

THE SABBATH RECORDER.

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IF there be good in that I wrought,
Thy hand compelled it, Master, Thine;
Where I have failed to meet Thy thought!
I know, through Thee, the blame is mine.

One instant's toil to Thee denied
Stands all eternity's offense;
Of that I did with Thee to guide,
To Thee, through Thee, be excellence.

Who, lest all thought of Eden fade,
Bring'st Eden to the craftsman's brain,
Godlike to muse o'er his own trade
And manlike stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest who has made the fire,
Thou knowest who has made the clay.

One stone the more swings to her place
In that dread temple of Thy Worth,
It is enough that through Thy grace
I saw naught common on Thy earth.

Take not that vision from my ken;
O, whatso'er may spoil or speed,
Help me to need no aid from men
That I may help such men as need.

—Rudyard Kipling.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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UNIVERSAL consent is given to the truth that meeting difficulties and bearing great responsibilities develops strength and purity of character. It is ordered wisely that Christ's work in the world makes great demands on men. One of God's ways of making us strong is by surrounding us with what men call difficulties, obligations, duties. One said the other day, speaking of a great work for Christ, "I am so impressed with the importance of that work that I am greatly oppressed by it." Thus it always is when we grasp the true conception of any important truth or any great undertaking. The best that is in a man responds to frowning difficulties and great demands. Men were eager to go with Hobson to sink the Merrimac in the harbor of Santiago, when death or imprisonment were the results that were almost certain. Work in Christ's kingdom, the ordinary tasks, especially in matters of reform—and all Christian work is reform—finds much that is highest in blessings when it is most difficult. Shun ease and indolence. Welcome work and difficulty.

SOMETIMES Christians complain that they are so weak they can do little or nothing in God's cause. They look at themselves, and say, "How little a soul you are; how insignificant." That is unjust. It often happens that the less in size and strength is the more important. A very small bolt or screw displaced or wanting may make an engine of a thousand horse-power useless, or a wreck. Fill your place the best you can, and don't complain of your size or your want of ability.

It is easy to construct theories about faith and righteousness and duty. It is not difficult to make an excellent catalogue of the virtues and attainments which should appear in each individual Christian life. Theories and catalogues have a certain value, but the need of the world is concrete examples of embodied faith and righteousness in the persons of men and women. Christ's power in the world is not that of a theorist, nor a maker of rules, but, rather, he stands as embodied truth—justice, mercy, righteousness. Each of us can do the same in some degree. Each can become the personal embodiment of at least one virtue and of a good degree of faith.

SOME men, as botanists, will spend an hour or a day in analyzing a flower, pulling it in pieces bit by bit, and never think of its beauty when looked at in its completeness. So, many men who claim to be wisely skeptical attempt to analyze God until they think they understand him in fragments. But they never rise high enough to comprehend his glorious beauty. Very clumsy fingers can destroy a flower; only careful and loving ones can cultivate and make one more beautiful. A cold and carping intellect can attempt to tell what God is not. Only a loving and obedient soul can come to know the "King in his beauty." Worlds are revealed to love that remain forever hidden to the understanding.

WITHIN a month past a definite rise in wages has been reported in many lines of work. In many cases this has amounted to at least one dollar per week, for thousands of men. One of our exchanges says, "Rises in wages affecting 200,000 men and averaging \$1 per week per man have been reported within a fortnight." All such healthful growth in business is a matter for permanent gratification.

ABOUT fifty years ago an English railway company abandoned a sixty-foot deep tunnel in Edinburgh after 3,000 yards had been excavated. Ten years ago it occurred to some one that this deserted tunnel might be used for mushroom growing. The attempt was made, and at present the monthly yield of mushrooms is 5,000 pounds. That is turning failure to account. It teaches an excellent lesson. If you are unable to accomplish all you wish, be zealous to do all you can. If you are not able to finish a tunnel for a highway, turn it into a mushroom garden.

"THAT man made an excellent prayer," said one who had listened. If we take the standard set by Christ in his comparison between the prayer of the Publican and the prayer of the Pharisee, the quality of prayer must be measured by something besides oratory and ornateness. The Publican was not as oratorical as the Pharisee, but he was genuine. Formal petitions are an abomination to heaven and earth. A hypocrite, praying, blasphemes. A backslider is not at ease talking with his Maker, and his prayer will show it. A worldly Christian may pray, but his words will show the poverty of his life. The young convert, with his few, stammering words, deeply stirs our hearts as we recognize in them the longings of the new life. One of the best prayers we ever heard was by a convert who, praying in public, made all confession and petition in the first person. So conscious was he of God's presence, that he ignored all but God.

HON. CARROLL D. WRIGHT, who speaks of statistics as one having authority, says that "every dollar received in revenue from the liquor traffic costs the government of the United States twenty-one dollars." That proportion seems to hold in a large city, for Chicago receives about three and one-half millions of license money from her 6,000 saloons and expends about one hundred millions in their support. The same proportion holds good everywhere. The wealth which goes to meet the loss entailed by the saloon, added to the money paid to it directly, makes a sum which seems more fabulous to the superficial observer than the dreams of wildest fancy.

THERE are important facts connected with the history of England which have a direct bearing on the future of the United States. Going back to our own Colonial period, England learned a salutary lesson when her American Colonies refused to submit to oppressive taxation. Her treatment of other colonies was far better after the experience with us. The Colonial government of England has improved ever since, and the improvement in governing her colonies has prompted corresponding improvement at home. The tasks which have come to us will react upon home government more favorably than England's colonial rule has done. It is

unjust and foolish to prophesy that our government will grow worse because of the new and great obligations which the Spanish war has brought. Even mistakes and army beef scandals will eventuate in good.

THE Associations this year are to be held as follows: South-Eastern commencing May 18, at Berea, W. Va.; the Eastern, May 25, at Plainfield, N. J.; the Central, June 1, at Brookfield, N. Y.; the Western, June 8, at Independence, N. Y.; the North-Western, June 15, at Milton, Wis. If there is any error in these dates or places, we invite correction from the officers of the Associations. For the benefit of delegates we urge the Executive Committees to publish full information as to trains and transportation, two weeks at least before time of the meeting. This should be done even if the full program is not available. The RECORDER publishes such notices without expense to the Associations.

THE attention of all our subscribers, and especially our Local Agents, who may favor us with remittances after April first, is called to the fact that a per cent exchange will be charged us by the banks on all individual checks drawn on banks outside of New Jersey. To avoid this extra expense, kindly remit by either New York draft or Post office money order.

IF any of our readers desire the following series of books, any or all of them, we can give information of value. We have three out of the four in our own library, and know them to be of special value to clergymen and Bible students. "Historical Series for Bible Students," 10 vols.; "American Church History Series," 13 vols.; "Bible or Speakers Commentary," 10 vols.; "Ante-Nicene Fathers," 10 vols. We will gladly answer inquires.

THE name of the author of "Meditations," in our issue for March 13, should have been Mrs. D. D. L. Burdick, instead of D. C. L.

WATERFORD—NEW LONDON—STORM.

