

THE SABBATH RECORDER.

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

VOLUME 54. No. 45.

NOVEMBER 7, 1898.

WHOLE No. 2802.

CONTENTS.

EDITORIALS.	
Paragraphs.....	706, 707
Territorial Expansion.....	707
Improved Liquor Legislation in South Carolina.....	707
Denominational Growth.....	707
The Resting of the Fields—Poetry.....	708
Letters to Young Preachers and their Hearers—No. 3.....	708
The Stone Age in the United States—II.....	708
CONTRIBUTED EDITORIALS.	
A Farina Home-Coming.....	709
On the Picket-Line.....	709
To the Pioneers of To-day.....	709
Pastoral Changes.....	709
To Be Remembered.....	709
“Into a Wide Place”—Poetry.....	709
Some Army Pets.....	709
MISSIONS.	
Paragraph.....	710
From Horace Stillman.....	710
From R. S. Wilson.....	710
From Pastor S. H. Babcock.....	710, 711
Missionary Board Meeting.....	711
Treasurer's Report.....	711, 712
Evangelization of the World in a Generation.....	712
The Birth of a Sermon.....	712
WOMAN'S WORK.	
Sit Still—Poetry.....	713
Paragraphs.....	713
Boulder, Colorado.....	713
“Is There no Balm in Gilead, no Physician There?”.....	713
Quarantines in the South.....	713
Phases of Child Life.....	713
YOUNG PEOPLE'S WORK.	
Paragraphs.....	714
Gathered Here and There.....	714
Our Mirror.—President's Letter.....	714
Paragraph.....	714
Noble Words from President McKinley.....	714
CHILDREN'S PAGE.	
A Baby I Know—Poetry.....	715
The Rich Twins.....	715
A Revolving World, but a Permanent Sabbath, He Owed his Life to a Christian Song.....	715
OUR READING ROOM.	
Paragraphs.....	716
A Comparison.....	716
Character of Klondike Ground.....	716
Tract Society—Receipts.....	716
A Society for the Prevention of Cruelty to Mothers.....	717
The Negro Question again Prominent.....	717
Education in Hawaii.....	717
The Origin of Curious Expressions.....	717
What Next?.....	717
POPULAR SCIENCE.	
Meats Unfit for Food.....	718
The Roentgen Rays.....	718
On the Shore—Poetry.....	718
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Nov. 19, 1898.—Manasseh's Sin and Repentance.....	718, 719
The Bible in South America.....	719
MARRIAGES.....	719
DEATHS.....	719
SPECIAL NOTICES.....	719

THANKSGIVING.

THE approaching November brings to mind the custom of our ancestors, hallowed by time and rooted in our most sacred traditions, of giving thanks to Almighty God for all the blessings he has vouchsafed to us during the past year.

Few years in our history have afforded such cause for thanksgiving. We have been blessed by abundant harvests, our trade and commerce have been wonderfully increased, our public credit has been improved and strengthened, all sections of our common country have been brought together and knitted into closer bonds of national purpose and unity.

The skies have been for a time darkened by the cloud of war; but as we were compelled to take up the sword in the cause of humanity, we are permitted to rejoice that the conflict has been of brief duration, and the losses we have had to mourn, though grievous and important, have been so few, considering the great results accomplished, as to inspire us with gratitude and praise to the Lord of Hosts. We may laud and magnify his holy name that the cessation of hostilities came so soon as to spare both sides the countless sorrows and disasters that attend protracted war.

I do, therefore, invite all my fellow-citizens, those at home, as well as those who may be at sea, or sojourning in foreign lands, to set apart and observe Thursday, the twenty-fourth of November, as a day of National Thanksgiving, to come together in their several places of worship for a service of praise and thanks to Almighty God for all the blessings of the year; for the mildness of the seasons and the fruitfulness of the soil, for the continued prosperity of the people, for the devotion and valor of our countrymen, for the glory of our victory, and the hopes of a righteous peace, and to pray that the divine guidance which has brought us heretofore to safety and honor may be graciously continued in the years to come.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this twenty-eighth day of October, in the year of our Lord one thousand eight hundred and ninety-eight, and of the independence of the United States the one hundred and twenty-third.

(Signed)

WILLIAM MCKINLEY.

By the President: John Hay, Secretary of State.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

LOGIC unites with consistency to declare that a Seventh-day Baptist must be interested in Sabbath Reform. There is no reason why one should be a Seventh-day Baptist except the authority of God's law as embodied in the fourth commandment. If that law lays the obligation to keep the Sabbath on Seventh-day Baptists, it lays the same obligation on all men. Obligation is not the product of opinion, nor of personal choices; neither is obligation removed when men refuse to acknowledge it. Through influences well known, the majority of Christians have put the Sabbath aside, and substituted Sunday in its stead. Sabbath Reform means a re-establishment of the Sabbath, and its observance after the example of Christ, Lord of the Sabbath, and in accord with his teachings. If any man feels that the obligations of God's law and Christ's example compel him to keep the Sabbath, when the majority of people disregard it, every demand of logic, of Scripture and of consistency requires that he be earnest and active in defending and extending that neglected truth.

This earnestness and activity must include more than the payment of money, which is the easiest way of meeting one's obligations, partially. The financial statistics of last year show that, even in this easy way of meeting obligations, little was done. The contributions from the churches direct for the Tract Society last year amounted to \$3,577.78, which equals *thirty-nine* cents a year for the church members reported; that is, three-quarters of one cent per week. Add to the money raised by the churches directly, that contributed by individuals and collected at public denominational meetings, and we have an aggregate of 4,306.23, which equals *forty-seven* cents per member for the year. What each member did by way of personal effort to spread the truth is not shown in the reports. But each one can recall what he did personally. Pastors can tell how many sermons they preached upon the Sabbath question and its observance. Others can recall, in general at least, how much they advocated and defended the Sabbath and how well they kept it; how much literature they purchased and read; how much they circulated among those who do not know the truth. Reader, the RECORDER urges you to ask, as in God's presence, whether your personal obligations to God and truth, financial and otherwise, were met last year. The obligation to support the church, to spread the truth and to keep the Sabbath holy rests on all the people alike. It must be that many church members did not contribute even one penny in all the last year for the spread of Sabbath truth. It is fair to conclude that such persons did not do other things to advance the truth. It is not unfair to conclude that "denominational decay" threatens such lives. What account can we render to God?

"So then—every one—of us—shall give account—of himself—to God." Rom. 14: 12. Rotherham translates it thus: "Hence then each one of us of himself shall give account unto God." That certainly includes all Seventh day Baptists.

THE creative artist does not cut the marble with his own hands. He models his ideals in clay, shaping the plastic material until it tells the story of his thought and purpose, in face and figure. This model is then given over to some skilled artisan, who reproduces in stone what the artist has created in clay. All this is a beautiful illustration of our work as Christians. Christ is our model. Guided by him and his teachings and aided by his Spirit indwelling, we are to embody his teaching in our lives, and reproduce his character in ourselves. Christ works in us and with us, so that our calling is far higher than that of the artisan. It is a regenerating, a new creation in all spiritual things.

CARDINAL GIBBONS has just issued a Pastoral Letter recommending the organization, in each parish in America, of branches of the world-wide "Association for the Propagation of the Faith." This form of mission work among Pagans and Protestants began about seventy-five years ago. It has been a great factor in spreading the doctrines of the Catholic church. For some time past the United States have received a full share of attention from this Association, the work being sustained mainly by gifts from abroad. Five million, six hundred thousand dollars have been expended in mission work in the United States within the last seventy-five years. The present movement, under the auspices of the Pope, seeks to enlarge the work in America, and to secure systematic support for it from every Catholic parish. "The lowest contribution is five cents per month. Membership in the Association is urged, because 'the spiritual favors and privileges attached to membership in the Association are most precious.'" Protestants, generally, have little knowledge of the fact that for many centuries the Roman Catholic church has been pushing mission work, and that within the present century their efforts have been turned toward the conversion of Protestants, in quiet but effective ways.

THE *Standard*, giving an account of the opening evening services of a great religious meeting not long since, said, "The pleasant-ries of the four speakers, which did not come to an end until nine o'clock, did not furnish a very helpful prelude to an annual sermon." That mild sentence strikes at an evil which is too common in addresses of welcome and similar services connected with religious gatherings. It is more than an error in judgment to think that a meeting for religious services of any kind ought to be, or may be, begun thus. It unfits the hearers for the real work of the session, and degrades religion and its advocates. The *Standard* described one of the speeches on the occasion mentioned, in these words: "Then a speech by ———, who, after he had worked off the customary stale jokes about the 'navy,' and so on, made some pleasant remarks which took the unpleasant taste out of the mouth." We pity the Christian minister of whom such a sentence must be written. The RECORDER points with pride to the opening addresses at our late General Conference, for which no one had occasion to apologize, and concerning which no words like those of the *Standard* could be written.

THE late Peace Jubilee in Chicago was great in the matter of parades, arches and things

to be seen. Among the most interesting objects were the great men present. Unbounded enthusiasm greeted President McKinley everywhere, in spite of weather which was unusually bad. The leading speeches, while recognizing the necessity of the late war as a duty to humanity and right, dwelt much upon the resultant duties and obligations which it has brought to the nation. Among these addresses, those of the President stand supreme. A Jewish Rabbi set the tone for the Jubilee by reading in a most impressive manner the 115th Psalm:

"Not for our sake, O Lord! not for our sake, but unto thy name give glory, for the sake of thy kindness, for the sake of thy truth.

"Wherefore should the nations say, 'Where now is their God?'

"Whereas our God is in the heavens; whatsoever he desireth hath he done.

"But as for us, we will bless the Lord from this time forth and forever more. Hallelujah."

OUR duty to the Negro, for whom the war began, was set forth sharply on the same occasion, when a representative of the sun-kissed children of Africa, Booker T. Washington, made an eloquent showing of the services of his race to the country, and plea on this ground for their fair treatment as men and citizens. It was the blood of a Negro, Crispus Attucks, which was first shed in the Revolution. From that day to the day of El Caney and San Juan the Negro has quitted himself like a man in the time of crisis. "You know us. You are not afraid of us. When the crucial test comes you are not ashamed of us. We have never betrayed or deceived you," said Mr. Washington. Turning to the President and thanking him in person "for the generous manner in which my race has been recognized during this conflict; a recognition that has done more to blot out sectional and racial lines than any event since the dawn of freedom," was a triumphant feat of oratory, which was greeted with fitting response by the listening crowd. We trust that new duties to the Negro in our new possessions will stimulate new efforts to uplift him at home.

THE Triennial Convention of the Episcopal church has just closed its session at Washington. Much time was spent over questions touching the organic work of the denomination, and not a little over a change of the rules concerning marriage and divorce. The trend of thought toward Roman Catholic ground is seen in the fact that among the changes proposed to the name are "The American Catholic Church," and "The Church in America." High churchmen want the church wholly separate even in name from "the sects." We are curious to see what will be the decision reached. That the division line between the Roman Catholic church and High Church Episcopalians is growing less, both in England and America, is a prominent and a suggestive fact.

IT is reported that the Sultan of Turkey has ordered that real estate in Palestine shall not be owned by Jews, even if they are Turkish subjects. That is in full harmony with the bigotry and cruelty of Anti-Semitism, both Mohammedan and Christian. Since this order is in violation of treaty rights, we hope

that English and German Jews of wealth and influence will secure just aid from their governments against an order so infamous. The order aims to prevent the success of the Zionist movement.

THE Catholic church in France refuses to endorse the plan, or to co-operate with the movement in favor of a religious congress in Paris in 1900, after the example of the World's Congress at Chicago. Catholics were accorded a prominent place in Chicago. But when Catholics acting as leaders offer to Protestants free welcome and equality, they confess that they are not the only True Church. Hence this refusal. He who is a Protestant, and hath eyes, let him see.

COLONEL GEORGE E. WARING, who lately died of yellow fever at his home in New York city, must be reckoned with the martyrs of the war. An expert in sanitary affairs, he was sent, by President McKinley, to examine and report upon the sanitary condition in Havana and Cuba. He did his work faithfully, took the fever, in a malignant form, and came home to die; sacrificed on the altar of science and humanity.

TERRITORIAL EXPANSION.

It is well that thoughtful men look with deep and increasing interest upon the questions which are now at the front, connected with the acquirement of new and distant possessions by the United States. Some men shrink from the expansion of our boundaries because of the dangers which will beset us, and the difficult tasks that will come. The world's best civilization has come through territorial expansion, by which better laws and better institutions have been carried, often at the edge of the sword. Israel, compacted and strengthened by slavery in Egypt and by wilderness wanderings, contested the possession of the promised land, inch by inch. Moses, law-giver and companion of God, had to give way to Joshua the warrior, in order that what Moses had inaugurated in the name of religion might be extended. Territorial expansion by the Anglo Saxon race in the empire of Great Britain has been the means of untold good to the vast colonial possessions of the English. From the time when Miles Standish and his army of twelve men landed at Plymouth, our sea of Empire has expanded with each succeeding year. Starting at various points on the Atlantic coast, the tide flowed westward, rose above the Alleghanies, filled the Mississippi valley, overran the Rockies and rested not until the waters of the Pacific checked the westward flow. If the United States has seemed to be less out-reaching than England, it is only because the home land has been large enough for an Empire of empires, within its continental borders. Most of our conquest has been peaceful. Wrongs have been done. The Indian has not been treated always as Christianity dictated, nor as he deserved. But he is most foolish of the fool-hardy who dares to say that territorial expansion up to date has not given to North America a thousand results greater and better than could have come without it. What has been done can be repeated, and the lessons of the past, aided by the experience of other lands, will enable us to do yet better work. We know how sadly Spain has failed, and we can shun her example. The strong points and the weaker ones in England's Colonial

system offer us valuable lessons. We know how to shun the harshness of Russia, and the militarism of Germany; the cruelty of Turkey, and the stagnation of China.

But far above all these lessons is the inspiration and purpose of our present territorial expansion. We are not seeking conquest for its own sake. We are not adding defenses against foreign foes. We are going out from the strong vantage ground of a united Republic of republics, on errands of helpfulness and mercy to less fortunate peoples. If that one central idea be kept in view, the reactionary influence will uplift ourselves while we seek to help others. The question is not territorial expansion in the abstract, nor for common and selfish ends. Purpose is everything. A high and holy purpose sanctifies the effort. Such a purpose will save us from many evils into which other nations have fallen. Great doors of opportunity have opened to us, unsought, but unavoidable. We must enter them, not in the name of America so much as in the name of Christ, and for his sake. Rightly apprehended, our territorial expansion will bear no small part in the fulfillment of that glorious dream of Edward Everett Hale, in *Ten Times One Is Ten*, wherein a world of self-forgetting men are made akin through the embodiment of those immortal mottoes: "Look up and not down;" "Look out and not in;" "Look forward and not backward," and "Lend a hand." Such territorial expansion is a consummation devoutly to be wished.

