted that, he was ready for any commission. As soon as a call came he said, "Here am I; send me."

9. *Hear ye indeed but understand not, etc.* In this and the following verse we have a terrible commission. But by careful study of God's dealing with his people as set forth in the Bible, and especially by a study of the contexts in which this passage is quoted in the New Testament, we see that the commission is not, as at first glance it might be supposed, the arbitrary turning of the people to destruction by an act of Jehovah. The natural result and outcome of preaching to those who will not hear is expressed in the imperative where we would expect an indicative. The man who refuses to listen hears but with his ears, and does not at all perceive the truth. It is the natural penalty of his own obstinacy.

10. *Make the heart of this people fat.* This verse is parallel in thought to the preceding one. The metaphor is of the heart enveloped in fat and thus made dull to the words of the prophet. The heart is thought of as the seat of the reasoning faculties. *Lest they see, etc.* This is in grammatical form the statement of a purpose; but logically, a result of disobedience to the admonition of the messenger of God. *Convert* is made plain by the rendering of the R. V. "turn again."

11. *Then said I, Lord, how long?* It was indeed a terrible commission. No wonder that the prophet asks how long he shall be required to preach to deaf ears. *Until the cities be wasted without an inhabitant, etc.* The gist of the reply is that the chosen people will continue to be rebellious and disobedient until they come to destruction almost complete.

12. *And the Lord have removed men far away.* Referring to the captivity. *And there be a great forsaking.* And multiplied by the desert in the midst of the land.

13. The R. V. of this verse is much to be preferred to the old rendering. The prophet would say that even when there remains but a tenth, that shall be destroyed; but as there is hope that a tree will start up again from a stump (since the real life of a tree has remained in that) so the "righteous remnant" shall certainly survive in spite of the almost universal apostasy, and the almost complete destruction. *So the holy seed shall be the substance thereof.* These words are omitted by the Septuagint, and may be regarded as an addition by some copyist.

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MARRIAGES.

ROGERS—HERLICH—In Dunellen, N. J., Sept. 2, 1898, by Rev. F. Fletcher, Mr. Charles T. Rogers and Miss Adele Herlich, both of New Market.

DAVIS—BOOTH.—In Hammond, La., Sept. 29, 1898, by Rev. G. M. Cottrell, Mr. Erlow T. Davis and Mrs. Grace M. Booth, all of Hammond.

KINNEY—BURDICK—In Friendship, N. Y., Sept. 20, 1898, at the home of the bride's parents, Mr. and Mrs. James T. Burdick, by Rev. W. D. Burdick, Victor Charles Kinney, and Marie Witter Burdick, both of Friendship, N. Y.

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.

DAVIS.—In Jackson Centre, Ohio, Sept. 24, 1898, Jennie Davis, daughter of E. P. and Hannah Stout, and wife of Cassius Davis, aged 36 years, 10 months and 25 days.

She accepted the Lord Jesus as her Saviour when about 15 years of age, and joined the Seventh-day Baptist church of Jackson Centre, under the labors of Eld. C. M. Lewis. Ever since her marriage she has tenderly cared for her invalid mother-in-law. She was sick less than a week, being thus suddenly called to leave her loved husband and four children. The day before she died, when she knew she must go, she asked her friends and her pastor to pray with her. She joined in singing praises to God, and died in the triumphs of the Christian faith. Her funeral was largely attended by friends and neighbors. Sermon by her pastor, from Rev. 14: 13, "Blessed are the dead which die in the Lord."

A. G. C.

DAVIS.—Mrs. Arabella Davis died Sept. 23, 1898, of a complication of diseases, at Milton Junction, Wis.

The funeral services were held the following First-day in the Seventh-day Baptist church of that place, and were conducted by Pres. W. C. Whitford, assisted by Rev. Geo. W. Burdick. The burial occurred in the village cemetery. The deceased was born April 12, 1848, of English parents by the name of Hayton, in Williamson County, near Carbondale, Ill. When about sixteen years of age, she united, on profession of faith in Christ, with the Cumberland Presbyterian church at Duquoin, Ill. She married, Dec. 22, 1872, Mr. George W. Davis, who belonged to the Kentucky families of that name, and who survives her. Three children, born to them, died very young; and three orphans were adopted and reared by them, one being Raymond B. Tolbert, an evangelist and a student of Milton College. In March last the family moved to Milton Junction, where they have since resided. Their former home had been near Absher, in Williamson County, Ill. Great kindness was shown Mrs. Davis during her sickness, of about three weeks, by her neighbors, and great respect for her memory by their attendance at the funeral and burial. She was known for her amiable and loving spirit and for her helpfulness and Christian devotion, especially to the needy and homeless ones.

w. c. w.

Special Notices.

North-Western Tract Depository.

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

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

☞ THE 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 next Semi-Annual Meeting of the churches of Minnesota will meet with the church at New Auburn, Sixth-day before the fourth Sabbath in October, (21st) at 2 o'clock P. M. The delegate from the Iowa Yearly Meeting to preach the introductory sermon.

R. H. BABCOCK, Cor. Sec.

☞ 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,
461 West 155th Street.

☞ THE Seventh-day Baptist South-Western Association will hold its Eleventh Annual Session at Fouke, Ark., commencing at 10 o'clock, A. M., Nov. 24, 1898.

Business will be conducted according to the Associational Rules of Order.

G. M. Cottrell is appointed to preach the opening sermon. L. F. Skaggs, alternate. An hour each will be assigned to the Missionary, Tract and Educational Societies; also to the Woman's and Young People's Societies, if they are represented.

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