The Seventh-day Baptist church of Waterford, Conn., was organized in 1784. The meeting-house is finely located on a highland overlooking Long Island Sound. Settlements were made on this "Waterford neck" early in the history of New England. An old family burial plot—Darrow family—near the meeting-house has dates reaching back to various points in 1600. Seventh-day Baptists were prominent among the early settlers, the "Rogers" predominating. From this stock came Prof. L. C. Rogers, of Alfred University, and the late Prof. W. A. Rogers, so well and widely known in scientific circles. Up to within twenty-five years Waterford was prominently represented in fisheries as far north as "the Banks." The "Waterford fleet," manned by Seventh-day Baptists, went to sea on First-day morning and returned on Sixth-day afternoon, except on the long runs, when Sabbath was kept at sea. The decline of former methods of fishing, and the tide of emigration westward, has decreased the strength of the church, but faithful ones remain, and Bro. A. J. Potter, the present pastor, is abundant and earnest in good works in his service of the church. (His home address is Noank, Conn. He belongs to the Apostolic craft of fisherman, and knows how to fight a "gale of wind" as well as a storm of sin.)

The Editor set out for Waterford on the 17th of March, a bright day, with a biting chill in the air, such as "gusty March" delights in. We reached there in time for the funeral service of Sister Lyon, to whose memory a tribute appears on another page. Sabbath morning, March 18, came with a leaden sky, a complaining sea and a blinding snow-storm. A fair congregation of earnest people gathered, in spite of the storm, and a blessing came to all our hearts, while we talked of the dangers, duties and blessings God is bringing to Seventh-day Baptists. The storm turned from snow to rain, and gathered vehemence and spitefulness. Having promised to preach in New London—five or six miles away—evening after the Sabbath, we reached there, after the lamps were lighted, well dampened as to person, if not in ardor. A small congregation, made up mainly of Seventh-day Baptists and Seventh-day Adventists, came out to hear concerning "The Decay of the Regard for Sunday and the Loss of Sacred Time." It was a good audience for so wild a night. There are nine families of Seventh-day Baptists in the city. Services are held each Sabbath at the home of Dea. A. B. Burdick, formerly of Ashaway, R. I. The Seventh-day Adventists also hold services on the Sabbath, and one or two officers in the Salvation Army stationed there are Sabbathkeepers. New London, formerly an old "Whaling Port," is a city of importance as to railroad and shipping interests. A religious census, taken last year, shows: Baptists, 755 families; Congregationalists, 695 families; Methodists, 464 families; Episcopalians, 473 families; Presbyterians, 8 families; Roman Catholics, 1,171 families, etc., etc. There are twenty-five nationalities represented in the city; the great majority being "American." So far as figures show, New London is not a very pious city. After our service on evening after the Sabbath, we visited the Bradley Street Mission, in which several of our people are constant workers.

The morning of the 19th of March came to New London on time, but the storm kept on coming as vigorously as though its reputation for persistency was at stake. We took a train for Westerly, R. I., at 6.45 A. M., en route for "Dunn's Corners," from which place the reader will remember we were turned away by a storm in January last. Going first to meet an engagement with Secretary Whitford on some committee work, we waited for fairer skies, and a messenger from Dunn's Corners, four miles away. The wind held "northeast," and the storm held on, stopping, partially, by times, to rest a little and make a fiercer onset. Morning drifted to noon; noon slid to evening, but neither sky nor star, nor messenger from Dunn's Corners appeared. The inevitable conquered, and our second failure to reach Bro. N. M. Mills and his people passed into history.

Connecticut is making some interesting history in Sunday legislation this winter, of which some account will appear in our next Sabbath Reform Number.

MEASURING THE DAYS.

To the Editor of the SABBATH RECORDER.

Please tell us when the Bible mode of counting the day from evening to evening was changed to the present plan of counting from midnight to midnight, and by whom.

L. M. C.

The manner of measuring the civil day has not a uniform history. In the ancient world

—that is, before Christ—the astronomical and the civil day were not carefully distinguished. It is probable that the ancient Egyptians commenced the astronomical day at noon and the civil day at midnight. The ancient Chaldeans commenced the day at sunrise. The Romans, before Christ and for several centuries after, marked only three divisions of the day: sunrise, noon and sunset.

Turning to the Bible we find a uniform measurement of the day from sunset to sunset, which standard ought to govern men in matters pertaining to religion. The Jews and the early Christians followed this rule. It is difficult, if not impossible, to fix any one definite date when the civil day, under the Romans, was fixed from midnight to midnight, and when religious custom was changed to accord with such an arrangement. But it is certain that it was not at an early date. Since the prevailing religious customs, with which we are familiar, came through the Roman Catholics, the customs of that church have a direct bearing upon the question raised by our correspondent. One of their standard authorities ("The Catholic Dictionary," Benziger Brothers, 1893, p. 865,) says:

Sunday used to be reckoned from evening to evening, *i. e.*, the sanctification of the day began on Saturday and ended on Sunday evenings. "It was," says Thomassin, "about the eleventh or twelfth century that, after the abolition of public vigils in the church, people began the celebration of Sundays and feasts on the morning of the same day."

This fixes a date, as nearly as may be, when the Roman Catholic church dropped the biblical method and introduced a change which has now become from midnight to midnight.

In the "History of Sabbath and Sunday," by the writer, pp. 196-202, will be found the text of laws from 967 A. D., to 1203 A. D., showing that for some centuries the Catholic church ordained that Sunday should be observed "from three of the clock on the Saturday until sunrise on Monday." It was superstitiously reported that under this order great and terrible miracles, showing God's displeasure, were enacted if work was continued a moment after the clock struck three on "Saturday." It was after this period of a prolonged Sunday, evidently, that the state of things described by the extract from the Catholic Dictionary began.

A corresponding extreme feature appears in the Sunday law of the Colony of Massachusetts Bay, enacted April 17, 1629. This law ordered that all people should cease work "every Saturday throughout the year at three of the clock in the afternoon, and that they spend the rest of that day in catechising, and preparations for the Sabbath, as the ministers shall direct." See p. 167 of "History of Sunday Legislation," by the writer.

All the earlier Sunday laws in the colonies and in the older states, as well as the customs of the people, recognized Sunday from sunset to sunset, as the Seventh-day Baptists still observe the Sabbath. So far as the present practice is concerned, the change from sunset to midnight in the United States has come about, to a great extent, within the present century. It is a part of the general decadence of regard for Sunday, and by this change men have gained more time for business without encroaching on what is legally marked as sacred time.

The Seventh-day Adventists lately received \$400,000, as a gift from a new convert.

THE INDIVIDUAL CHURCH AND DENOMINATIONAL WORK.