IMPROVED LIQUOR LEGISLATION IN SOUTH CAROLINA.

We have followed the fortunes of the "Dispensary" system of selling liquor in South Carolina, hoping that the results would fully justify the claim that it is much in advance of any "license system" known. That saloon influences opposed and derided the "Dispensary," from the beginning gave reason to expect good from it. The legality of the system was questioned and the matter was taken into the courts. The Supreme Court has finally decided that the law is valid, and that the sovereign state may regulate the sale of liquor within its borders in any way deemed best.

All license systems are built on two factors, the strongest that can be brought to bear; namely, commercial interest, avarice, coupled with the grip of appetite and attractive social surroundings. These factors more than all others have entrenched the liquor traffic in the license system. The saloon desires to perpetuate that system unless it can have free rum, and in many cases, it is preferred to free rum. The dispensary strikes straight at these two factors which support the saloon. The provisions on which it is based are these. (1) The sale of pure liquor only by the state alone; (2) the payment of a stipulated salary to the dispenser, all incentives to increased sales being absent; (3) all liquors sold in sealed bottles, not to be opened upon the premises.

The principal provisions of the law in addition to the above are these: (1) No sale to minors; (2) no sales to intoxicated persons; (3) no sales on Sundays, holidays or after sundown on other days; (4) every purchaser must sign request for liquors; (5) no sales to habitual drunkards; (6) if dispenser is warned by one member of a family not to sell to another member and does so his bondsmen can be mulcted \$200 for each offense; (7) no seats provided and no loafing allowed; (8) no drinking on the premises; (9) one-fourth of

voters in towns and cities may petition for dispensary, then an election is ordered and on a majority vote for dispensary the county board may establish one; (10) legislature chooses state board; (11) state board appoints county boards; (12) dispensaries may be closed by state board.

The room where the liquor is sold is small, has no seats, and no chance for social converse such as the saloon cultivates. In a word the dispensary says: "If you want liquor bad enough to come in here and sign your name to a printed blank requesting the state of South Carolina to supply you with a pint, more or less, of whisky or some other liquor in a sealed bottle which you can't open on these premises, we will sell to you provided you are of age and sober, and it is daylight and a week day." Compared with the license system that is prohibition.

DENOMINATIONAL GROWTH.

At nearly all of our Anniversaries we hear complaints about the "slow growth" of Seventh-day Baptist churches, as though gain in numbers forms the highest standard of success in Christian work. We sincerely wish that our gain, each year, could be increased. But an intelligent view of the facts, and a consideration of the hindrances which confront us, when compared with other Christians, show that there is little cause for self-depreciation on our part. For several years past we have made a study of the Year Books of the leading Protestant denominations. The following from the pen of R. M. Patterson, D. D., in the *Independent* for Oct. 20, presents summaries concerning the Congregationalists and the Presbyterians which are in accord with general facts we have noted in former years. After giving statistics on various points from the Congregationalists, as he had done concerning Presbyterians, in the same paper for September 1, Mr. Patterson adds:

The parallel between the two denominations is almost perfect. More than a half of the Presbyterian churches, more than two-thirds of the Congregational, have less than one hundred communicants; one-seventh of the Presbyterian, and one-fifth of the Congregational having even less than twenty-five. More than one-fourth of the Presbyterian and more than one-third of the Congregational had no additions last year. Less than a half of each raised more than five hundred dollars; nearly a seventh of the Presbyterian and nearly an eighth of the Congregational were credited with nothing. One-twentieth of the Presbyterian and one-twentieth of the Congregational make no report and are probably, the most of them at least, a name and nothing more. One-eighth of the Presbyterian and one-sixth of the Congregational are vacant. One-eighth of the Presbyterian ministers, and almost one-third of the Congregational, are without charge.

The Congregational figures, placed side by side with the Presbyterian, certainly intensify the impression which was made by those, and press home the questions which were raised by them. The two combined, with the conviction that the other denominations make no better showing, lay the foundation for a powerful Home Mission argument; but applied with more interdenominational comity and co-operation.

We cannot now inquire into the causes which contribute to such results as are shown above. But a consideration of facts and causes may save some of our readers from spending as much, or more, strength in complaining of the want of denominational growth as they do in promoting that growth.

Good literature is as necessary to the growth of the soul as good air to the growth of the body, and it is just as bad to put weak thoughts into a child's mind as to shut it up in an unventilated room.—Charles Dudley Warner.

THE RESTING OF THE FIELDS.

BY MARGARET E. SANGSTER.

Sing, little brook, that sang so gay
A measure to the winds of May,
That caroled such a merry tune
To match the fragrant hours of June.
Sing, little brook, this autumn eve
When flowers and birds have taken leave
And only golden pumpkins shine,
And frost has touched the trellised vine.
Sing, while my heart its praise renews
To Him who sends us dusk and dews.
Sing, little dancing brook, of rest
And harvest wealth in peace possessed,
And as I hear thy tender strain,
Which hath no undertone of pain,
I'll think of him whose favor shields
The homes amid the resting fields.
And, more and more, my lips shall sing
Thanks unto God, creation's King,
Thanks unto God, who holds our land
Safe in the hollow of his hand.

—Congregationalist.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER III.

The Book of Acts is intensely inspiring as the record of unselfish men. They cared little what befell them, if only others were saved. Opposition and hatred spurred them on to greater diligence. Abuse and misrepresentation quickened their zeal. Stripes and physical torture were vain hindrances. Imprisonment of body could not keep them from prayers which the angels hastened to answer. Dungeons echoed with their songs of thanksgiving, until the echoes burst the rock-built walls, and opened the double-guarded doors. One aim possessed them, that aim the salvation of men.

In your work as ministers, the same spirit of earnestness and self-forgetfulness must obtain. You are to know no object but the salvation of souls. No impulse but love for the lost should actuate you in dealing with men. You are not to "count the cost," as men of this world do, when you set your standard of duty. Ease, comfort, wealth and position are secondary considerations. If these can be attained, in a fair degree, without infringing upon your work, well; but your work must be done. Men must be saved. The church of God must be defended, led, and kept in ways of righteousness, whether you enjoy ease and comfort or not.

NOT MERE RHETORICIANS.

In view of so sacred a mission, you must not study the science of preaching for the sake of becoming successful orators, or finished rhetoricians. It is right and necessary to seek these attainments as a means through which you may better do the Master's work, but they *must not* be sought for their own sake. There is greater danger in this direction, since the times in which we live are much given to oratory and speech-making. Eloquence, in the forum, at the bar, on the platform, is deemed a sort of golden key to success. But it is a dangerous foe when it assails the pulpit, and is unsanctified by the divine spirit. The power to move men by your words is an untold blessing, and ought to be sought diligently. That culture which makes one's language strong, perspicuous, and chaste, should be highly prized; but, remember, that you are not simply to move men as to their emotions; you are to move them so as to bring them to Christ, and holiness, and heaven.

BRILLIANCY IS NOT POWER.

Many men are brilliant and much ap-

plauded. People listen to their sermons as to an opera or a play. Their hearers go away with pleasant memories of having been agreeably entertained. Such brilliancy is a snare and a delusion. It leads the minister astray, and leaves his hearers unhelped. Beautiful rhetoric, flowing sentences, happy description, apt comparison have no power to lead men to Christ, unless they are subordinated to truth; and that truth the one needed for the salvation of men from sin.

A story is told of two surgeons who were comparing notes relative to a certain "difficult operation." One boasted that he had performed it more than three hundred times, while the other had attempted it only eight times. The former had never saved a patient in all his three hundred "brilliant operations"; the latter had saved seven out of the eight. Moral: Salvation of men first, brilliancy of style afterwards.

In preaching, as in similar pursuits, true eloquence, and that which is most effective, is found in deep earnestness. When a man is so absorbed by his theme that self and style are both forgotten, then is he most powerful. Moses knew not that his face shone when he talked with God. Ex. 34:29. When he stood in the immediate presence of the Almighty, he forgot himself. So when the preacher rises with his divine theme until great truths, and the deep longings of his own soul, bring him face to face with the Father for whom he speaks, then he reaches the climax of his power over men. When he is wholly lost in his message, men are saved by his message.

In all your studies and preparation, seek, as the ultimate goal, such deep spiritual earnestness. Go to your work striving not for the admiration and applause of men, but their salvation. While you beseech God for them, and plead with them to become reconciled to him, you will be guided into those methods which lead to true eloquence and power. The proof of real eloquence is found in the results which it produces. When those who listen to you yield to the truths you present, and are transformed in life and built up in holiness through your instrumentality, you may know that your labors are not in vain.

Thus we come again to the truth that all real success, and all true excellence, come through self-abnegation in behalf of others. A story is told of one Pousa, a Chinese potter, who labored in vain to produce a piece of rare work for his sovereign. Driven to despair by repeated failures, he threw himself upon the clay, as it stood baking in the furnace. The effect of thus throwing himself upon it, is said to have produced the most beautiful specimen of porcelain ever known. Even if fabulous, the story illustrates a great truth. The principle set forth holds good in all the work of the Christian ministry. When you can say as Paul did to the Philippians (1:20) that your only aim is that Christ may be magnified, whether by your living or your dying, then will you drink in his spirit and partake of his life. Both the worker and his work are to be offered a pleasing sacrifice unto God.

SUMMARY.

From what has been said, thus far, we deduce the following conclusions concerning the nature of the ministerial office:

(a) It is a service instituted by Christ, for the purpose of saving men from sin.

(b) The first Christian ministers, the disciples and apostles, were eminently earnest, fearless and devoted in their work. You are to follow their example in these respects.

(c) Self-forgetfulness, for the sake of others, is the central idea of Christian duty; so self-renunciation is the *sine qua non* of true success in the gospel ministry.

THE STONE AGE IN THE UNITED STATES.

II.

THE MOUND BUILDERS.

BY W. P. CLARKE.

A few years since, nearly every one regarded the artificial "mounds" scattered through this country as the work of a "peculiar people," a lost race. But in the light of careful exploration of a large number of them, archæologists are now practically agreed in considering that they were built by the ancestors of our modern Indians. In age they antedate the historic period of this country, and the immense size of some of them represents a vast amount of labor. The Cahokia Mound, in Madison County, Ill., covers an area of nearly sixteen acres. That they belong to the Stone Age is evident from the material of the implements found in them. Copper is the only metal which can properly be connected with the Mound Builders, and its connection will be explained in a later article.

The valleys of the Ohio and Mississippi Rivers were the centers of population, which must have been very large. The Hopewell group of mounds in Ross County, Ohio, is evidence of the density of population. The area of this group is 114 acres. It was very thoroughly explored by Mr. W. K. Moorhead, who exhibited the results of his work at the Columbian Exposition. For example, he took more than 8,000 chipped flint disks, weighing nearly 5,000 pounds, from a single mound. From these centers the Mound Builders pushed out, in small bands, to other parts of the country, everywhere leaving evidences of their occupation.

These mounds may be briefly classified as sacrificial or ceremonial, animal or effigy, and sepulchral. Burials, however, were sometimes made in effigy mounds. There are other earth-works, frequently called fortifications, but it is somewhat doubtful if such use was made of them. The ceremonial mounds were for religious purposes, many of them having altars of burned clay, which in some cases show evidences of human sacrifices, but not sufficient to be conclusive. The effigy mounds were intended to represent various animal and bird forms, and in some cases are very accurate, while others require a lively imagination to see the supposed forms. They were probably designed to picture the "totem," or coat of arms of the tribe or family which built them. Wisconsin is especially noted for this class of mounds, found in large numbers and of finished construction.

Tumuli, or burial mounds proper, are by far the most numerous, and are found over a large extent of country, few, however, east of the Appalachian range or west of the Missouri River. They range in size from a few feet in height and diameter, to structures containing thousands of cubic feet of earth. The modes of burial were various. Wooden structures were built over some remains and the earth heaped upon this; others were first deposited in shallow graves; many were simply placed upon the natural surface, either in a prone or sitting posture. The number buried in a mound varies from one to a large number. In some instances the whole family seems to have found a resting-place together. In some mounds are found many weapons, utensils and ornaments, in others none. In the examination of twenty tumuli at Lake Koshkonong, no two burials were found exactly alike.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Farina Home-coming.

Pastor D. B. Coon has just returned to Farina with his good wife who is slowly recovering from a grapple with typhoid fever which caused her life to hang in the balance for a time. A crowd of people met them at the train to welcome them home. They found a parsonage swept and garnished, a cheery fire burning on the hearth, and a bountiful supper awaiting them.

Such scenes as these linger long in the memory gilding the routine of life and sweetening its toil. Outside the home, the relation of pastor and people seems to us the nearest and dearest of all ties this side the pearly gates. We rejoice with Pastor Coon in his unbroken home circle and in the love of his warm-hearted people; and we congratulate the Farina church on their appreciation of a pastor who is putting the best energies of his young life into the work committed to his hands.

On the Picket Line.

A visitor returning from Boulder reports that the question most frequently and earnestly asked her there was: "Have you come to stay?" There was a tone of wistful eagerness in the query which touched her heart.

These small, frontier churches—let them be borne up on our hearts before the throne of grace. With numbers few and with a keen sense of weakness, they yet stand in their place—lights far off on the border edge, pickets on the outer line, sowers of seed faithful against the day when both "he that soweth and he that reapeth shall rejoice together."

To the Pioneers of To-day.

I asked a man who is familiar with affairs at the Colony Heights: "Have not a number of people moved away?" "Yes," he said, "the floating population has gone; but the solid portion of the colony remains, and are bravely facing difficulties and obstacles, expecting to win."

Now we never have been able to give an expert opinion on the prospect of the colony and the advisability of the project inaugurated there, it being out of our line. We have been content to gather what information we could about it in the hearty hope that it would realize the expectations of those who have put money and life into it.

But whatever the elements entering into this particular situation, the plan is an ideal one in many respects. This company of Seventh-day Baptists are to be felicitated on the privilege of living in a community on which the saloon, the brothel and the gambling hell cannot cast its slime; where the Sabbath is kept and honored; where the women and children can live together in mutual trust and confidence. You have your drawbacks, brethren, and they are neither few nor small; but you have compensations for which those who live in the tainted atmosphere of city and town often long.