The extreme independency which characterizes our denominational polity, emphasizes sharply the relation of the individual church in denominational matters. No one of our denominational organizations has the power to enforce demands or obligations upon the individual church, or upon the churches as a whole. This voluntary nature of our denominational organization gives double importance to the character and actions of individual churches. For example. The Tract and Missionary Societies represent the churches in their organized capacity in the execution of Missionary, Sabbath Reform and publishing work. The vigor and extent to which either Society can carry its work is determined by the nature of the support given by the individual churches. The work of the Tract Society is the work of the churches in Sabbath Reform and publishing. The work of the Missionary Society bears the same relation to the churches. Last year 111 churches were reported in Conference Minutes. If only twenty-five of those churches are enthusiastic in the work which they have asked the Tract and Missionary Boards to do, the work will lag or fail. If one-half of the churches, especially of the larger and stronger ones, are enthusiastic and liberal in both moral and financial support, the work will be well sustained and enlarged. In a denomination like ours the whole body feels the influence of each individual church, quickly. Hence each individual church is a determining factor in denominational work, in no small degree. Few churches seem to realize this. There is a general tendency to think of the denominational work as removed from the individual church, while the fact is that no form of denominational organization connects the individual church with the denomination more closely than ours does. Both the Societies feel this fact keenly. Both are struggling with great loads, while there is comparatively little enthusiasm in the churches. When the Anniversaries come, people demand glowing reports of large plans and great accomplishments. This is impossible unless large moral and financial support is given *every week in the year*. People are ready to complain if the annual reports show meager attainments. In many cases those who complain do not seem to appreciate the universal fact that societies cannot make bricks without straw, and that Boards and executive officers must report actual or comparative failure, unless the people, *i. e.*, the individual churches, stand close behind them. A church and denominational polity, like ours, demands the highest type of individual Christians, and, hence, of the individual churches, in order to success. Our churches, for their own good, ought to study the moral obligation side of our polity. The grip of obligation on the individual member which makes each man say: "I am directly helping or hindering the work of my church, and, hence, of the denomination," is the strongest factor in our denominational work. High spiritual life is the product of such obligation. It cannot exist without it. What is sometimes called consecration and "higher life" is only sentimental gush, or self-righteousness, if this sense of personal obligation is lacking. The RECORDER invites all our pastors to preach at least one sermon on the relation of the individual church to denominational life and work before the coming Association of which his church is a member.

LATEST NEWS.

The Queen of Spain has signed the treaty of peace which was ratified six weeks ago by the United States Senate. This brings the war to an end in form, which ended in fact eight months ago. The Spanish Congress evaded official action on the treaty, and left it to the Queen to do what all desired should be done, but which members of the Cortez feared to do on account of politics. The Queen is a noble woman whom the Spaniards wrong in many ways.—A painful and a shameful case of lynching has lately taken place in Georgia. Eight negroes, charged with incendiarism and securely held by the Sheriff, were taken by a masked mob, and shot in the most barbarous manner. This is an inexcusable piece of lawlessness, which the better people of Georgia, and of every other state, condemn. The double curse of slavery yet rests on too many places in Georgia.—Finland has been deprived of all constitutional independency, and incorporated as a part of Russia. From this distance, the step seems arbitrary and unjust.—The physical powers of the Pope are failing rapidly, and hope for his life is practically at an end. Rumor couples the name of Cardinal Gibbons with the list of his possible successors.—Mrs. Martha Place, of Brooklyn, N. Y., was put to death by electrocution, at Sing Sing, on Monday, March 20. She murdered her step-daughter through jealousy.—The ritualistic controversy in England grows fierce and bitter. The probable results are disestablishment, and a division of the Church of England. The High Church party going to Roman Catholicism, and the Low Church into the camp of dissenters.—Delaware, Utah and California have failed to elect United States Senators, through factional fights. The spectacle is humiliating. This will leave the new Senate with a Republican majority of 16.—The dinners planned for Jefferson's birthday, in New York City, have developed a sharp fight between Bryan and Croker, as rival candidates for the presidency, next year, on the sound money and free silver issue.—One of the most appalling fires of modern times occurred in New York City on the 17th of March. The Windsor Hotel, 5th Avenue and 47th Street, when filled with guests and sight-seers, who were watching the parade on St. Patrick's Day, was rapidly and wholly consumed. Up to this writing the number dead is not known. Probably it will reach fifty or more. The work of removing the debris is great. The charred remnants of fifteen or sixteen bodies have been taken from the ruins, up to date, March 26, besides a number who were killed outright at the time of the fire. The scene was fearfully tragic, occurring as it did in broad daylight, and when this fashionable hotel was unusually full of holiday visitors. A wide-spread discussion of the question of safety from fire, and of fire-proof hotels, has come from this terrible accident. The Windsor was no worse as to means of escape than is the average hotel of the better class. A number of bills bearing on the question have been introduced in the legislature of New York, and good will come finally out of this sad calamity.—The work of subduing the insurgents in the Philippines is being pushed vigorously. The forces under Aguinaldo have been cut in two and defeated in a series of engagements during the past week. On the

morning of March 25, the United States troops made a quick and strong movement upon the enemy, who were concentrated 12,000 strong near Caloocan. The rebel forces were cut in two as by a wedge, and hemmed in by flank movements and between the bay and the foothills of the mountains, about twenty miles inland. There was much fierce fighting. It is cause for deep regret that Aguinaldo and his followers are ignorant of the real purpose of the United States. False reports are made to them, both as to the purposes of our troops and as to their efficiency. The Commissioners sent by the government have begun their work by issuing a statement which has been translated into the various dialects and sent out among the people. But as many of them cannot read, the facts will find slow acceptance. Wherever the facts are known there is little, if any, trouble. The whole situation is painful in many particulars, but we believe that good will come in the end, in spite of the present difficulties.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXIII.

EXTEMPORE SPEAKING IS A NATURAL METHOD.

3. The gospel is a living message. Its mission is to beget life. Life only can do this, and spiritual life has its home in the heart. Intellectual conceptions and logical deductions are as dead as Ezekiel's dry bones, until the heart breathes upon them. Paul's logic carried everything before it, because it rode upon the currents of his living faith. This truth is recognized in ordinary themes, which are tame when compared with the Gospel. Macaulay says that Fox was one of the most efficient and overwhelming of orators, because "his reason was penetrated and made red-hot by his passion." Thus it ever is in nature, when life would express itself. When soul seeks to awaken soul, the long pent feelings burst forth in the whirlwind of true eloquence born then and there, full-armed and full-powered. This truth is finely illustrated in the fact that weakest Christian hearts, untrained in the schools, and untaught in rhetoric, often speak extempore upon religious themes in a way which is incomparably powerful and effective. Philosophy itself is forced to admit that the mind operates most powerfully when cognition and feeling are instantaneous co-workers. The pen is a clog at such times. The finer and yet the more powerful elements of extempore discourse cannot be transferred to a manuscript; much less can they be evoked from it days afterward, when both mind and heart have grown cold and the lava of red-hot thought has turned to ashes, or hardened into vitrous slag. Deep, earnest life-flow o'er-leaps the laggard pen, and like great Cæsar's blood, rushes out of doors to bear its message to the waiting hearers.