If you possess the conditions of ultimate success, keep a stout heart. You are building for the future. This generation owes a debt of gratitude to the pioneers who went before us, blazed the way, founded the schools, planted the churches and erected the rugged landmarks of a virile society. Pioneers of to-day, you claim membership in the honored class

to which the Saviour paid reverent tribute when he said to his companions: "Other men labored and ye are entered into their labors."

Pastoral Changes.

It seems to be a period of general shaking up in the West. S. R. Wheeler has decided to give up his charge at Boulder; no direct word comes from Welton, but E. H. Socwell is reported to be contemplating a change; Geo. Burdick, notwithstanding the general voice of the church, still thinks it best to resign his office at Milton Junction; H. D. Clarke has received the call of the church to remain at Dodge Centre, but expects to make a change soon. The pastor at Chicago has requested the church to appoint his successor in order that he may enter the evangelistic work the first of January.

These days of transition are trying ones to both pastor and people. Ties which have become woven into every fibre of the heart are not easily severed. These homes into whose life the pastor has entered and whose secrets he has shared, are his. They will always be his. He is bound to them by the memory of wedding and feasting, days of birth, days when the shadow was over the hearth and death lingered at the threshold, days when he stood with the open Bible beside the open grave. No wonder that sometimes the voice breaks and the heart falters.

Yet I am persuaded that where the Spirit of God prevails all these things "shall work together for good," to the building up of Christ's cause and the glorifying of Prince Emanuel. That phrase of Rudyard Kipling's, how it rings in our ears: "Lest we forget—lest we forget." We do forget. We forget where we are and whom we serve. We become selfish in the enjoyment of our friends. We think too much of advantages and rights, and not enough of stewardship. And so God calls us out—out—out. May the Holy Spirit brood with sanctifying power over these churches and pastors. May we not all look to the good of the larger cause? We do not make sacrifices, my brethren. Shall we not "count it all joy" to give up some things for him, "if God be glorified?"

TO BE REMEMBERED.

Cynicism is another name for littleness. It is not surprising that Diogenes lived in a tub, for since he was small enough to be a cynic he could have all the room he needed in a tub—and have some flats to let.—*Rev. J. E. Pounds, D. D.*

The twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity, but, oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which that Psalm was born.—*H. W. Beecher.*

Faith alone can interpret life, and the heart that aches and bleeds with the stigma Of pain, alone bears the likeness of Christ, and can comprehend its dark enigma.

—*H. W. Longfellow.*

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams of the house, so is order to all things.—*Robert Southey.*

In the management and conquest of the daily disappointments and small vexations which befall every life—the life of idle and luxurious no less than of the busy and struggling—only a devout mind attains to any real success, and evinces a triumphant power.—*James Martineau.*

"INTO A WIDE PLACE."

(In Memory of H. C. C.)

BY M. E. H. EVERETT.

Oh! my kind friend, what marvel that I miss thee?
I, walled about in such a narrow space?
Or, envy thee, knowing our Lord hath brought thee
Into a wide, pure place?

Straightened no more, when thy great heart is yearning
To pour its wealth out at the Master's feet,
Hampered no longer, by the bands that bind us,
Thy lot, indeed, is sweet.

So shall He bless each son of his who serveth;
His soul is fed each day by heavenly grace;
He leaneeth on God's staff, till he shall bring him
Unto a fair, wide place!

ODIN, Pa., October, 1898.

SOME ARMY PETS.

BY KATHARINE R. FISHER.

During the six weeks that a Red Cross Relief Station was maintained in Long Island City, parrots and dogs and even an alligator were occasionally sheltered with their masters. But not until a body of Rough Riders came did the Red Cross entertain three mascots at once. Teddy, the eagle, famous for being the namesake of Colonel Roosevelt, perched on a box in front of the Red Cross building. Teddy is young yet, having but lately learned to fly, but with outstretched wings he measures more than five feet from tip to tip. Doubtless, as a "bird of freedom," he objected to the rope fastened about his leg, for he looked fierce enough to keep spectators at a distance from his hooked beak and claws.

After the Rough Riders had gone, one of the Red Cross workers discovered in the freight station Colonel Roosevelt's mountain lion, Josephine, who was traveling in a cage to New York. Unlike Teddy, poor Josephine did not look at all fierce. She lay listless and apparently exhausted until the sight of an army tin plate upside down on the floor of the cage suggested to one of her visitors that she might be thirsty. The plate was righted and some water was thrown into it between the bars. At the splashing sound Josephine opened her eyes and half raised her tawny body. Then dragging herself to the plate she lapped up every drop. Again the dish was filled and again she drained it. Someone said she had not been fed for at least twenty-two hours, whereupon raw beef was brought from the Red Cross kitchen, and Josephine was given all she could eat. She was plainly half starved.

Before being put aboard the train a card was tacked to her cage, stating that she had been cared for by the Red Cross Society. Later it was found that underneath this some one, probably a soldier, had written, "Heaven help the army if it had not been for the Red Cross."

One little dog was able, I trust, to bring her master good luck. On landing at Montauk the pet was sent to his home, but when taken sick he felt lonesome without her, and in a few days Nellie was on her way back to him in the care of a comrade. The nurses at the Relief Station gave her a saucer of milk, and with a clean hospital blanket made her a bed on the floor of their sitting-room. The milk was quite to her taste, but she would have nothing to do with the blanket. At a little distance lay a pile of overcoats, blankets, pouches, cartridge belts and other property of soldiers. By going the full length of her chain Nellie managed to reach an army blanket, upon which she curled down and went to sleep, satisfied, apparently, that she was where an army dog should be.—*Congregationalist.*

Missions.

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

THE Missionary Board and the Missionary Secretary desire to come in close touch with our churches and our people. They wish to beget and enlarge the missionary spirit among them. They desire to imbue our people with the evangelistic spirit and purpose. They want to inform our people also in regard to their missions, their condition, needs and prospects. They want to know also the spirit and mind of the people and the churches in regard to the work which they have intrusted to the Missionary Board. To that end the Corresponding Secretary will spend (D. V.) the months of November and December in visiting the churches, as far as he can, in the Western and Central Associations, holding Missionary Conferences, speaking to the people on the Sabbath, calling on them week days. He will begin the first Sabbath in November visiting the Hartsville and Hornellsville churches.

FROM HORACE STILLMAN.

Trusting in the Lord for grace and guidance day by day, and looking to him continually for wisdom and strength, I have gone forth at his command, and in his name, to proclaim the unsearchable riches of his grace, to point the lost to the Lamb of God that taketh away the sin of the world, and to teach the observance of all things commanded.

As the days go by I find more comfort in the assurance of the Word of God, "that all things work together for good to them that love the Lord; that in all we must suffer for him, his grace will be sufficient to sustain us; "that as our days, our strength shall be;" that it is only in our weakness that we are made strong. God will be our protector, and cause those who dig pits for his children to fall themselves into them; that he will bring all the machinations of evil to naught, that every child of his will come off more than conqueror through him who loved us.

I find continued joy in just falling at the feet of Jesus, for then he comes and fills my heart so full of his love that I want to proclaim it to every hungering soul, and then I know as I go before my people to speak in the name of the Lord, "it is not I that speak, but the Spirit of God that dwelleth in me." When one, feeling that he has been greatly blessed by the message, comes and expresses his thanks for the help received, I can only thank the Lord for what he has done through so imperfect an instrument. It gives me great comfort as I see from time to time the disposition to help in various ways in which my people have shown an interest. A dear young person who had suffered much from sickness and had limited means of helping pecuniarily, came and slipped a dollar in my hand, expressing regrets that it could be no more, but added that her prayers went with it. It is a pleasure to toil and sacrifice for those who gladly receive the Word, and it will not hurt the laborer if such responses are made as it has been my lot to receive.

ASHAWAY, R. I., Oct. 19, 1898.

FROM R. S. WILSON.

This brings us to the end of another quarter, which has been one of much interest. I have preached at four other stations this quarter, assisting other ministers in revival meetings, where there were some eight or ten

conversions to Christ. I am now preaching once a month at the Heald school-house, and will continue as long as I think it consistent to do so, as it was by a request of the people that I preach there once a month on Sunday. I have preached there three times, and I don't think there have been less than one hundred in attendance at any one time. They have requested me to hold meetings there a few days, and I have agreed to do so as soon as I get my crops gathered in. I have been requested to preach once a month at Oak Grove, but I cannot begin the work there before December, as I have promised to make a trip to Cullman in November at the same time I am wanted at Oak Grove, and I will be engaged also at other places. Our meetings in Attalla are very well attended on Sabbath-days. Some come out who are not Sabbath-keepers. Bro. Ashurst is preaching there once a month on Sunday, and some of the Sunday people come out to hear him. Mr. Goodhue, the man who has been preaching the Sabbath doctrine for two or three years, and has lived all the while in a First-day church, has cooled down and become contented, I think, to remain a Sunday man, for he had gotten to where he must take one side or the other, and, of course, he gives himself over to the popular side, as all will do when their faith is weak. I find that to be a Seventh-day Baptist one must turn his back on the world and put on the whole armor of God, and stand for the right. There are many called, but few are chosen. I hardly know what will become of such men in the judgment. It makes me think of what Isaiah says, chapter 28, verse 20. God help the world. Though all the world should fail, God's Word shall not fail or pass away.

ATTALLA, Ala., Oct. 19, 1898.

FROM PASTOR S. H. BABCOCK.

I have just returned from Marquette, where I went in response to an earnest request of Bro. Loofboro to assist him in continuing the work begun by him and Bro. Hills. Bro. Loofboro will, no doubt, send you a report, but I thought something from me might not be out of place.

I reached there the night of the 6th inst., and Bro. L. (whom I had notified of my coming) arrived the next day noon. We gave notice that meetings would begin that (Friday) night, and they were continued every night thereafter (except one) until Sunday night of this week (23d). I preached 17 sermons, four of them on the "Law and the Sabbath." When leaving home I did not think I could stay longer than two Sabbaths, but the second Sunday came and the way had not seemed to open for the presentation of the Sabbath question. We had talked and prayed over the matter, that the way might open so that the people would commit themselves so as to insure the most favorable hearing, so we used the following expedient, which was suggested, I believe, by the Spirit in answer to prayer:

At the close of the service on the second Sunday evening, I spoke of the meetings which had been held by Brethren Hills and Loofboro, and how I had been there now for ten days, that we had tried to preach the gospel as faithfully as we knew how, and now it was a question whether it was advisable to continue the meetings longer or not. I said I had expected to return home that week, but if it was necessary I could stay a week longer,

and was going to leave it to them to decide. If, however, I should stay, I should want an opportunity to give the reasons why we are Seventh-day Baptists and should want to preach at least three sermons, and stated the topic of each. When the vote was called, not a hand went up. So I said that I took it for granted that they thought it best that the meetings should close, and after expressing my interest in their welfare and prosperity, and my own conviction as to the duty of preaching the whole truth as we understood it, I turned the meeting over to Bro. Loofboro, who made some very stirring remarks upon seeking the Lord, and upon seeking to know and do his will in all things. We sang a selection and dismissed the audience. But before we got away from the house, one man went to Bro. Loofboro and another came to me and said that there were several of the young men who wanted them to come and say to us, that they did not understand the proposition, when the vote was called, or else they would have voted for it, and wanted us to stay and speak on the Sabbath-question, for they wanted to hear it. Then one and another of the older members of the congregation came with the same request. One young married lady, who became very much concerned about herself, under Bro. Hill's preaching, and who came out publicly for Christ after I went there, came to me, and with the tears streaming down her face said: "Oh, Mr. Babcock, I do not want you to go away now!" Two others came and said: "We want you to stay and preach those Sabbath sermons, for we want to hear them." So we concluded it was the Lord's will that we should stay.

The following day (Monday) and evening was so very stormy that we did not have a meeting. On Tuesday word was sent out that the meetings would be resumed that night. The subject that evening was our reasons for the discussion of the Sabbath-question, three of which were given: 1. The necessity and importance of knowing and of being guided by the truth. John 18:38, 8:31:32, 36. 2. Because we were commanded to teach the whole truth as it was revealed to us; and third, because of the present widespread inquiry and agitation on that subject. On the three evenings next succeeding, the topics were: "The Perpetuity of the Law," "The Bible and the Sabbath," and "The Bible and Sunday." The last two evenings of our stay the topics were: "The Christ Spirit Among His Disciples and the End to be Secured," (John 13:35), and "The Certainty of the Triumph of Christ's Kingdom." Psalms 72:8. The attendance was at no time very large, but was fully up to the average, while the special subjects were being considered, notwithstanding the threatening weather, and more or less of rain each evening. Each sermon was listened to with interested and respectful attention.

Opportunity was given at each sermon for questions or remarks, and one Methodist brother availed himself of the permission on two evenings to ask questions, which were answered, as far as we could determine, satisfactorily. One sister said to Bro. Loofboro that she was fully convinced, and had decided to keep the Sabbath. Others are convinced that there is no other Bible Sabbath than the Seventh-day, among them the Superintendent of the M. E. Sunday-school, husband

of the sister whom Bro. Hills baptized and received into the church; and still others are studying the question. Beside these results, the Sabbath-keepers have a better understanding of the question, and I think I am warranted in saying that they are strengthened, encouraged and united as they have never been before, which result, if nothing else has been accomplished, will abundantly compensate for the effort made. Bro. Hills' visit and labors among them were greatly appreciated, and by his Christ-like spirit and earnest, stirring sermons, he won the respect and love of the people and has left an impression for good that must result in a harvest for the Lord. As to the labors, faithfulness and good influence of Bro. Loofboro, no words of commendation can be too strong. I knew he was an excellent young man, possessing qualifications that would command the respect and confidence of the people wherever he might go; but I did not give him credit for the degree of capability and faithfulness which the few days of labor with him in the public services, and in the homes of the people of Marquette, have revealed. He has certainly won the hearts of the people in that community, both old and young, believer or unbeliever; and he gives promise of becoming a very useful man.

The Sabbath-keepers at Marquette now meet every Sabbath afternoon for the study of the Sabbath-school lesson, under the leadership of Dea. J. H. Noble, and in conjunction with the M. E. brethren have recently begun holding prayer-meetings on Friday evening at the M. E. church. Bro. Loofboro is hoping to so arrange his work that he can visit this point as often as once a month. I do wish we had the means so that we could put another man on this field. Berlin and Marquette ought to have a missionary pastor, who could devote his time to their interests alone, together with points immediately connected therewith, while Coloma, Fish Lake and Grand Marsh, with their vicinities, would be plenty large enough for another to spread himself over. There ought to be two strong, active, devoted young men, with the territory divided between them, as suggested above, with one located on each to care for the general work of each, and, if need be, to co-operate in revival work. If some of our men of means could only go into these fields, or some of them, and see for themselves the pressing needs thereon, and could be touched with a Christ-like love for souls, they would surely loosen their purse-strings and furnish the means to answer some of these calls which so long have gone unheeded. May God speed the day.