4. Being the natural method, it is also the most exhilarating. Nature assumes this method because power is pent up in the soul. The consciousness of this power gives freedom and freedom in turn awakens new power. An extempore speaker, pervaded by his theme, and helped of heaven is the embodiment of liberty. Not freer are the winds which toss the waves to the stars than is he who, rising with his divine theme, and standing on the mountain peak of his power, flings out the truth from his all-conquering soul. When, standing thus, the faces of his hearers answer back, telling that his words are stirring and sway-

ing them, when thankful hearts drop their tribute of grateful tears, when weak ones stand erect in a new spiritual manhood, when crime cowers, and being convicted, falls in repentance, then does the consciousness of power give ten-fold strength. At such a moment, under God, the speaker is king over men's souls, and in no small degree the arbiter of their destinies. He is closely allied to the Divine, who standing on the rock of eternal truth, clothed in the garments of wisdom, and, glowing to his heart's core with the fires of holiness, pleads with his fellows to be reconciled to God. The victories which men gain over matter and in the realm of science, are meagre when compared with the triumphs of him who speaks with more than human power for God. To such an one men listen as to the voice of God, and yield in glad obedience.

5. The influences which surround the extempore speaker make his mental activity most intense. This intensity often leads to new ideas which come at the moment and are invaluable. A man must expect to reach "white-heat" in delivering his sermon, whether he has or has not done so in composing it. In that fusing state his thoughts are compacted. This opens the way for new ones to enter. Thoughts which come in under such circumstances are usually like pearls from the deep places of the sea, rich and priceless. The state of mind which makes way for such new thoughts and calls them in, fits them appropriately into the current of discourse. They come ready-made to meet existing want. There is no need of delay in fitting joints or gluing them in their place. They are not simply related to the theme, they are essential to the structure. In this way an extempore speaker will introduce a new idea in a given sentence, sometimes in several sentences, which appears to the listeners to be the result of careful study, and which not unfrequently becomes the key-stone of the whole arch. In reality, the thought never appeared to the speaker's mind in such relations until the instant, when, in the rush of delivery, he saw, recognized, and fastened it in its appropriate place. The joy that comes with such attainments far exceeds the exultation of the scientist over any new discovery. A new thought cannot be thus introduced in a sermon which is being rehearsed from memory, or read from a manuscript. This reason alone is sufficient to turn the scale in favor of extempore delivery.

6. A given form of explanation often fails to set an idea clearly before the audience. Tied to a manuscript or to memory, the speaker is not likely to discover this failure, still less is he able to stop and supplement his work by further explanation. He will usually make bad matters worse by attempting this. But the trained extempore speaker, with eye and soul alert, will soon learn to detect such failures on his part by the appearance of his audience. Quick command of his thoughts, and self-control will at once find a new illustration, or a different form of explanation that will complete the work without apparent effort or seeming incongruity. Such an experience is most valuable by warning the speaker against failures and by teaching him to make truths clear and forcible, which otherwise would fall as upon stony ground.

7. The work of imparting and accepting

truth as between speaker and hearer is mutual. It demands the closest sympathy. The speaker says I bring you life, comfort, encouragement, rebuke. The hearers answer, We welcome your message, thank you for it, we will listen and obey. This sympathy, this answering back of face to face and soul to soul is best attained by extempore delivery. The art of being a good listener in private or in public is greatly to be desired. But he who reads mechanically from a manuscript, or repeats abstractively from memory, destroys attention. He is like one tamely performing a task in the presence of the people rather than one who has come with a message to impart to the people. For this reason, many forms of delivery tend to repel the hearers, and to dissipate attention. One will not long keep up the appearance of listening attentively when there is nothing interesting to listen to.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Christ in a Modern Business Suit.

We make the mistake of putting our Bible exemplars too far off. We see the picture of a Christ in Oriental garb blessing the children, healing the sick, forgiving sins, raising the dead, preaching the good news of the kingdom. His followers, too, are dressed in the flowing robes of nineteen centuries ago, and the picture takes on a far-off archaic. Something sweet and beautiful, but not directly connected with this age in which we live. We need a Christ in a modern business suit, moving among busy men, touching all the problems of our practical life.

On the Potter's Wheel.

The idea was from the eighteenth chapter of Jeremiah. "And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as it seemed good to the potter to make it." God did not want to take our work away from us and cast us aside, because we had once shown ourselves unfit for his use; but he wanted to take the broken pieces of the stubborn vessel and make it again "a goodly vessel."

A brother from the terra cotta works stood up and said: "That is right in my line. Now, I have found that when a form is broken, the best thing to do is to put it back in the mill, grind it over again, and let it be moistened and tempered afresh. And that is what I need myself. I want to be made over in God's mill, and moistened by the dews of his grace."

How to Cook a Husband.

This is the title of a dainty, hand-made booklet furnished by a friend. Some one has evidently made the matter a subject of careful study, and the wise suggestions are carefully wrought out. For example: "A good many husbands are utterly spoiled by mismanagement in cooking and so are not tender and good. They are really delicious when properly managed."

"In selecting your husband you should not be guided by the silvery appearance, as when buying mackerel; or by the golden tint, as if you wanted salmon."

"Be sure and select him yourself, as tastes differ."

"Do not go to market for him, as the best are always brought to the door."

"Make a clear, steady fire out of love, neatness and cheerfulness. Get him as near it as seems to agree with him. If he sputter, frizzle, etc., do not be anxious. Many husbands do this until they are quite done."

"Do not stick any sharp instrument into him to see if he is becoming tender. Stew him quietly, and watch the while, lest he lie too close and flat to the kettle and so become useless."

"If thus treated you will find him digestible, agreeing well with you and the home, and he will keep, unless you become careless and set him in too cool a place."

We are under the impression that these directions were first drafted by an observing woman who was not herself married. Which will not seem so strange when it is remembered that the series of books by "Josiah Allen's wife," with their delicious touches of conjugal life, were written by a woman whose only source of material was observation.

Says the hero in "Himself Again": "Sellen, why is it that in real life, old maids sing the sweetest lullabies?" We used to puzzle over that question, but concluded, years ago, that its application was not correct. The sweetest lullabies of life are sung by mothers. It does seem, however, that some of those who have most sensible theories concerning various responsibilities (including husbands) are loth to accept them. For instance, plenty of men who know exactly how a Christian ought to live—refuse to be Christians.

A Self-Propagating Missionary Movement.

Brother Joseph Booth and his earnest, determined little wife, have made many friends during their visit to the Western Association, and have also increased materially the amount of subscriptions to the African Industrial Mission. They are to leave for the North-Western Association soon, from which section some queries have come concerning these workers and their plan.

The stand taken by Plainfield has done a great deal to put the movement in a favorable light before the denomination. The men who are heading it enjoy the confidence of our people at large. They are practical men, not easily stampeded or imposed upon.

No one can become acquainted with Brother and Sister Booth without being impressed with their Christian devotion and singleness of purpose.

The plan seems to grow on one the more he looks into it. With such men as Carey and Hudson Taylor leading the way, it is certainly worthy of a careful consideration. What we want now is facts. What *has been* done? What is the history of the missions already founded by Brother Booth? What is to be learned from the China Inland Mission? Will not the officers of the Association give us these facts through the SABBATH RECORDER? We do not share the apprehension that there is not money enough to carry these enterprises through. There is money enough, if only the hand of consecration can reach it. Our people are not suffering for lack of the means to give. The thing wanted is a mighty motive, a purpose, a mission, something to live for. If this is one of the movements to quicken the missionary spirit, rouse the enthusiasm of victory, open the pocket-books, and fill the hearts with the Holy Spirit, our other work will not suffer because of it, but be the gainer.

Seventh-day Baptists should not be afraid of inaugurating something novel. This may even be, under the blessing of God, an entering wedge for a mighty revolutionizing movement in modern missions. Give the plan a careful consideration. Let us be at the front of the "far-flung battle lines."

The Seat of the Disease.

Sometimes the "specialist" finds a case sick all over, sore in every portion of the body. "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores."

"I would never let any children of mine join that church, unless I wanted them damned. They are hypocrites that will stab you in the back. They have treated me like a dog. They call me dishonest because I do not pay my debts when they are due. But they boycott me to prevent me from getting work by which I could earn money to pay them. I never could be a Christian in this town. I can't be enough of a hypocrite to be a Christian."

Sometimes it is a good plan to let a man talk and relieve himself, with once in a while a remark thrown in to bring him back to the main question and make him think. We found out that he had a wife who was "a Christian, if there ever was one;" that he was familiar with the Scriptures, and that Paul was his favorite author.

In treating a patient that is sick unto death, don't tinker with the surface eruptions, but strike for the vital spot, the seat of disease. Aim for the will, the personal responsibility.

"I don't know about your persecutions," I said; "it may be as you say. I think you will find that, when you get right yourself, your troubles of this kind will vanish mostly. But never mind that. You believe in Paul. You have no persecutions to compare with his. You never had the thirty-nine lashes on your back, you never were stoned, you were never kept in irons in a foul dungeon. But Paul gloried in his persecutions; he said that God would use them, every one, to some good account, and cause 'all things to work together for good to them that love God.' He is the same God, yesterday, to-day and forever. He can do for you what he did for Paul. If you want to be a Christian, you can be, and nothing can prevent you."

"But God never called me as he did Paul."

"Certainly not, for he never calls two men in the same way. But hasn't he called you? Hasn't he called you again and again?"

Something crept into the bitter, discouraged eyes that was not there before, a gleam of recollection, perhaps—a touch of shame, a look of confusion.

"It's a personal matter, my friend. You are responsible for your own life. You are responsible for that home and the children who are growing up, looking to you. Don't talk about hypocrites and Christians as though they were identical. You insult the one nearest to your life. A hypocrite is *not* a Christian, and a Christian is not a hypocrite. There is such a thing as a genuine religion. It all rests with you. Surrender yourself to God, and 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

Missions.

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

It is a beautiful sight to see a whole family regular attendants at church. Father and mother and the children, even to the babe in its mother's arms, all are in their accustomed pew at the Sabbath morning service. How encouraging to the pastor to have whole families in this manner come to church. Such parents appreciate the value of divine worship on the Sabbath-day for their own spiritual enjoyment and growth, also the importance of training their children by example early to love the house of God and to attend meeting. As a rule children thus trained are more easily led to accept Jesus as their Saviour and live Christian lives, and become faithful attendants and active workers in the church. Would that there were more parents who thus train their children.

It is said that the great majority of the young men of to-day are not church-goers. How many are on the streets, or at the street corners, on the day they observe as the Sabbath, instead of being in church. How many are in club-room in social enjoyment and conviviality, or in pursuit of pleasure and amusement, instead of being at church service? This is bad for the future of the church and for the good of even the state. How much of this non-church-going on the part of so many young men can be charged to the home life and influence? A good deal of it. Parents of to-day are not as faithful and exemplary in this matter as the parents of twenty-five and fifty years ago. Visiting, pleasure, indifference, prejudice and various excuses keep them away. As are the parents, so are the children.

How much of this non-church-going on the part of young people can be charged to the church? Does the pastor take special care and put forth earnest effort to interest his young people in attending church services? Does he adapt himself and his pulpit ministrations so as to draw and hold them? Are the churches adopting social methods and means for interesting and holding socially their young people? We believe that pastors and churches are trying to counteract the various social and club-room influences that are capturing so many young people and drawing them away from church influences and from a religious life. Hence there are church socials, boys' clubs, literary societies, harmless but interesting amusements, employed by pastors and churches to interest, attract and hold their young people. This is wise and practical. It is hoped that the young people may be so filled with Christ and the Holy Spirit as to be led and held by their power.

THERE are quite a number of young men in our institutions of learning who have in view the gospel ministry as their life work. We are very much interested in, and anxious about, our future ministers. They are to live in an age that will demand greater things of them in scholarship and in preaching than are the demands of to-day. They should be better and stronger men than our present ministers to meet those requirements. They should give themselves the best and most thorough training and preparation that they possibly can for their work in their day. In view of this, we most heartily endorse the fol-

lowing able and convincing article of Senator George F. Hoar, of Massachusetts, from the *Independent*, and ask every young man among us who intends to enter the gospel ministry to carefully read it.

LATIN AND GREEK IN OUR COLLEGES.

BY GEORGE F. HOAR.

Senator from Massachusetts.

I have no title to speak as one having authority of the great questions touching college education. But I have for a good many years been a good deal in legislative chambers and court houses, and addressed hundreds of political meetings, and heard and read thousands upon thousands of sermons. I have had a great chance to observe what training fits men to convince and persuade their auditors by speech, a faculty indispensable to orators, statesmen, advocates and preachers. Indeed, no man can live in this country, with his eyes open, and not have occasion to think of the great problem by what form of education are we to get the best men as material for our public service. Until lately it has been almost universally thought that this faculty was best gained and attained by the study of Latin and Greek, familiarity with the best models of style in those languages, and the habit of translating them into English. Proficiency in these things was required for the college degree of Bachelor of Arts. The rank of students in colleges and universities was determined by that standard. But of late the rigor of this rule has been relaxed, so that now a degree of A. B., in some of our foremost universities, may be given to youths who have never studied Greek at all; and if Latin be required for entrance, or to be studied for a part of the course, the student may, if he choose, discontinue the study of Latin, of which he may have had but a poor smattering, and that pretty much forgotten, before he gets through.

Now I hope and believe that in this matter of the elective system the pendulum will swing back again. All countries have had great examples of men who are called self-educated men. We have had Franklin and Abraham Lincoln and others quite worthy to be named with these. But I believe that all of them would have agreed that they themselves would have been better fitted for the work they did if they could have had a good college training, and that their education, so far as they learned anything of science or literature, was not as good for their own purpose as that they could have got from a good college. It was to the experience and knowledge of human nature and of the character of the people that they gained in an early life of hardship and poverty, and the confidence of the people, who regarded them as peculiarly belonging to them, that their power over the people was owing, and not specially to their faculty of speaking or writing, marvelous as that may have been.