ALBION, Wis., Oct. 25, 1898.

MISSIONARY BOARD MEETING.

At the regular meeting held in Westerly, R. I., Oct. 19, 1898, the following members were present: Wm. L. Clarke, O. U. Whitford, B. P. Langworthy 2d, A. McLearn, I. B. Crandall, A. S. Babcock, Geo. B. Carpenter, Gideon T. Collins, Joseph H. Potter, Geo. H. Utter, S. H. Davis, N. M. Mills, L. T. Clawson, C. H. Stantou, E. F. Stillman, O. D. Sherman and Geo. J. Crandall.

The quarterly reports were made, accepted and ordered recorded.

The Treasurer was instructed to pay all bills against the Board when the proper reports for work performed are received.

Orders were voted as follows:

O. U. Whitford.....	\$252 53
S. I. Lee.....	61 45
L. F. Skaggs.....	92 50
E. H. Socwell.....	76 05
A. G. Crofoot.....	5 00
Eli F. Loofboro.....	25 75
Church at Attalla, Ala.....	25 00
Berea, W. Va.....	18 75
Garwin, Iowa.....	18 75
Hornellsville, N. Y.....	15 00
Salemville, Pa.....	10 00
First Westerly, R. I.....	50 00
Shingle House, Pa.....	10 00
R. S. Wilson, traveling expenses.....	3 15

Two letters were read from the Rev. Wm. C. Daland, London, England.

Action was deferred respecting appropriations for London, Eng., Hornellsville, N. Y., Richburg, N. Y., L. F. Skaggs, Mo. and Indian Territory field, S. I. Lee, General Missionary in the South-west, and A. P. Ashurst, of the Southern field, until the next regular meeting of the Board.

The following preamble and resolution was presented by O. U. Whitford and adopted:

WHEREAS, There is an urgent need of the re-enforcement of our China Mission with a teacher for the Boy's Boarding School; therefore,

Resolved, That we send a teacher to the Boy's Boarding School this fall or early winter, if one can be obtained, or as soon as one can be obtained.

Wm. L. Clarke, O. U. Whitford and Geo. J. Crandall were appointed a committee to carry out the foregoing resolution.

The following appropriations were made:

China:	
Rev. D. H. Davis.....	\$1,000 00
Rosa Palmborg, M. D.....	600 00
Susie M. Burdick.....	600 00
Boarding Schools.....	600 00
Incidentals.....	200 00
Holland:	
G. Velthuysen, salary.....	400 00
Home Field:	
Corresponding Secretary, salary.....	900 00
traveling expenses.....	
Evangelistic Work.....	2,500 00
Eastern Association:	
First Westerly church.....	200 00
South-Eastern Association:	
Salemville, Pa.....	50 00
Ritchie, W. Va.....	75 00
Central Association:	
Lincklaen church.....	75 00
Otseic church.....	50 00
Preston Field.....	50 00
Western Association:	
Shingle House church.....	40 00
North-Western Association:	
Berlin, Wis., field.....	100 00
traveling expenses.....	
Stokes, Ohio, field.....	40 00
Carlton, Iowa, church.....	100 00
Boulder, Col., church.....	200 00
E. H. Socwell, General Missionary, Iowa field.....	275 00
traveling expenses.....	

WM. L. CLARKE, *President.*

GEO. J. CRANDALL, *Rec. Sec.*

TREASURER'S REPORT.

For the month of October, 1898.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
<i>Dr.</i>	
Balance in Treasury, Oct. 1, 1898.....	\$ 815 98
Estate of H. W. Glaspey, Farina, Ill.....	200 00
Estate of Lydia P. Lanphear, Westerly, R. I., on acc't.....	300 00
Junior Society C. E., Dodge Centre, Minn., Boys' School.....	8 50
H. A. Fisher, Northboro, Mass., Boys' School.....	11 00
Geo. B. Carpenter, Collections for Evangelistic Committee.....	70 68
Walter Lewis, North Loup, Neb.....	5 00
Susie M. Burdick, Shanghai, China.....	10 00
Mrs. J. D. Washburn, Earlville, N. Y., Gen. Fund.....	50
Teacher Boys' S.....	50
S. H. Crandall, Glen, Wis.....	1 00
N. M. Mills, Westerly, R. I.....	2 75
Mrs. H. C. Munson, Oswayo, Pa., Teachers Boys' School.....	10 00
Mr. and Mrs. Charles Lindsey, New York, N. Y.....	1 00
6 00	
Woman's Executive Board:	
Teacher Boys' School, Shanghai, China.....	\$377 51
Susie M. Burdick's salary.....	69 25
General Fund.....	25 00
Girls' School, Shanghai, China.....	3 25
Support of Yung Yung, Shanghai, China.....	15 00
Medical Missions, Shanghai, China.....	2 03
Mission Schools.....	76—
492 78	
Churches:	
Boulder, Col.....	1 6
Dodge Centre, Minn.....	5 5
First Westerly, R. I.....	15 2
Plainfield, N. J.....	29 7
Grand Junction, Iowa.....	4 7

Second Alfred, N. Y.....	10 50
Milton, Wis.....	7 58
Pawcatuck, Westerly, R. I.....	36 89
Adams Centre, N. Y.....	20 00
First Brookfield, Leonardsville, N. Y.....	3 95
Chicago, Ill.....	30 50
New York church.....	19 01
Sabbath-school, Plainfield, N. J., General Fund.....	\$1 81
China Mission School.....	4 15—
5 96	
\$2,126 02	

Cr.

O. U. Whitford, balance on salary, etc., quarter ending September 30.....	177 53
A. G. Crofoot, salary, quarter ending September 30, six and one-half weeks labor.....	5 00
E. H. Socwell, salary and traveling expenses, quarter ending September 30.....	76 05
L. F. Skaggs, salary and traveling expenses, quarter ending September 30.....	92 50
S. I. Lee, salary and traveling expenses, quarter ending September 30.....	61 45
Eli F. Loofboro salary and traveling expenses, quarter ending September 30.....	25 75
A. P. Ashurst, travelling expense account.....	20 00
Church appropriation, quarter ending September 30:	
Attalla, Ala.....	25 00
Ritchie, W. Va.....	18 75
Garwin, Iowa.....	18 75
Hornellsville, N. Y.....	15 00
Salemville, Pa.....	10 00
First Westerly, Westerly, R. I.....	50 00
Second Westerly, Nautic, R. I.....	18 75
Shingle House, Pa.....	10 00
Evangelistic Committee, Orders Nos. 100-106.....	230 77
R. S. Wilson, Attalla, Ala., traveling expenses.....	3 15
Cash in treasury, November 1, 1898.....	1,267 57
\$2,126 02	

Cash in treasury, November 1, 1898.....	1,267 57
Fund for reenforcing China Mission Schools.....	605 51
Available to meet current expenses.....	\$ 662 06
E. & O. E. GEO. H. UTTER, Treasurer.	

A moment's study of the foregoing report for the month of October, will show some things which might be missed in a simple reading. Of the \$1,267.57 in the treasury, November 1, nearly one-half, or \$605.51, is money which has been contributed for the purpose of enabling the Society to re-enforce the China Mission by sending at once a teacher for the Boys' School, and it is therefore unavailable to meet the current expenses of the Society. During the month there has been received from the people \$810.04, of which \$379.01 was for the specific purpose referred to, which takes the money out of the available funds. It will be seen at a glance that the regular contributions, therefore, would not have been sufficient to have met the current expenses, had it not been for the special gifts by bequests.

The writer does not believe that this failure on the part of the people to contribute to the needs of the mission cause as we, as a denomination, are carrying it on, is due in any degree to a lack of interest, but he does believe that it is due largely to a lack of knowledge of the needs. It may seem to some that more money is being expended in one direction than in another, but that is merely a criticism of the execution of the trust imposed in the Board, and does not indicate a lack of interest in the cause itself; and should those who feel the way indicated, know fully the facts, there is little doubt of their hearty approval of all that we, as a people, are doing. The men and women who are in the employ of the Missionary Society, and, therefore, of the people, are doing a noble work, and many of them are making personal sacrifices, of which we, who are comfortably resting in our homes, cannot even dream. These people are not only the scouts of our force, but they are the workers also, and a noble work they are doing. They are laboring, too, for small financial compensation, compared with what most of them could command in other fields, but their devotion and consecration make it a joy rather than a burden for them to so labor. Not one of them has uttered a complaint because the Society was obliged to reduce their salaries during the year now drawing to a close; they regretted the cause, not the sacrifice on their part, and while the curtailment made it necessary for some of them to devote their energies, in part, to other labor in order that they might live, there did not a solitary complaint come to the Treasurer. That is a spirit of consecration of which the denomination can be proud. In it lies the hope of ourselves, and of all denominations who have the same class of workers. God's kingdom will be built up and strengthened only because his children are consecrated to his work. It was the Master himself who told his immediate followers that while he could give neither a place to sleep, nor food to eat, he would make them fishers of men, and thereby insure for them a home not made by hands, eternal in the heavens.

Now, the Missionary Society will need, before the middle of next January, about \$3,000 in addition to what it now has on hand, to meet its current expenses. During the year, thus far, no money has been hired to meet the expenses, though a note of \$4,000 is still being carried, part of which should also be paid in January. But the \$3,000 will be needed to meet the running expenses of the Society to the beginning of the new year. Now, my brother and my sister, it is to you that the Society must turn. The workers in the field have done their part; have you done yours? I don't mean have you

given your proportion, it is not a matter of proportion, but have you given of your substance that which the work of the Lord has a right to demand, and which your consecration prompts you to give? If you have—and it is for you to judge, not for any other person to tell you—then this appeal can be passed along. But if you have not, will you not now remember the Lord's work, as we, as a denomination, are conducting it? Remember that the laborer is worthy of his hire, and that no laborer is more worthy of it than the one who is proving his earnestness and devotion by his consecrated service. It is not for us to judge which is the more consecrated, he who shares of his substance, or he who gives of his life, but if it is given in the spirit of a child of God, it will be the same in his sight.

"If you cannot on the ocean
Sail among the swiftest fleet,
Tossing on the tops of billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away."

GEO. H. UTTER.

WESTERLY, R. I., Nov. 2, 1898.

EVANGELIZATION OF THE WORLD IN A GENERATION.

Substance of a Sermon preached in West Edmeston, N. Y., October 8, 1898. Requested for publication.

The above, we believe, is the motto of the Student Volunteer Missionary Movement. Can this be done? I say can, rather than could, as it makes it more personal. And we say evangelize, not Christianize, because Jesus did not say, "Go, Christianize all nations," but, "Go make disciples of all nations," or out of all nations. No nation or state has yet been Christianized. Even England and the United States, the most moral of all, are far from it, but they, with many others, have been evangelized for hundreds, some more than a thousand, years. But what authority have we to believe that the world can be evangelized in a generation? We answer:

1. Would not God be pleased to have it done? Is it not his desire? Yea, is he not willing it shall be done? Who can doubt this? Nay, more, might it not have been done long since? "Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him." Psa. 81: 13, 14. If God would soon have done this for ancient Israel, would he not have done the same for modern Israel, under him who has all power given him, and who says, "I am with you always"?

2. But we are not left to infer the hastening of this work. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God?" The margin reads, "Hasting the coming," etc. Now does any one doubt that God is willing and able to empower his people to hasten this glorious day in a generation? We are commanded to hasten it.

3. Another consideration for hastening the day is the glorious results following its advent. "But this gospel of the kingdom must first be preached in all the world for a witness, and then shall the end be." Matt. 24: 14. Now among the grand things attending that hour will be the conversion of Israel. Rom. 11: 25, 26. Further, if "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" is not then immediately fulfilled, no doubt he will "take unto him his great power and reign" speedily. For then "the end shall be." The unspeakably glorious blessings of that end, coupled with

the thought that it is God's will and possible, are enough to inspire all who desire "his will to be done on earth" with unconquerable might.

II. But history and experience declare it to be practicable.

1. Thus far the church can hardly be said to have labored for, or even desired, the evangelization of the world. Modern missionary work is scarcely a hundred years old. And since it began, Christian people of Protestant communions have not been half in earnest—hardly played at missions. What might have been done had they been really in earnest?

2. But what has been done can be done again. We are told Paul "separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks." Asia Minor, no doubt, is here meant; a district of country larger than New York, with a population then probably nearly or quite as large. Now, if so large and populous a country could be evangelized in two years through the influence of one man, how long would it take the Christian people of the world to-day to evangelize its darkened regions, with millions of workers and money and facilities of travel at their command? And modern instances of evangelizing power give scarcely less inspiration. When John V. Farwell said, "The world has yet to see what one soul consecrated to God can do," Moody resolved that it should see. If Moody could so nearly turn large regions and districts upside down in his generation, how much could the millions of believers who might be equally consecrated do in a few years? Again, a few years ago, a number of business men of Chicago determined to have the World's Fair; not only so, but that the world should know it. A representative of one of the missionary organizations, in a tour around the world, reports that in India, China and Japan, and remote and out-of-the-way places, the natives would ask if he had ever seen Chicago. If a few bold, enterprising men in eighteen months could send the name of Chicago into almost every district and hamlet of the globe, why might not the millions of the followers of the Lord of life and power send "the name above every name" into every tribe and nation in a generation?

3. Let us descend now to methods and means. There are now about 12,000 missionaries sent to heathen countries, at an expense of about \$5,000,000, or over. But to evangelize the world in a generation would not require more than 30,000 missionaries to begin with. Could not the churches of Christendom send them? The one billion of unevangelized people of the world apportioned among them would be about 33,000 for each missionary. Paul had a parish of over 5,000,000 for his two years work. As to the money. At an expense of \$1,000 each, these 30,000 missionaries would require \$30,000,000. If the 16,000,000 of evangelical Christians of America were to assume half this—leaving the other half to the rest of evangelical Christendom, it would amount to a little less than ninety-four cents per member. Could they raise it? It is fair to say that the children of Christian people spend that amount for candy, nuts, fire-crackers, etc. If worldly people can throw away much more

than that, on an average, for tobacco, whiskey, beer, and various sinful excesses, could not God's people average ninety-four cents each for foreign missions, and still have twenty-five or thirty cents for home missions?