I think the best character, intellectually and morally, the best type of cultivated manhood, the best instrument for the people's service, in public life, or at the Bar, or in the pulpit, the most perfectly rounded type and example of the gentleman which the world has so far seen, is to be found in the product of the English and American universities and colleges. It is a type of manhood which in England, certainly, is

improving and growing better from generation to generation. There is no better study for the American youth to-day than the memoirs of the college-bred men whom England has had for her Indian and other colonial service, in Parliament, at the Bar and in literature, for the last fifty years. We have many like examples in this country. I hope we may have many more.

Now I think—I would speak modestly and as becoming me in this matter—I have a very deep-seated and strong conviction that one powerful influence in forming such a character, in the matter of taste, of mental vigor, of the capacity for public speaking and for writing, in the power of conveying with clearness and force and persuasive power, without any loss in the transmission, the thought that is in the mind of the speaker or writer to the mind of the people, is to study and translate what are called the classics, the great Latin and Greek authors. I think this not only an important but an essential instrumentality.

I could state, if there were room, some reasons for this belief. But I should entertain the belief none the less if it should turn out that my reasons for it were not the best. The fact will remain a fact, whether I am able to account for it or no.

Under our college customs the degree of A. B. has signified heretofore that the youth has received this training. I think that should continue to be its signification—*Ingenuas fideliter didicisse artes*. For other attainments let other forms of certificate be used, and let new ones be devised if they be needed. But let the old college degree have the old meaning.

I do not object to the education of youth designed for other employment than these professions or public life at the same institutions or in the same classes with those of whom I have spoken. Indeed, I think they ought to be so educated, and that in general it would be better for them to be educated in the same way. But I am not insisting on that or discussing that now. If in any respect they ought to have a different training and the interests of the two are in conflict, let their interest give way or be postponed to the other at Harvard and Yale, as it always has given way to the other at Harvard and Yale till lately, from the beginning. Certainly do not take any risk of spoiling the classical education by striving to blend any other with it.

Now, if this be true, how unwise to permit the boy who is destined for such a career to elect in his youth that he will attempt it, without using the best means and instrumentalities to fit himself for it. You put before him the temptation of an easier way of getting into college, you put before him a motive slight, but still enough to determine the decision of a child, to join some favorite companion in a study, to avoid a disagreeable teacher, or study under an agreeable teacher, or to get rid of severe labor, or some other of the thousand motives that affect the immature fancy of youth, or you put upon the parent a responsibility for which he or she is utterly unfit, and which the university or college, if it has good government, ought to assume, and the fate of the boy is decided. Foreign languages, especially the dead languages, are not to be learned as a rule after one comes to manhood. This elective sys-

tem dooms the scholar to be shut out forever and forever from the literature of Greece and Rome. I do not know that that literature is greater than that which is known as the Jewish Scriptures. But the religious literature of the Hebrews comes to us, I suppose, without substantial loss, through the medium of our great translation. On the other hand, there are to be found in the English language few examples of a translation from which the Englishman or the American who does not know Greek or Latin can get the least conception of the original.

Your boy is to be an artist. Will you let him, if you expect him to gain a high place in his art, elect before he is twenty years old, perhaps before he is twelve years old, or will you let somebody elect for him, that he shall never in his life see a work of Greek or Italian art? And yet your elective system dooms to a like fate, to a worse fate, the boy who expects to follow some calling, to which refinement of taste, clearness and precision of thought, vigor and power of utterance, the gift of eloquence, the capacity to persuade, the capacity to delight, to set on fire the people to whom he addresses, is indispensable, and he never in his life, if you have your way, is to know any of the great things of this kind which mankind have done from the beginning of time, except what are found in his native tongue.

Of one thing I feel very confident. That is, that the men whom I have known at the Bar, in public life and in the pulpit who have been good Latin or Greek scholars, and who have kept up the love and study of either language through life, especially those who have been lovers of Greek, have shown great superiority in the matter of effective public speaking. And certainly the biographies of Englishmen of note for the last hundred years will show the same thing.—*The Independent*.

NOT ALL ARE THUS.

BY W. F. PLACE.

Rejoice, and all men will seek you,
Grieve, and they will turn to go;
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many:
Be sad and you lose them all,—
There are none to decline your nectar'd wine,
But alone you must drink life's gall.
—*Ella Wheeler Wilcox.*

It would be extremely Quixotic to attack all the false sentiment afloat in our literature, and more selfish to use the valuable space of the RECORDER in such windmill contests. But the above stanza and its context, often quoted, is so opposed to my experience, it is so much a libel upon the crowning work of God, that I wish to enter my protest against it.

I recall my first great affliction, when scarlet fever in our home scared everyone from us, giving an indescribable pain of separation, abandonment; but when one of the little ones died, loving and helping hands appeared as by magic.

The golden beam of light in our dark night of grief was that our neighbors were once more neighbors indeed. Since then I have found myself, and have seen in the care of others that men usually do not forsake their fellows in trouble, nor is it the religious alone who show sympathy, the tenderest care having often been shown by men popularly supposed to be incapable of good deeds and right feeling. I like to think of the loving helpfulness of Jesus as an illustration of what is in man, and not something unique and supernatural. Yes, Mrs. Poet, many of us who have been compelled to drink life's gall have endured the draught because others have chosen to sit at the board and cheer us with love, and more and more will this be true as time passes, we believe.

THE TRUE ERA OF THE EXODUS.

BY ALFRED G. MARKS.

The true era of the Exodus cannot be said to be finally settled. The excavations at Tel-el-Maskhuta, by Dr. Naville, have brought to light Pithom, one of the store-cities built by the Hebrews; and ever since scholars, one and all, have been constructing what may be called a Mosaic-Ramesid wall. A few awkward facts still show indisputably that the Israelites were in the land of Palestine before the times of Ramessu II., and of Mineptah II., his son. It is true that Egyptologists for the most part recognize these facts as indisputable; but they endeavor to obviate the difficulty by suggesting that certain Israelites had been stationed in Palestine before the general exodus of the main body. To the above class belong in especial Professors Hommel and Sayce. Undoubtedly the discovery of Pithom, at Tel-el-Maskhuta, has chiefly occasioned the assumption in favor of the Nineteenth Dynasty. But it is never asked whether the city of Pithom or Pi-Tum may not have been simply rebuilt for Ramessu II., of this dynasty.

The idea is not unworthy of some regard for more than one reason. We read that the children of Israel built Raamses, another treasure-city, in conjunction with Pithom. The learned German savant, Brugsch, has shown conclusively that Raamses was the name applied to Tanis or Zoan, in the eastern Delta, by Ramessu II., after he had restored it from a decaying condition. We know from Egyptian sources that this city had been rebuilt in a previous age by the mysterious race of the Hyksos, or Shepherd-kings, after their entry into the land. The nomadic invaders of Lower Egypt found the ancient temple in Tanis already in ruins. If, now, this so-called city of Raamses was merely a re-constructed Tanis, why should there be an exception in the case of Pithom? The Septuagint declares (Gen. 46:28) that Joseph met his father, Jacob, on his entry into Egypt at a place called *Heroopolis*. Now the Coptic version renders the name as Pithom; while, as if to make the subject beyond dispute, we know that the Romans applied the name *Ero Castra* to Pithom. *Ero Castra* is of course the Latin form of the Greek *Heroopolis*. Furthermore Prof. Sayce owns that there was more than one temple-city of the Sun-god of the evening. Can we avoid the sequel?