4. That this many missionaries at this rate might do the work in this time is made still more probable when we remember that divine blessings are much more largely given when we do all we can, than when we do only one-half, or less. "Bring ye all the tithes into the storehouse, and see if I will not pour you out such a blessing that there shall not be room to contain it." If Christians would increase the number of missionaries from 12,000 to 30,000, God's blessings would be increased, not only in the ratio of increased giving and numbers, but more on account of the increased sacrifice and self-denial required. God blesses whole-heartedness many times more than half-heartedness.

An objection appears: "Though that amount of money and number of missionaries were available, some nations and tribes are not open to missionaries." Let them work in the meantime where they can go. Besides, there are now more open doors than can be filled, and God always has opened the way for his people as fast as they were ready to enter. To every one who cries, "Lord, send me," he has a wide open door, though millions thus call. And last, but not least, if endued with the Spirit, what could not the church do in evangelizing the world. If when, perhaps, not one in a hundred is thus endued, what wonders would be wrought when the Holy Spirit has filled the hosts of God?

M. HARRY.

OCTOBER 12, 1898.

THE BIRTH OF A SERMON.

Good sermons are born, not made. Thought which takes hold of men's souls comes from men's souls. One whose mind is on others to lift them spiritually must spend great resources of vital energy. "I perceived that power had gone forth from me," Jesus said when one had been healed simply by contact with him. So does every minister true to his calling perceive that his own life is drawn on to give life to his people. Rev. John Watson (Ian Maclaren), after he had decided not to leave his people in Liverpool to accept a call to London, told them of the temptation he had felt to make a change after seventeen years continuous ministry to that church. He said: "No one who is not a preacher can ever imagine the agony of production. To preach to the same people three times a week, and to depend upon so fickle and, in my case, so slow an instrument as the brain—how can one continue without losing power and becoming stale and unprofitable?" Such a minister cannot preach at his best unless power proceeds from his people to him as well as from him to them. Paul wrote often, "Brethren, pray for us." He meant just what a pastor means to-day when his heart yearns for the sympathy and support of all those who have covenanted with God together with him to give to the community the spiritual life which they seek to replenish from God under the leadership of Christ's minister, whom they have chosen to be their pastor.—*Congregationalist*.

If we cannot strew life's path with flowers, we can at least strew it with smiles.—*Charles Dickens*.

Woman's Work.

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

For the Shut-Ins:

SIT STILL.

[One of our Shut-in sisters has fastened the following little poem in her Bible, and she finds great comfort in reading it.]

"Their strength is to sit still." Isa. 30: 7.
 "In quietness and in confidence shall be your strength." Isa. 30: 15.
 "Sit still, my daughter, until thou know how the matter will fall." Ruth 3: 18.

Sit still, my child. 'Tis no great thing I ask,
 No glorious deed, no mighty task;
 But just to sit and patiently abide,
 Wait in My presence, in My word confide.

But, O dear Lord! I long the sword to wield,
 Forward to go, and in the battlefield
 To fight for Thee, Thine enemies o'erthrow,
 And in thy strength to vanquish every foe.

The harvest-fields spread out before me lie,
 The reapers toward me look, and vainly cry:
 "The field is white; the laborers are few;
 Our Lord's command is also sent to you."

My child, it is a sweet and blessed thing
 To rest beneath the shadow of My wing;
 To feel thy doings and thy words are naught,
 To trust to Me each restless, longing thought.

Dear Lord, help me this lesson sweet to learn,
 To sit at Thy pierced feet and only yearn
 To love Thee better, Lord, and feel that still
 Waiting is working if it be Thy will.

—Selected.

In the Sunny Southland, after delays because of yellow fever "scare" and numerous quarantines, your editor is "at home" for six months. The success of our Woman's Page for the last eight months has been almost entirely due to the untiring faithfulness of our sister, Mrs. C. M. Lewis, and as we again take up the work of editor, we think it due our sister that we thank her through our columns for her beautiful spirit of willing service for the Master.

It is a late hour for us to give some of our pleasant experiences during the summer just passed, but they have been entirely different from anything that has come to us before. Our circle of friends has been greatly enlarged and widened—where we planned for complete quiet and rest among strangers, we found such a delightful home, such a hearty welcome, such loving Christian people, that we left them with a feeling that we were going from home; and whether stopping among strangers, or among old and tried friends, we were invariably impressed with the fact that there are a great many good Christian men and women in the world, and we trust that our long vacation, with its varied experiences, may enlarge our sense of obligation and our feeling of gratitude to our heavenly Father for all his mercies to us.

BOULDER, COLORADO.

Away out at the foot of the Rockies, where comparatively few are able to attend our denominational gatherings, I was glad to find one of our Ladies Societies, in good working order. They surprised themselves, as we all do when we do our best, by the amount of work they were able to accomplish last year, both at home and for denominational interests. They gave \$12 for the work of the Woman's Board. I much regretted not being able to attend one of their sessions. I left a copy of Dr. Swinney's letter about sending a teacher for the Boys' School, and feel sure they will do their full share.

We can hardly realize the isolation of such little groups of workers, far separated from others of like faith and interests. Let us remember all such in prayer. An occasional word of good cheer from our larger societies would be of mutual helpfulness.

Mrs. THOS. R. WILLIAMS.

DENVER, Colorado, Oct. 17, 1898.

"IS THERE NO BALM IN GILEAD, NO PHYSICIAN THERE?"

Another yellow fever farce is about wound to a close, the result of a depleted treasury, which figures far more conspicuously, in our opinion, than the appearance of frost. While the people up North are bemoaning our sad fate and advising us to "flee for our lives," we seldom think or hear a word about the fever unless some wag drops into the lunch counter and calls for a "half-dollar's worth of fever germs," or the joker on the street corner gets off something befitting the occasion. The fact is, the fever is such a humbug and such a wholesale thieving scheme, where a few are made rich at the expense and ruination of the many, that the average inhabitant of Louisiana cannot speak of it with any degree of charity or patience. During the yellow fever "epidemic" this season, in this state, more people have died from toothache and corns on their toes and wild hairs in their eyes than from fever, and yet trains stopped at all stations, freight traffic was not interfered with, and you could go where you pleased without spending four or five dollars for health certificates and affidavits of various sorts, and either of these complaints, so far as we can learn, are just as contagious and just about as fatal, and just as painful, as our so-called yellow fever. Now if it seems necessary to declare yellow fever in this state next year, let us have some protection from this wild and woolly quarantine business that compels one person to be smoked and smudged to death, while another person in the same car and the same seat, going a few miles farther, is deprived of all this pleasure, and yet may be full of fever germs (and never know it). We append hereto a statement from Dr. Souchon, calling down Gov. Culberson, of Texas:

BOARD OF HEALTH, State of Louisiana,
 New Orleans, Oct. 16, 1898.

To His Excellency, Chas. A. Culberson, Governor of Texas:

Sir:—Sheer justice to my state, and to the sister state of Mississippi, compels me to resent the misleading statement of your proclamation of October 12, by which you closed the state of Texas to all communication with the states of Louisiana and Mississippi.

In this you state that the disease now affecting Louisiana and Mississippi is of a "malignant and fatal type."

The following figures prove conclusively the true state of affairs. The state of Louisiana has a fairly complete record up to October 15 for the following localities:

	Cases.	Deaths.
Franklin.....	340	10
Wilson.....	303	7
Baton Rouge.....	176	4
Houma.....	40	2
Clinton.....	40	0
Jackson, La.....	15	0
Cinclara.....	11	1
Total.....	925	24

The figures from other localities are not here taken into account, because believed to be incomplete and unreliable.

From an official telegram, dated October 15, 9.52 P. M., the total cases in Mississippi, including McHenry, are 736 and 48 deaths (this includes Jackson's 129 cases and 6 deaths).

The total number of cases in the two states is 1,661, and the total number of deaths 72.

The mortality, therefore, is 4.33 per cent. This, most surely, is not a quarantinable disease, and much less so than grip, influenza, typhoid or scarlet fever.

Certainly it is not a "malignant and fatal type."

Very truly yours,

EDMOND SOUCHON, M. D.,

President Louisiana State Board of Health.

THE constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen for the help of others.—John Ruskin.

QUARANTINES IN THE SOUTH.

The greatest obstacle to the progress of the South is the yearly yellow fever quarantine and scare. The people of the South are brave in battle. They are personally brave. But for some cause or other, they are the greatest cowards on earth in regard to the yellow fever. It is hard to understand the awful panic that comes over our people whenever the yellow fever is mentioned. They take fright at shadows; they are frenzied with fear by merest fancies. Men who would meet death ordinarily without a murmur or shudder, turn pale with trembling fear at the approach of yellow jack, which is treated as some dread monster. In fact, the whole world has been impressed by the horrors which it creates in the South, that yellow fever is the most terrible plague that ever afflicted the world. Yet what are the facts? By indisputable statistics and by actual experience, the yellow fever is less dangerous and less fatal than typhoid or malarial fever. It is less dangerous than dysentery or diphtheria. More deaths occur from diphtheria in Chicago in one month than from an epidemic of yellow fever in the whole South. A visitation of measles always is more dangerous and disastrous to a town or community than a yellow fever epidemic. The yellow fever grows milder every year. It is less contagious and less severe. Last year it was so light that it was called dengue. Tens of thousands of people had it and didn't know it. Most of the cases got well in less than a week. This is the fever that causes such consternation in the South. It would be laughable if it were not so serious in its consequences. People will commit any crime through fear of the yellow fever. This absurd fear causes them to lose all sense of humanity. It causes them to turn against kith and kin. It blights the natural emotions and affections and makes savages of men and women. Great God! what has become of the teachings of Christianity for nineteen hundred years? Men and women who call themselves Christians are more afraid of disease and death than were the pagans of Greece and Rome. Why is it? What is it? These foolish fears are a mystery to us. Is it a costic tremor, a world panic that is bred in the bones and blood? We can not tell. But we do know that it should be put down by the law just as witch burning was put down.—Monroe Bulletin.

PHASES OF CHILD LIFE.

Children pass through a great many phases. Transitions are often trying. Keep these related facts in mind: We sometimes fix a fault by taking too much notice of it. A mistake should not be treated as a wilful sin. A transient awkwardness may be due to rapid growth. A shyness of behavior, which amounts to a painful timidity, will pass if not accentuated by comment and reproof. This is especially true in regard to speech. Children sometimes use slang; sometimes pick up words and phrases which are worse than slang, but the mother need not be unduly alarmed because of this. The boy and girl will speak the language and use the dialect of home, and if the mother possess the children's entire confidence she will not find it difficult to convince the children that vulgar speech is a thing to avoid.

Mothers will never in the years to come regret a union of mild measures with firm adherence to principle in the home life. But of harshness and too much government they may repent in dust and ashes.—Harper's Bazar.

Young People's Work

By EDWIN SHAW, Milton, Wis.

"THE richest day in all the year,
Count it from end to end,
Is that good time of joy and cheer
In which we make a friend."

ONE week ago I had a few words to say about a liberal education. Now what do I mean by a liberal education?

THE idea of a liberal education is an heritage of our fathers. It has come down to us from the generations of the past, and is as old as civilization itself. One of the oldest of the Greek scholars and philosophers said: "There is a certain education which our children should receive, not as being practically useful, nor as indispensable, but as being liberal and noble, so that they may be able, not only to engage in business rightly, but also to spend their leisure nobly."

THE perils and temptations of life most often beset us, not while we are at our regular work, but during our moments of recreation. The boy or girl, then, who is simply prepared to work, is only half prepared for life. A liberal education is intended to prepare one not only for work, but also for recreation; and by recreation I do not mean idleness. Hamilton says: "The paramount end of liberal study is the development of the pupil's mind." Another scholar says: "A liberal education is one which secures to the pupil a full development of his nature in harmony with those principles of growth which the Creator has established."

AND in the words of still another, "A liberal education consists in that discipline and instruction which conduces to the general perfection and improvement of the pupil."

A LIBERAL education, then, is intended to beget and to bring forth in a person, power, all kinds of power,—power of thought, of affection, of will, of action, power to observe, to reason, to judge, to contrive, to adapt; power to govern ones self, and to influence others; power to gain and to spread happiness.

GATHERED HERE AND THERE.

TALENT never makes the same mistake twice; genius never makes it at all.

IT is a mistake to measure your industry by the things you think you are going to do.

A PESSIMIST loses cheer in his own failures; an optimist finds cheer in other people's successes.

THE rude man always thinks he deserves credit for not being a hypocrite.

OCCUPATION is nature's physician, and she pays wages instead of sending in a bill.

THE man who has never done anything foolish should watch himself well until he is dead.

THE following is the latest statistical report furnished by Secretary Baer, of the Christian Endeavor Society:

UNITED STATES.	
Young People's Societies.....	28,235
Junior ".....	12,391
Intermediate ".....	770
Mothers' ".....	70
Senior ".....	28
Parents' ".....	1

CANADA.	
Young People's Societies.....	2,930
Junior ".....	521
Intermediate ".....	13
Parents' ".....	2
Mothers' ".....	1
FOREIGN LANDS.	
Young People's Societies.....	8,320
Junior ".....	1,045
Senior ".....	19
Intermediate ".....	6
Mothers' ".....	5
Floating Societies.....	119
Total Societies.....	54,476
Total Membership.....	3,268,560

ONE OF MILLIONS.—"They say that Dewey used to be a bad boy."

"Well, what of it?"

"Why, it proves that the boy you set down as no good can generally be depended upon to surprise you."

"Nothing of the sort. I'll bet there were 5,000,000 boys in this country who were just as bad as or worse than Dewey was when he was young. Have you ever heard of any great things done by any of the other 4,999,999 of them?"—*Cleveland Leader.*

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I have very much enjoyed a visit with the young people at Walworth, Wis. Presented to them the list of Colportage library books. They have started with some twenty books. Are talking of starting the reading circle spoken of in the Circular Letter to the societies. They have no Literature Committee, so the Social Committee talk of taking hold of it. I speak of this because other societies may be in the same condition, no Literature Committee, and this may suggest to them a way, in case they do not wish to appoint one.

I have met one young man who has prepared, in writing, for us, as I requested, his reasons for accepting or believing the Bible. I hope very soon to have some of them for the RECORDER; and if you are unable to give good reasons, will you not get this book in our catalogue? I will gladly send it to you, single copy 15 cents. Our topic leaflets for prayer-meeting use, and daily readings, have been well received, and if we can again procure the list, we hope to furnish them again, and with a little more care and promptness. We wish to thank the societies for so generally adopting them, and we will try harder next year to make them a success.

E. B. SAUNDERS.

In a letter from one of our enterprising corresponding secretaries, giving the names of the officers and committees, I find this sentence: "In return will you kindly instruct me as to the duties of the Associational Secretary?"

I do not know that the duties of the officers of the Permanent Committee have ever been defined. In the nine years of its history it has had three Presidents: W. C. Daland, J. A. Platts, and E. B. Saunders. It has had, before this year, four Corresponding Secretaries: Agnes Babcock, Eda Crandall, Jennie Dunn, and Reta Crouch. So far as my knowledge goes, these officers have assumed whatever duties in their judgment seemed best.

I have been Associational Secretary of the North-Western Association for a number of years. The duties asked of me by the Permanent Committee have been two in particu-

lar and one in general, the last being to look after the general interests of the Young People's work in the Association. The two in particular have been, (1) to arrange the program for the Young People's Hour at the annual meeting of the Association, and (2) to send the blanks provided by the Permanent Committee to the corresponding secretaries of the Societies in the Association for the annual reports, to summarize these reports for the Young People's Hour at the meeting of the Association, and then to forward them to the Permanent Committee in time for its annual report to the General Conference. This work has all been done in the months of May and June.

I intend to make the Associational Secretaries a sort of information committee, and to this end I shall soon send to them letters asking for certain facts regarding their societies which are not included in the annual reports.

I shall also ask them to help the Permanent Committee, by sending to me any items of interest that would be suitable for this department of the RECORDER.

The Associational Secretaries are at liberty to use their own judgment in regard to methods of securing the information concerning the condition of the societies in their respective Associations.

CENTRAL ASSOCIATION.

Name.	Corresponding Secretary.	Whole Number.	Money raised last year.
Leonardsville.....	Miss Agnes Babcock.....	45	\$ 18.85
First Verona.....	Miss Cora J. Williams.....	34	15.00
Adams Centre.....	Mrs. W. T. Colton.....	60	101.00
Second Brookfield.....	Miss Elizabeth J. Hibbard.....	17	8.25
DeRuyter.....	Miss Nina Stillman.....	22	7.00
		178	\$150.10

NOBLE WORDS FROM PRESIDENT MCKINLEY.

Among other things said by the President of the United States at the Jubilee Banquet in Chicago were these words, which were worthy of the man of the hour:

The war has put upon the nation grave responsibilities. Their extent was not anticipated and could not have been well foreseen. We cannot escape the obligations of victory. We cannot avoid the serious questions which have been brought home to us by the achievements of our arms on land and sea.

We are bound in conscience to keep and perform the covenants which the war has sacredly sealed with mankind. Accepting war for humanity's sake, we must accept all obligations which the war in duty and honor imposed upon us. The splendid victories we have achieved would be our eternal shame, and not our everlasting glory, if they led to the weakening of our original lofty purpose, or to the desertion of the immortal principles on which the national government was founded, and in accordance with whose ennobling spirit it has ever since been faithfully administered.

DUTY DETERMINES DESTINY.

The war with Spain was undertaken not that the United States should increase its territory, but that oppression at our very doors should be stopped. This noble sentiment must continue to animate us, and we must give to the world the full demonstration of the sincerity of our purpose.

Duty determines destiny. Destiny which results from duty performed may bring anxiety and perils, but never failure and dishonor. Pursuing duty may not always lead by smooth paths. Another course may look easier and more attractive, but pursuing duty for duty's sake is always sure and safe and honorable.

GUIDING HAND OF PROVIDENCE.

It is not within the power of man to foretell the future and to solve unerringly its mighty problems. Almighty God has his plans and methods for human progress, and not infrequently they are shrouded for the time being in impenetrable mystery. Looking backward we can see how the hand of destiny builded for us and assigned us tasks whose full meaning was not apprehended even by the wisest statesmen of their times.

Children's Page.

A BABY I KNOW.

God's angel was bidden to make her fair,
So he wove the sunshine into her hair;
He took of the mid-noon's cloudless skies
And fashioned therefrom her two blue eyes.
He wash'd her white with the sinless snows,
And painted her cheeks with the dawn's faint rose;
He dimpled her tiny hands and feet;
He made her sunny and soft and sweet;
He molded her round, white limbs with art;
He got her from heaven a pure child heart,
Then he kissed her lips and her brow and eyes,
And brought her, sleeping, from paradise.
Such virtue lies in those kisses three
That, how so weary at heart are we,
The look and the smile on our baby's face
Bring rest and comfort and endless grace.
—Bessie Gray, in *Ladies' Home Journal*.

THE RICH TWINS.

BY CELIA M. STONE.

"Mamma, I wish we could have bicycles and other things," and the twins managed to look quite unhappy.

"So do I wish you could have bicycles and other things that you would like," said mamma; "but papa and I can't seem to get them and get you what you really need."

The twins looked more and more miserable, and added:

"We can't have bicycles, and we can't have nice clothes, like other children, and—and"

"Wouldn't you like to go and live with some one who could get you everything you could ask for?" said mamma.

"Why, is there any one who could?" asked the twins in the same breath.

"You know that rich Mr. Porter on the hill? They have no children, and I have heard that they would like to adopt one. Perhaps they would take you both. At any rate, I don't see how any one could help wanting both of you," said mamma, with a little tremble in her voice. "Let's go right up, and see if they wouldn't like you."

"Oh, no! not right up. Let's wait until papa comes, and see what he thinks," said Jamie; and Ruth said, "Let's see what he thinks," because she always said just what Jamie did.

"I think it would make papa feel very badly to see you go," replied mamma, "and you need not take one thing from home."

"Why we must have our best clothes! yes, our very best."

"Oh, no! they are not half fine enough for rich children."

"Well, we should want our dippers that you gave us!"

"You would have silver mugs to drink from, then!"

"Well, I couldn't sleep in anything but my crib that papa sat up nights to make. You know they are so much prettier than store cribs; and, Ruth, we must take the birth-day rose-bush papa brought us from the fair."

"And you never knew that papa went without his dinner to buy it, for he had not money for both," answered mamma. "The roses are just like those his mother had when he was a boy. But they have a rose-garden at Mr. Porter's, so the gardener would not care for yours. Hadn't we better go right up and see if they do not want you?"

"Couldn't we have you and papa and our home too, just the same as we do now?" and Ruth chimed in, "Same as now?"

"Why, I think that if they took you to their home, they wouldn't want you to come back to your old home."

"Oh, mamma! we couldn't live away from you and home too!"

"And," mamma replied, "we can't do half as much for you as we want to. Papa said, last night, that God had given him such a dear home he wished he could do more for us. Poor papa! he works so hard, and"—

"Didn't you tell him we had everything that we wanted? What did you say?"

"What did I say? Why, I didn't know that you cared more for bicycles or clothes than for us, and I told him that we were the happiest family in the world, and that if we could have him, and"—

"Oh mamma! we haven't got to go to Mr. Porter's, have we? Can't we stay with you?" and Jamie fell sobbing on one shoulder, while Ruth, with real tears, wept on the other, and mamma had shining drops in her beautiful eyes.

The tears washed away every trace of discontent, and when mamma said, "Let's gather some of your lovely roses for the tea-table to please papa," the twins found contentment and joy in every rose-petal.—*Catholic Mirror*.

A REVOLVING WORLD, BUT A PERMANENT SABBATH.

To the Editor of the SABBATH RECORDER:

Dear Brother:—In a recent conversation with a good Presbyterian brother in this city, he introduced as a subject of our conversation the day of the Sabbath, by handing me a copy of the *Interior*, containing an article from Dr. Milligan on the change of the Sabbath from the seventh to the first day of the week, with the request that I read it carefully, and note the points which the doctor makes. I did so, and simply laid the paper down without remark. "Well," said my friend, "what do you think of that?" "Oh, well," I replied, "that article contains nothing new. I have heard those same arguments scores of times, and they have been all refuted over and over again. The church of Rome, you know, puts forth the very same claim, only she goes much further and boldly asserts that it was she and she only who made the change in the day of the Sabbath, and tauntingly throws it in our faces that while we Protestants refuse obedience to the Romish church, yet we accept her tradition as regards the change of the Sabbath, and cheerfully accept the Sabbath of her making."

"Well, now, Mr. Ronayne," said my Presbyterian friend, "suppose you travel from Chicago eastward around the world, and after going around the globe, would you have precisely the same day for the Sabbath as they would have in Milton Junction at your return?"

"Yes, sir, precisely the same day. When I was in Chicago, before starting out on my journey, I had the seventh day as my Sabbath. When I reached Liverpool or London, the seventh day was still the Sabbath. At the Cape of Good Hope it was the same, at Calcutta, Hong Kong or Manilla it was the same. When I reached San Francisco on my homeward voyage, the seventh day was still the Sabbath of God, and when I landed from the cars at Milton Junction, the day of the Sabbath was precisely the same. The seventh day was the Sabbath when I started out on my journey, and the seventh day was the Sabbath when I returned. I had precisely the same Sabbath when I came back as when I went away. The sun had not changed one particle, the days and weeks and months had not changed one second of time, there were seven days in the week wherever I was, and

the seventh was the Sabbath. It made no difference with God where I went, his law was the same, unchanged and unchangeable, whether I crossed the ocean, traversed the desert, or climbed the summit of the Himalayas. But, supposing," I added, "that you made the journey around the world, how would it be with your Sabbath, or, rather, the Romish or pagan Sabbath, when you came back? The first day of the week was your Sabbath when you went away, and would not the first day of the week be equally your Sabbath when you returned? And how is it about the 4th of July, or the 22d of February, or any other important day in the calendar? Will not an American citizen celebrate the Declaration of Independence or the birth of George Washington on these days, no matter what part of the globe he may be in? And cannot an obedient child of God celebrate the rest day of his Heavenly Father, the seventh day of the week, with equal facility and equal certainty? Most assuredly, and there is no earthly use in cavilling about the matter. The seventh day is the Sabbath of the Lord now, it shall be the Sabbath of the Lord during the millennial glory (Isa. 48: 13, 14), and through all the ages of the ages." Amen. E. RONAYNE.

HE OWED HIS LIFE TO A CHRISTIAN SONG.

Henry Drummond tells this beautiful story which is now going the rounds of the religious press:

"Two Americans who were crossing the Atlantic Ocean, met in the cabin on Sunday night to sing hymns. As they sang the last hymn, 'Jesus, Lover of my Soul,' one of them heard a rich and exceedingly beautiful voice behind him. He looked around, and although he did not know the face he thought that he knew the voice, so when the music ceased, he turned and asked the man if he had not been in the Civil War. The man replied that he had been a Confederate soldier.

"Were you at such a place on such a night?" asked the first.

"Yes," he replied, "and a curious thing happened that night which this hymn has recalled to my mind; I was posted on sentry duty near the edge of a wood. It was a dark night and very cold, and I was a little frightened because the enemy were supposed to be very near. About midnight, when everything was very still and I was feeling homesick and miserable and weary, I thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn:

"All my trust on thee is stayed,
All my help from thee I bring,
Cover my defenseless head
With the shadow of thy wing."

After singing that, a strange peace came down upon me, and through the long night I felt no more fear."

"Now," said the other, "listen to my story. I was a Union soldier and was in the wood that night with a party of scouts. I saw you standing although I did not see your face. My men had their rifles focused upon you waiting the word to fire, but when you sang out

"Cover my defenseless head
With the shadow of thy wing,"

I said, 'Boys, lower your rifles, we will go home.'"

BEAUTIFUL is young enthusiasm; keep it to the end, and be more and more correct in fixing on the object of it.—*Thomas Carlyle*.

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 goods and to communicate, forget not."—Heb. 13:16.

NEW YORK CITY.—Our service for the year began September 17, with the return of our pastor from his vacation, and his missionary work in Minnesota.

On Oct. 1, we had our customary service devoted to a review of Conference. This was conducted by the pastor and by Principal Frank L. Greene, of Brooklyn.

On Sabbath, Oct. 8, the eve of his departure for his evangelistic work in the Central Association, Rev. J. G. Burdick preached one of his characteristic, pointed sermons for us. He is followed by our prayerful anxiety for the success of his new work.

In response to an appeal from the Sabbath-school Board, who reported a balance of one cent in their treasury at Conference time, our Sabbath-school took up a collection for their benefit a few weeks ago.

Our church people and their friends are to be entertained by the pastor and his wife, at their home, on Sunday, Nov. 6.

Among the new faces to be seen among us this year are: Miss Lura Burdick, of Milton Junction, Wis.; Mr. Harry W. Prentice, of Adams Centre, N. Y., who is here for a course in dentistry; Mrs. Mary Kinney, *nee* Burdick, of Friendship, N. Y., whose husband is here for a medical course; Mrs. Mary Babcock, *nee* Giles, of Leonardville, N. Y., who is here studying music; Miss Iva Davis, of Salem, W. Va., and Mr. Frank L. Greene's bride, Miss Maude Titsworth, of Dunellen, N. J. We are also having Mr. T. A. Gill, of West Park-on-the-Hudson, with us for a few weeks.

On Thursday, Nov. 3, our pastor goes to Daretown, N. J., to address a County Y. P. S. C. E. Convention.

On Sabbath, Oct. 22, Mr. Gill brought to our service, and introduced to us, Rev. Dr. Leon Bouland, a converted Roman Catholic, who was for eighteen years private chamberlain of Pope Leo XIII. Dr. Bouland, in some brief remarks, indicated his interest in the Sabbath, to which his attention had been called by Mr. Gill, who had supplied him with Dr. Lewis' writings. He is convinced of the validity of our claims as to the Sabbath. He is now a member of the Marble Collegiate Reformed church in this city, and expects to go to Cuba soon, to engage in educational work.

On Sabbath-day, Oct. 29, the right hand of fellowship was extended to Mr. and Mrs. Will R. Clarke, Mrs. Frank L. Green and Miss Iva Davis.

PLAINFIELD, N. J.—The Local C. E. Union, of which one of our members is the Secretary, recently held a State Convention Echo Meeting in our church.

A week or two ago the President of our Endeavor Society invited the chairman of the various committees and the pastor, to meet at her house to talk over plans for more work for Christ and the church; and a good and profitable conference was held. As one result of this meeting the pastor called for volunteers to form a pastor's helping band for systematic work along the many lines of pastoral duties. From fifteen to twenty have offered to help. There will be a division of labor and of the field; and the

band will aid in writing to the absent; in visiting the aged, sick, and needy; in efforts to gather in; in prayer, and so on. This beginning of this kind of organized church work is one of the most pleasant and hopeful experiences in all the years of my life as pastor.