The accepted chronology of the Nineteenth Dynasty cannot be forced into any reliable harmony with the duration of the time given for the rule of the *Shophetim*, or Judges, in Palestine. The most recent date for the Exodus, viz., B. C. 1277, given by Prof. Sayce, can hardly be harmonized with what is stated in Judges 15:20 or Acts 13:20. Assyrian chronology has indeed shown that the orthodox dates in the Books of Kings and Chronicles have been placed forty years earlier than they should have been. But forty years carried down during the age of the Judges will not by any means place the times of Ramessu II. and Mineptah II., into any agreement with the era of the Exodus.

If the scholars would allow Josephus, the native historian of the Jews, some credit in his earlier views of ancient Israel, we may be able to bring Egyptian chronology into fairly reliable accordance with that intimated in the Book of the Judges. Josephus expressly

states that the Exodus took place in the Egyptian month Pharmouthi. The precession of the equinoxes, calculated by astronomical data, shows that the 14th day of Nisan did not fall in the above month either in B. C. 1652, the date suggested by Poole, nor in B. C. 1322, the date given by Lepsius. In the first-named year, the 14th day of Nisan fell in the Egyptian month Mecheir; in the latter year the same day fell in the Egyptian month Pachion. Both dates must consequently be abandoned. The same rule applies also to the year B. C. 1277.

Biblical chronology justifies one in accepting the statement of St. Paul, that the Hebrews were under the Judges about 450 years till the time of Samuel the prophet. Acts 13:20. This view of the case is strengthened by what is asserted in Judges 15:20. If we credit King Saul with a reign of forty years, and put the age of Solomon in the 10th century B. C., we must necessarily make the date of the Exodus to be somewhere between B. C. 1600 and 1500. The only year in this century according with the above data is B. C. 1541. In this year the 14th day of Nisan occurred on the 28th of Pharmouthi, answering to the 15th of the Greek month Xanthicus.

This date is also significant in connection with the end of the reign of Amenophis I., the second being of the Eighteenth Dynasty. Prof. E. Petrie, in his "History of Egypt," places the rule of this Pharaoh between B. C. 1562 and 1531.

The virtual conquest of Palestine by Thothmes III., of Egypt is to be dated from April 7th, B. C. 1473. The dates at which this king began and ended his reign have been determined by Prof. Mahler, of Vienna. He and his army won the battle of Megiddo, fought near Shechem, against the Luten or Ruten of the Orontes, April 7, 1473, B. C. The Luten were most probably aided in this engagement by the confederated tribes of Israel. In the list of places in Palestine mentioned as tributary to Thothmes III., the 78th and 102d names are translated as *Joseph-el* and *Jacob-el*. These names are to be identified with the tribe of Ephraim, descended from Joseph, and the united clans of Judah and Kenaz, settled at Bethlehem and Hebron. Throughout the Book of Judges we find the powerful tribe of Ephraim taking the foremost place. The tribe of Judah is hardly mentioned at all till the time of Samson, and did not become important till the age of David. It is to be noted that *Jacob-el* is placed in the neighborhood of Hebron, while *Joseph-el* is rightly stationed near the mountain of Ephraim. If *Jacob-el* is to be identified with any particular section of the Israelites, it should be rather with the Edomite tribe of the Kenites to which Caleb and Othniel belonged. The Edomites, of Hebron were undoubtedly descended from Jacob. The tribe of Simeon may also be recognized in the 35th name on the list of Thothmes III., where it is rendered *Shmana*.

(To be continued.)

THE shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—*Phillips Brooks.*

TOO MUCH innocent amusement is not innocent, but morally bad.—*Horace Bushnell.*

Woman's Work.

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

THE TRUE SPIRIT OF GIVING.

BY JAMES RUSSELL LOWELL.

He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
That thread of the all sustaining beauty
Which runs through all and doth all unite,
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a God goes with it and makes it store
To the soul that was starving in darkness before.

Dear Sisters:—The winter is nearly over, spring will soon pass, then summer and Conference. The women did well in their extra gift for the teacher of the Boys' School, but we are afraid that they have forgotten that the regular needs of the "Board" are just the same, and have no way of being supplied but by the gifts of those it represents. To raise the usual amount, or more for the Tract and Missionary Societies, to meet their pledges for the salary of Miss Burdick and the native helpers, to remember the fund for helping young women who are trying to procure an education, and to sustain the expenses of the Board, need the help of all. While we deeply regret that the teacher could not be sent last year, yet we wait with patience, trusting it is for the best, and that he will be better fitted for his work by completing his course in college.

The China mission was so plainly planted by God, and so wonderfully kept by him, in those years when the faithful believers were left without a pastor, we cannot but feel that it is there in that far-away land for some good purpose.

God is speaking very plainly to us, as a people. We profess that we have no creed but the Word of God. We reject the traditions of men and require a "thus saith the Lord"; the Bible to us is a whole book, from the beginning of Genesis to the end of Revelation; that open Bible and its golden truths we must give to others. Calls have come to us from those who are hungering for the good tidings; we must give heed, for freely we have received and must freely give.

Some say we are so small a body we cannot; our numbers are more than the waiting band in the upper room, yet upon them was the charge to tell every nation. We do not have the means; the silver and gold belong to God, the earth is the Lord's and the fullness thereof. His arm is not shortened. A few years ago what earnest prayers were offered that the young men and women might be interested in the work of the denomination. See what a noble band of workers we have in our Endeavorers; we prayed for the open doors to proclaim the truth. Has God answered our prayers? So will he give the means if the hearts of his people are earnest in putting their hands to his work. As we hear Mrs. Booth tell of the hard lives of the women in Africa, it creates a feeling of thankfulness that we have known Christ and dwell in a Christian land, and a great longing to help lift them up into the knowledge of Jesus who came to this earth to bring light and life.

In corresponding with a lone Sabbath-keeper in New Brunswick, Canada, she tells of her longing for a missionary to be sent there; others come, but they teach, with the truth, doctrines that the people cannot accept.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

ANNA C. RANDOLPH.

PLAINFIELD, N. J.

We have received several responses to our request for the music in which the words of "The Old Fashioned Bible" were sung. Two of the sisters have very kindly sent us the music, which we have acknowledged personally. This is to express our thanks to all who have been interested for us.

CHANGES.

"Because they have no changes, therefore they fear not God." Psa. 55: 19.

Our Father looks down from above and knows what is best for his children; how far they need to be led in this way, how far curbed in that; exactly what blessings and what afflictions are for their good.

Sometimes long seasons of prosperity bless some, again some of these are torn up, stirred up, or cast about until they thoroughly acknowledge from experience the weakness and inability of humanity, and with praises ascribe all power and wisdom to our God. There is no power to express the growth of soul that comes to those who in the right spirit, step from bright days into the dark ones, who go down into the valleys and up upon the mountain heights with a faith that will not be quenched, but rather grows brighter by the exercise of that trust in the Lord, which the trying changes call forth.