Last Sunday a few members of our Junior C. E. Society graduated into membership in the Senior Society, with appropriate and interesting exercises.

PASTOR MAIN.

NOVEMBER 1, 1898.

HAMMOND, LA.—The Louisiana quarantine was lifted a week ago. Hammond has had no "Yellowoid," neither this year, nor last, and has been open to the world all the time. Delegates to the South-Western Association at Fouke, Ark., Nov. 24, can pass through New Orleans, all right, and stop off at Hammond over Sabbath. I see nearly a thousand cases of fever were reported for the state, with less than thirty deaths. Very mild you see. We have already had several frosts. Hammond is a good place for Northerners to winter. You can rent a house, or rooms for light house-keeping, or get board from \$2.50 to \$4 per week, there being many homes besides hotels, that take boarders.

G. M. C.

OCTOBER 31, 1898.

A COMPARISON.

The Fourth of July has been set apart and appointed as a day on which to celebrate, in honor of the birth-day of our nation, because our forefathers signed the Declaration of Independence on that day, and established the United States, with full power to make its own laws independent of all other nations. No power can change that fact and the day which commemorates it, without first destroying the United States. This nation cannot change it without falsehood. For instance, if this nation should celebrate on the third or fifth, or any other except the Fourth of July, for its birth-day, we should not be keeping the day which celebrates the event. So we would make a falsehood of it. It is the same with the law of God. He gave us the Sabbath, a memorial of his work and rest. He rested on the seventh day of the week, and sanctified and blessed it, and commanded his servants to keep it. He says, "For a sign between me and you for ever and ever." See Ex. 31:13 to the end of the chapter; also Ezek. 20:20. Now there is no power that can change that law and have it true, as long as it remains that he rested on that day. No wonder that Paul said (see 2 Thess. 2:4) "That power exalted himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."

"Even him, whose coming is after the working of Satan, with all power and signs and lying wonders.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie;

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

What is truth? See Psalm 119:142-160.

"Thy righteousness is an everlasting righteousness, and thy law is truth.

"Thy word is true from the beginning; and every one of thy righteous judgments endureth forever."

Also Psalm 96:13: "Before the Lord; for he cometh, for he cometh, to judge the earth; he shall judge the world with righteousness, and the people with his truth."

In conclusion, God's law is truth. No power on earth or in heaven can change God's Sabbath.

MRS. M. A. CARTWRIGHT.

CARTWRIGHT, Wis., Oct. 25, 1898.

CHARACTER OF KLONDIKE GROUND.

The streams here are not what are called bed-rock streams—that is, the water does not run over a rocky bed—but under the present streams is a deposit of decayed vegetable mould or peat, called muck. This muck is often of great depth—in one place in a part of Bonanza, forty-eight feet. Under this gravel, then the bed-rock. The gold lies in this gravel, and not only on, but in the bed-rock. For bed-rock, in miners' parlance, does not necessarily mean hard rock, but anything that will catch and hold the particles of gold as the water carries it down.

The hole which is sunk is usually about three by five feet. Each fire burns down about a foot, and is usually started at night. By morning the hole is clear of smoke, the earth softened and can be lifted out. When the hole has been sunk ten feet, or as deep as a man can shovel, a windlass is set up, and the dirt is hoisted out in a square board bucket, and lifted upon the dump. Every little while, after gravel is reached, a panful is taken to the cabin and washed out, and by this it is known when "pay" is reached. Where the creek bed is wide, or where there has been much sliding in, several holes will often have to be sunk in a line across the creek from rim to rim, and there connected by drifting, before the pay, which lies in the old bed of the stream, is found. It will thus be seen that much time, both of actual work and "dead work," is consumed making any prospect of a claim. When one stands on the Dome and sees the miles of creeks all staked to their sources, likewise every pup, he realizes the years that will elapse before what is in every claim can be known.

The main work of the district is being done on El Dorado, which, as far as the forties, or four miles up, is rich beyond the power of imagination to conceive. Yet there are total blanks on El Dorado. On Hunker there is a blank between two of the richest claims on the creek. The gold has slipped over, apparently. Bonanza is spotted from top to bottom, yet the total amount that will be taken out will be large, and there are some very rich claims. Hunker will also turn out a large quantity of gold. Next to this comes Dominion, a creek of great promise, while it is impossible to say in what order the others come. They all show promise, but hardly more can be said, for the amount of work done on them is insignificant.—*Harper's Weekly*.

TRACT SOCIETY.

Receipts in October, 1898.

Churches:	
Dodge Centre, Minn.....	\$ 5 50
Boulder, Col.....	1 65
Second Alfred, Alfred Station, N. Y.....	10 50
Plainfield, N. J.....	29 78
Milton, Wis.....	7 58
Pawcatuck, Westerly, R. I.....	36 89
Adams Centre, N. Y.....	20 00
New York City.....	19 00
First Brookfield, Leonardville, N. Y.....	3 95
Sabbath-schools:	
Plainfield, N. J.....	4 51
North Loup, Neb.....	1 31
Woman's Board, General Fund.....	\$33 31
Sabbath Reform.....	1 00
S. H. Crandall, Glen, Wis.....	2 75
Susie M. Burdick, Shanghai, China.....	10 00
Mr. and Mrs. Charles Lindsey, New York City.....	6 00
Mrs. J. D. Washburn, Earlville, N. Y.....	5 00
	\$194 23

E. & O. E.

PLAINFIELD, N. J., Nov. 1, 1898.

J. D. SPICER, Treasurer.

A SOCIETY FOR THE PREVENTION OF CRUELTY TO MOTHERS.

"Can you help me a few minutes, Marion?"

"I should like to, but I don't see how I can." The tone was not impatient, but hurried. "I have this essay to finish for the society this evening. I must go to our French history class in an hour, then to a guild meeting, and get back to my German lesson at five o'clock."

"No, you can't help me, dear. You look worn out yourself. Never mind, if I tie up my head perhaps I can finish this."

"Through at last," said Marion, wearily, giving a finishing touch to "The Development of Religious Ideas among the Greeks," at the same time glancing quickly at the clock. Her attention was arrested by a strange sight. Her tired mother had fallen asleep over her sewing. That was not surprising, but the startled girl saw bending over her mother's face two angels, each looking earnestly at the sleeper.

"What made that weary look on this woman's face?" asked the stern, strange-looking angel of the weaker, sadder one. "Has God given her no daughters?"

"Yes, but they have no time to help her!"

"No time?" cried the other. "What are they doing with all the time I am allowing them?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their good works; but they do not know they are letting the one they love most slip from my arms into yours. Those gray hairs come from overwork and anxiety to save money for music and French lessons. Those pale cheeks faded while the girls were painting roses and pansies."

The dark angel frowned.

"Young ladies must be accomplished now," exclaimed the other. "Those eyes grew dim sewing for the girls, to give them time to study ancient history and modern languages; those wrinkles came because the girls had not time to share the cares and worry of everyday life. The sigh comes because their mother feels neglected and lonely, while the girls are working for the women of India; that tired look comes from getting up so early, while the poor, exhausted girls are trying to sleep back the late hours they gave to study or spent at the concert; those feet are so weary because of their ceaseless walk."

"Surely the girls help her, too?"

"What they can. But their feet get weary enough going around begging for the hospital and the church and hunting up the poor and the sick."

"No wonder," said the angel of death, "so many mothers call me. This is indeed sad—loving, industrious girls giving their mother to my care as soon as selfish, wicked ones."

"Ah, the hours are so crowded," said Life wearily. "Girls who are cultured or take an active part in life have no time to take care of the mother who spent so much in bringing them up."

"Then I must place my seal on her brow," said the Angel of Death, bending over the sleeping woman.

"No, no!" cried Marion, springing from her seat. "I will take care of her if you will only let her stay."

"Daughter, you must have the nightmare.

Wake up, dear. I fear you have missed your history class."

"Never mind, mamma, I am not going today. I am rested now, and I will make those button-holes while you curl up on the sofa and take a nap. I'll send word to the guild professor that I must be excused today, for I am going to see to supper myself and make some of those muffins you like."

"But, dear, I dislike to take your time."

"Seeing you have never given me any time! Now go to sleep, mamma dear, as I did, and do not worry about me. You are of more consequence than all the languages or classics in the world."

So with a tender kiss from her daughter—usually too busy for such demonstrations—Mrs. Hensen fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in our mad rush to be educated and useful in this hurrying, restless day and generation," Marion soliloquized, as she occasionally stole a glimpse at the sleeping mother. "After this, only what time she does not need I shall devote to outside work and study. Until she gets well restored I will take charge of the house and give up all the societies except one—that I'll have by myself if the other girls will not join—a Society for the Prevention of Cruelty to Mothers."

And Marion kept her word. A few months later one of the Women's Progressive League members said to her, "We miss your bright essays so much, Miss Marion. You seem to have lost all your ambition to be highly educated. You are letting your sisters get ahead of you, I fear. How young your mother looks to have grown daughters. I never saw her looking so well."

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M."—*Woman's Signal*.

THE NEGRO QUESTION AGAIN PROMINENT.

"Race wars" continue to be unusually prevalent in the South. One curious explanation of the unusual number of them is that a strong impression has been made on the minds of the more ignorant and isolated Southern negroes by the stories of the exploits of the colored regulars at San Juan. It will be remembered that the colored soldiers and the Rough Riders fought side by side, and very valiantly. Everything that concerned the Rough Riders was thoroughly narrated and printed, and the colored regiments, by reason of their fortunate propinquity, got fuller and more general credit for their work than others of the regulars. Perhaps their gallantry and its renown had their effect on the other colored brethren; perhaps not. At any rate, last week there were race riots near Harpersville, Scott County, Mississippi, in which, up to October 24, eleven negroes and one white man had been killed and one negro and three white men seriously wounded, and the situation was such as to make more casualties probable. Near Ashpole, Robeson County, North Carolina, on October 23, a band of negroes shot and wounded three white men, who were part of a guard left after a recent riot to prevent further disturbance.

On the same day a negro was lynched at Lafayette, Alabama, for the murder of a white farmer; a white boy was killed in Dallas, Texas, by three negroes, and a lynching was expected, and a white man was shot by a colored soldier in a street row at Chattanooga, Tennessee.—*Harper's Weekly*.

EDUCATION IN HAWAII.

BY TOLMAN SMITH.

The mixture of population in Hawaii is greater than in Cuba, and greater as regards diversity than in the Philippines. Americans form but little more than three per cent of the total; and if the English and German residents be added, there is still only a nucleus of ten per cent having similar antecedents. Such, however, is American prestige in the island that a system of schools modeled on our own is in full operation, and every child in the island, of whatever nationality, learns to read and speak English. That the language has not been forced upon the people is evident from the fact that the public schools for the natives, in which the Hawaiian language was used, have become extinct by the preference of the natives for the English schools.

The Honolulu public high school occupies a fine building in the midst of ample grounds adorned with rare plants and beautiful flower-beds. The school has classical and scientific courses and aspires to affiliation with the University of California. Besides the Government schools there are many private academies and seminaries, much resembling those of the United States. . . .—*Independent*.

THE ORIGIN OF CURIOUS EXPRESSIONS.

"By hook or by crook" is a very ancient phrase; it dates back to the time of William Rufus, when permission was granted to a charcoal burner in the New Forest, and his descendants, to gather up as much wood for fuel as they might require. This wood might be taken, not only from the branches strewn on the ground, but they were also allowed to pull down, by hook or by crook, the dead boughs still clinging to the trees. This privilege was granted to the charcoal burner as a recognition of his services in bringing home the body of King Rufus, which was found lying in the forest with an arrow from a cross-bow through his heart.

To "buy a pig in a poke" recalls the time when a small pig was usually carried to market in a sack, or poke. If a customer was misguided enough to buy without looking at it, he might possibly find himself deceived. To "let the cat out of the bag" refers to the same custom. It was, it seems, not uncommon for a dishonest countryman to put a cat into the sack instead of piggy, hoping to find a customer ready to buy "a pig in a poke." But it happened sometimes that he was obliged to "let the cat out of the bag," and thus found the joke turned against himself.

WHAT NEXT?

Now it is Tesla who steps to the front and proposes to generate electrical power with the earth and air as the only means of transmission. Wireless telegraphy, luminous cylinders diffusing radiance throughout a room without visible wires, or familiar forms of illuminers, seem like tame achievements compared with what he now proposes—the transmission of great power, without other media than the earth and the air, to distances of hundreds of miles, over mountains, over sea—only a little less than launching thunderbolts in the ether, to distribute their energy under men's guidance at remote points. This latest advance of the electrician in the possibilities of his science, the last issue of the *Electrical Review*, in which he records it, says, "will, if successful on a large scale, open up unlimited sources of practically costless power; the success of his efforts means that power from such sources as Niagara will become available in any part of the world, regardless of distance." We read, hold our breath, breathe again, and go right on breathing, waiting developments. We have heard before that electricity was only in its cradle. If it be true, what may we not look for when it comes to maturity?—*Christian Work*.

Popular Science.

BY H. H. BAKER.

Meats Unfit for Food.

We know of nothing more dangerous to health and more difficult to detect timely, and more serious to manage, than that of diseased meats. Fish are more easily detected when the quality is bad, and they become unhealthy. The inspectors, under the direction of the Board of Health in New York, are either remiss in the discharge of their duties, or the butchers or salesmen of meats are very cautious and careful in dispensing their goods, for it is very seldom we hear of any meat being seized and condemned.

I might write a short article about the treatment of spoiled meats and other articles in our own little city here, or some other of the thirty around us, including New York, but it occurs that the article would be too personal, and considered injudicious, as it might affect some people personally, being so near home. For prudence's sake, then, I will take a city on the other side of the Atlantic, pass by Liverpool and Manchester and take my stand for observation in London.

Here the meat or fish inspectors go about their work, and as soon as a piece of meat is considered unwholesome, it is seized and condemned, and the inspector at once proceeds to cut and slash the piece with a butcher's knife until it could not be sold, then throws it aside, making a note of it, to be gathered up by the carts in the employ of the Board of Health. When gathered it is thrown into a bath of boiling water, chemically prepared, where it remains sufficiently long to partially cook. It is then taken out and treated with chloride of calcium and soda, and after this with the sulphide of iron. This turns it black and makes it appear "nasty" and nauseous, and one would suppose that no human being would ever think of getting any of it for food, but it must have other treatment still to prevent further sale as food.

It is now treated with chrysolepic acid, such as is used in dyeing silk and wool, which turns it a bright yellow and completely unfits it to be eaten by man or beast, and which ever might try it would wish they had not in a few minutes. The mass is now removed from official care by contractors, who take it to their works, where it is thoroughly boiled in steam-jacketed pans until the tallow or fats are entirely disengaged. The tallow is used for candles, the fat for soap. The bones are collected and assorted; the larger are used for handles and the smaller are ground and sold as phosphates; the residue, with the liquor, is sought after by gardeners as a top-dressing for certain kinds of plants.

There are near a thousand tons of this foul, death-dealing stuff condemned and thus disposed of every year, in London.

The Roentgen Rays.

The Roentgen Rays are destined to become serviceable in many ways, besides showing the skeletons of people or animals, while they are covered with flesh.

A French scientist, by the name of Couriot, has made the discovery that the silicious skeleton of a lump of anthracite coal can be examined, its quality determined, the quantity of carbon it contains, and, also, with perfect precision, its value as a fuel. This is accomplished by means of a power-

ful Crookes tube, and a fluorescent screen. When a specimen of coal is placed between the tube and the screen, there is shown at once that carbon in all its forms is transparent, while silica and the silicates, the slag and the clinker-forming materials, are readily seen.

Anthracite coal, lignite, coke, peat and manufactured fuel can be tested, as the finest particles of silicate, or any article not containing carbon, will at once show on the screen as dark spots, or bands, upon a bright ground. The difference in the quality of coals can be seen readily, showing at once the amount of purity, or heating qualities, they contain, also the amount of slate, sulphur or other elements of no value. In viewing coke, the particles of iron sulphide are indicated by black spots on the screen, and the composition of block fuel is clearly illustrated.

Some of our people, who may wish to appear out in diamonds, other than those made of irconium, or paste, the true sparkling diamonds, the simon-pure carbon, costing from \$500 to \$2,000 each, to avoid being swindled, would do well to test them by the "X-Rays," and if found diaphanous, pellucid, then purchase without fear, if the price suits, and you have on hand a check that has been certified.

ON THE SHORE.

BY LOUISE HELEN COBURN.

Two lovers stood on the shore,
And watched the bright waves dance;
The sea with the blue of the sky was blue,
And the lovers' eyes saw heaven's own hue,
Each in the other's glance;
The waves made laughter in their ears,
And they saw the shining of happy years
In the smile of the sea.

A widow stood on the shore:
The gray sea sobbed and sighed;
Darkly it lay under darkling sky;
Its moan was deep, and its wail rose high
With the ebb-turn of the tide;
And the widow heard the anguish of life,
The pang of its loss, and the throe of its strife,
In the moan of the sea.

An artist stood on the shore:
The sea stretched level and pale,
With a pearl-tipped crest, and an opal sheen
In the curve of the ripple that turned between,
And the gleam of a silver sail;
And the artist saw as a vision faint,
The light of a picture he might paint,
In the light of the sea.

A poet stood on the shore:
The spray on his neck fell wet;
White was the foam that edged the waves,
And loud the voice through the ocean caves
Of surges shoreward set.
And the poet heard with kindling eyes
The rhythm of unsung melodies
In the song of the sea.

Death hath severed the lovers twain.—
But the waves on other lovers smile;
The years have brought their balm to pain;
The ocean moans as it moaned erewhile.
The lovely picture is still undimmed,—
But the light that shone meets other eyes;
The magic numbers are yet unhymned;
The surge repeateth its melodies.
Other the feet upon the shore;—
The sea abideth evermore.

—New England Magazine.

A LOCAL preacher, says a *Daily News* correspondent, being anxious to interview the Rev. C. H. Spurgeon, called at his house, but was informed that the great preacher was engaged. "Tell him," said the caller, "that a servant of the Lord wishes to see him." "Ah!" replied Mr. Spurgeon, "tell the servant of the Lord I am engaged with his Master."

CARPET RAGS.—Try sewing cotton carpet rags, or rather, preparing them to wind, by laying the two ends to be joined one over the other, and cutting a slit like a small button-hole through both. Then pass the other end of the upper rag up through the holes so cut from the under side; draw the rag through and pull it tight. It makes a neat joint, and can be done rapidly.

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 VIII.—MANASSEH'S SIN AND REPENTANCE.

For Sabbath-day, Nov. 19, 1898.

LESSON TEXT.—2 Chron. 33: 9-16.

GOLDEN TEXT.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 9.

INTRODUCTION.

The good king Hezekiah was succeeded by his son Manasseh, one of the worst kings. This king had a very long and peaceful reign. His reign is not however rightfully called prosperous, for Manasseh was a subject monarch under the great Assyrian king Esarhaddon. Manasseh began to reign when he was a lad of twelve years. He was doubtless assisted by evil counsellors from the first, for he did more wickedly than any king before him. He restored the high places. He re-introduced the worship of Baal and Asherah, the nature divinities of Zidon. He even put an image of Baal in the temple. He also set up again the worship of Moloch, and "caused his children to pass through the fire." [This probably means sacrificing them as whole burnt-offerings]. But in addition to these abominations, of which some of his predecessors had been guilty, Manasseh introduced into Israel the worship of the host of heaven, that is, the stars. He also practiced augury and used enchantments and did wickedly in many other ways.

It is worthy of notice that the writer of Kings speaks of the wickedness of Manasseh, but says nothing of his repentance. It seems very strange that he should omit this important fact of this king's reign. Some commentators have gone so far as to doubt the accuracy of Chronicles in this paragraph, especially as the reforms ascribed to Manasseh in Chronicles are assigned to Josiah by the writer of Kings.

NOTES.

9. *To err and do worse than the heathen.* Because Judah sinned against light, and because of the multitude of the abominations which Manasseh introduced. The R. V. has "nations" instead of "heathen," a much better rendering. For the emphasis is not on the fact that they were heathen, but that they were the nations driven out to give place for the chosen people. Not much good could be expected of them. It was indeed a wonder that the chosen people should prove worse than these nations which were subdued and driven out. The writer of Kings also adds that Manasseh slew innocent blood very much.

10. *And the Lord spake to Manasseh, and to his people.* By the prophets. See 2 Kings 21: 10-15. We have no record that Isaiah prophesied during this reign; but tradition has it that he was killed by Manasseh, and this seems very probable. Micah also prophesied at this time.

11. *Wherefore the Lord brought upon them the captains of the host of the king of Assyria.* The Biblical writers are constant in teaching that God directs, by his Providence, the movements of nations, and of armies. They do the will of God, even when they are acting their own pleasure. God overrules even the wickedness of men for his own purposes. *Which took Manasseh among the thorns.* The word rendered "thorn" is translated properly in other connections "hook" or "ring." It is very probable that we should translate here, "Who took Manasseh with rings and bound him with fetters," meaning that they put rings in his nostrils or lips. This certainly was the way in which the Assyrian kings treated their captives sometimes. *And carried him to Babylon.* This is not the so-called Babylonian Captivity. At this time Babylon was a part of the possessions of the Assyrian king. It became an independent kingdom soon after the reign of Esarhaddon.

12. *He besought the Lord his God.* Affliction turned his thought to the God who had so often wrought deliverance for his people.

13. *And brought him again to Jerusalem into his kingdom.* The Assyrian kings were often capricious in the treatment of their captives. By the direction of

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

the Providence of God, it happened that Esarhaddon sent back to Jerusalem the captive king of Judah. *Then Manasseh knew that the Lord he was God.* This was a proof to Manasseh that Jehovah is the one true God. Compare 1 Kings 18: 39.

14. *Now after this he built a wall without the city of David.* Manasseh showed himself a patriot by strengthening the defenses of the capital city. It is impossible to locate exactly this outer wall which Manasseh built. Gibon is a fountain and stream on the west and southwest of Jerusalem. The "fish-gate" was perhaps at the northeast corner of the city, in latter times called St. Stephens' Gate. Ophel was a hill at the south-eastern corner of the city. It had been fortified by Jothan. *And put captains of war in all the fenced cities.* It is evident that Manasseh made preparations for a revolt from the Assyrian power.

15. *And he took away the strange gods.* The word "strange" is often used in our translations of the Scripture where "foreign" would give much better sense to modern readers. *And the idol out of the house of the Lord.* Compare verse 7.

16. *And he repaired the altar of the Lord.* He did everything he could to restore the true worship of Jehovah. *Peace-offerings and thank-offerings.* Sacrifices showing loyalty to God. The peace-offerings were sometimes offered in time of distress to secure the favor of God.

THE BIBLE IN SOUTH AMERICA.

A decision was recently rendered by the courts of the United States of Colombia by which the agent of the American Bible Society is now permitted to continue the sale of the Scriptures in that country. The case went into the courts through an attempt to show that the colporteurs of the American Bible Society were violating the laws and corrupting the morals of the inhabitants by offering the Bible for sale, and by attempting to distribute it gratuitously. The agents of the Bible Society have been working in Colombia for years without hindrance, and in some places a great many copies of the Scriptures have been sold. Recently an agent sent one of his assistants to canvass the town of Socorro and the towns and villages adjacent to it. He was subjected to some annoyance, and was brought before the Alcalde, who seized his saddlebags and books, confiscated the latter, and ordered him to offer no more books for sale in that place. A series of legal and ecclesiastical examinations followed, and then came a decision of the authorities in Bogota that the sale of the Scriptures is not prohibited by the laws of the republic, that the articles of law that the Roman Catholic clergy attempted to use gave no right to the Roman Catholic church to interfere in the commerce of books that were not prohibited, and that the censorship is to be invoked only in the case of books used for public instruction in the government schools.

Love of truth is more to be desired than hatred of error. The former makes needless the latter. He who loves the truth turns from error and draws all others with him. Simply to follow Christ and by your life present him to others—this is enough.

MARRIAGES.

WEST-ALLEN.—At the residence of the bride's father, Marshall M. Allen, Friendship, N. Y., Oct. 26, 1898, by Rev. W. D. Burdick, Ira N. West, of Plainfield, N. J., and Tina E. Allen, of Friendship.

LEWIS-PETTITE.—At Richburg, N. Y., Oct. 22, 1898, by the Rev. O. S. Mills, Fernando Carl Lewis, of Austin, Pa., and Miss Fannie Alberta Pettite, of Little Genesee, N. Y.

KAGARISE-WOLFE.—At the parsonage, Salemville, Pa., Oct. 5, 1898, by Elder D. C. Lippincott, Mr. William F. Kagarise and Miss Susie Wolfe, both of Salemville, Pa.

NEGLEY-GROWDEN.—At the residence of the bride's father, Jeremiah Growden, near Salemville, Pa., Oct. 25, 1898, by Elder D. C. Lippincott, Mr. George E. Negley and Miss Emma Growden, both of Salemville, Pa.

JENCKS-CAUGHLIN.—In Scott, N. Y., at the Seventh-day Baptist parsonage, Oct. 31, 1898, by the Rev. B. F. Rogers, Mr. Edwin R. Jencks and Miss Lydia, M. Coughlin, both of Glen Haven, 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.

CANFIELD.—At Scio, N. Y., Oct. 23, 1898, Lorena Bliven Canfield, wife of Lewis L. Canfield, and daughter of Beriah and Betsey Burdick Bliven.

She was born Sept. 30, 1825, in the town of Ward, N. Y., on what is known as the George Maxson farm. She was united in marriage with Lewis L. Canfield, Nov. 8, 1851. To them was born one child, which died after a brief life of a few weeks. Later they adopted, in her infancy, a little girl, who still survives her, and is the wife of Arthur Beebe, of Andover, N. Y. Of her own family, in which there were five sons and four daughters, two brothers and one sister alone survive her. In early life she accepted Christ as her Redeemer, keeper and helper, and, with her husband, was, for a number of years, a worthy and trusted member of the First Seventh-day Baptist church of Alfred, N. Y. On their removal to Scio, they transferred their membership to the Seventh-day Baptist church of that place, of which she continued a trusted and beloved member until transferred, as we believe, to the church triumphant. She was eminently a devoted home-keeper, active, faithful and efficient in all the duties and relations of life. Unpretentious and retiring in her disposition, her religious thought and feelings were more a matter of sustaining trust and personal religious experience than of public expression, while her faith in Christ has ever been sincere and steadfast. She is sincerely mourned, and her memory will be lovingly cherished by her bereaved husband, daughter, sister, brothers, and a large circle of kindred and friends. "To live is opportunity, to die in faith is translation into life, real, exalted and abiding." S. B.

The Companion's First Subscriber.

The *Youth's Companion* is probably the only periodical in the world seventy-two years of age, whose first subscriber is still living and still a constant reader of the paper. The subscriber who enjoys this unique distinction is Mrs. Hannah M. Parsons, of Brooklyn, N. Y., now in her 85th year. She was the little sister of a friend of Nathaniel Willis, father of N. P. Willis, the poet, and founder of the *Youth's Companion*. When Mr. Willis had resolved upon publishing a new paper for young people, his friend had him put down his sister's name as the first subscriber. The *Companion's* first issue was dated April 16, 1827, and for more than 70 years this first subscriber has continued to read and enjoy it. The volume for 1899 will be the best the *Companion* has ever published. The most popular of living writers will give the best work of their best hours to the entertainment of the hundreds of thousands of households in which the *Youth's Companion* is every week a welcome guest. New subscribers will receive all the remaining issues of 1898 free from the time of subscription, and the beautiful *Companion* Calendar for 1899—the most beautiful one ever given to *Companion* readers—in addition to the *Companion* for 52 weeks, a full year, to January, 1900. THE YOUTH'S COMPANION, 211 Columbus Avenue, Boston, Mass.

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 Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

☞ The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

☞ The Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 461 West 155th Street.

☞ There will be a Quarterly Meeting at East Portville, commencing on the eve of November 11, 1898. We expect that Rev. Geo. Kenyon, of Hebron, Pa., Rev. W. D. Burdick, of Nile, Rev. O. S. Mills, of Richburg, and the pastor of the Shingle House and Portville churches will be present. We are praying for the presence of the Holy Spirit and an abundant blessing. Let all the people come. J. G. MAHONEY, Pastor.

☞ 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 Association 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. Executive Committee, S. I. LEE, President.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75 cents. Hall's Family Pills are the best.

SLANDERING AN OYSTER.—C. H. Spurgeon was severe on ministers who undertake the duties of their calling without proper qualifications. He made the following remarks in one of his lectures to his students:

"I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment that was a slander on the oyster, for that worthy bivalve shows great discretion in his openings, and knows when to close!"

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

AND PREMIUMS.—FACTORY TO FAMILY
 The Larkin idea fully explained in beautiful free booklet. Free sample soap if mention this publication.
 The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.

THE SABBATH RECORDER of Sept. 26th and Oct. 24th.