Those who are gay and careless and see little of the turmoils of life have nothing to give them a realizing sense of their utter worthlessness, nothing to give them a sober thought of the present and the hereafter, nor any idea of the responsibility God lays upon them for his service; they do not remember their Creator, they love not their Saviour. Hence the Psalmist says: "Because they have no changes, therefore they fear not God."

On the same street not far from my home there was a business man who had prospered these many years. A man of good social standing, wise and prudent in this world's affairs, he was carrying a large and influential business that seemed always to be increasing. Their youngest child was taken ill, and that day when calling there the mother told me that not one of their seven children had ever been ill before. Yet it was only a few days after that when the beautiful babe of only a year was called away. When loving friends had carried her to the parlor and placed the marble hands over her breast, the father and mother entered that room and closed the door; all night they prayed and talked by their little one.

The hand that had taken little Mary might have called for either of them or one of their older children, and none of them prepared! They talked of their indifference, and of their lack of piety in their home. In the long watches of that night they saw life in a different way than ever before; they felt their guilt, they prayed for forgiveness and new hearts, and before the morning light they were heard singing soft praises to God. The eldest son of nineteen and the daughter of seventeen summers came into the room in the morning and knelt down beside their father and mother; there they too sought and found their Saviour, and thus four in that family had entered into a new life of service to God, before little Mary was taken from their sight.

We met after a number of intervening years, yet hers was not a familiar face, not one of her former happy features could be recognized; there was a hard look, and her eyes were cold and stern. The saying that "A man of fifty

years is responsible for his face," came quickly to mind, and the truth became clear as I listened to the recital from others of the sorrows and afflictions through which she had passed, and which instead of working good had evidently hardened her heart and stamped the result plainly upon her countenance. Through all the refining process in which the loving Father had led her she had resisted; her opposition caused her to miss the blessings.

"Mamma is in the kitchen and cannot leave," said the little daughter, "will you come to her?" and there we found her seated by the huge block, with a hammer in her hand, beating the dough.

At the first sight the remembrance of the delicious Maryland biscuits of the long ago came vividly to mind, and I asked how long would she beat the mass to make the biscuits perfect, and she replied, "If the dough is pounded about an hour the biscuits will be far better than any portion of time less than that; the dough will then crack and be very tender."

An hour's pounding seemed a long time, yet those who know the Maryland biscuit are always willing to help in spending that much strength, for the sake of the excellencies so greatly enjoyed in them.

It occurred to me, what if the dough were as sensitive as our hearts are, would it enjoy that hour of the molding process; could or would it complacently endure the rolling and beating even though the continuous pounding would bring it to perfection?

In a somewhat similar manner we find ourselves in this world for the purpose of enduring the changes; of going through the kneading processes in all that is usually connected with this life, for the purpose of leading us thoroughly to know him who rules all things and to call out a desire for help to endure and faith to abide in his promises under all circumstances.

We do well to consider and remember these changes must come and that all that comes to us is permitted for our good. If borne in perfect trust, these experiences will be the refining process to remove from us the earthly dross, and we will learn to see more and more the loving, gentle hand of our Father who is leading us.

Surely when we reach the other side and can see clearly, we will rejoice that we were able to suffer though in a small degree, even as our Saviour did. Brave hearts are they and helped from heaven, who can calmly bear all that comes to them, with a growing spiritual nature born from these troubles!

s.

HELPING FOLKS.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth \$2,000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds time for a pleasant word to every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."—*Rev. O. P. Gifford, in the Watchman.*

CHRISTIAN EDUCATION.

BY REV. J. L. GAMBLE.

[Concluded from last week.]

(5) A still higher reward of culture is ELEVATION OF CHARACTER. The design and result of true education are to lift up the whole man to as high and worthy a character as possible. This has been the purpose to a greater or less extent in past times, but was never so fully felt and aimed at as now. Some years ago it was said: "Many leading colleges and universities of the land have lost sight of the fact that man is first and foremost a spiritual being, and that therefore spiritual training should predominate over intellectual and physical."

However true this may have been, however true it may be yet of some, it is now a fact that the moral element in education is more widely recognized and advocated than ever before; for educators have come to know that while natural gifts determine the *quantity* of mental power, the *quality* of that power depends upon the *character* of the student and scholar; and the moral element determines the quality.

Hence it is not simply the acquirement of knowledge at which the wise student aims, nor this alone which the true teacher seeks to impart; this is good and valuable—but far better is the culture which comes of gaining it.

Many a student has asked himself and his teacher too, perhaps, "What am I gaining by all this study of subjects which have but the remotest bearing upon my future career?" It is sufficient to repeat the answer given by Dr. Maclaren to a similar inquiry: "You are learning to be a man." Hence the importance in our school life of considering the two factors mentioned a while ago, *the living teacher and the college ideal*.

Thus, and in many other ways, are held forth before the student new standards and high ideals to aim at, supplying him with opportunities for self-culture and the development of a pure, unselfish, worthy character. When a student leaves his Alma Mater with this in his possession, he has a treasure; without it he has failed to secure what all his schooling was intended to build up and strengthen within him.

In a recent cartoon, Frank Beard gives to young men a good lesson in athletics. He pictures a noble youth, tall, athletic, bearing high above his head a crown entitled "Character." The scene is something like foot-ball; for, grasping him around the limbs and waist, and stretching out long arms to snatch away the precious crown, are repulsive but strong and determined-looking beings, personifying Covetousness, Self-love, Hate, Pride, Folly, Deceit, etc. And so, every student finds himself engaged in a struggle as intense, as determined, as hotly contested as was ever any foot-ball game. Would that every young man was as determined to win in this contest as are the boys in a foot-ball tussle.

Especial emphasis should be given to the thought that a *noble character* is a chief aim and the most permanent result of a true education. Learning, power, culture are good in so far as they help to form character, which is more important than either alone. Knowledge and culture are *in* the man; but character is the man. Education regards what he is to know, and what he shall be able to

do; but, above all, what he is to become. Its object is to train him with reference to the destiny that awaits him as an heir to an endless, God-like existence. And this will be the glorious result and reward when teacher and student heartily co-operate in this great work.

(6) No reward of education has yet been named so important, so desirable, so satisfying to the true soul, as THE KNOWLEDGE OF GOD AND HIS WORKS; the knowledge of God *in* his works, *through* his works.

Christian education is tracing all lines of true thought to their Author—God. All lead to him. All have their fountain in him. The legitimate and happy end of all culture is the bringing of the soul into communion with its Creator; not only *recognizing him* as the Fountain of all knowledge and wisdom, but *coming into living and delightful communion with him*. This is the greatest, the inexpressible, blessing of a complete and ever progressive education.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me." Jer. 9: 23, 24.

God has revealed himself to his creatures through two books, the Book of Nature, and the Book of Revelation; these are not in antagonism; neither one supersedes the other; each one helps us the better to understand the other. They are to be studied together. He is wrong who confines himself exclusively to either one alone, rejecting the other. The written Word reveals God as our loving Father and points out how we may be brought into fellowship with him through his dear Son, Jesus Christ—how, through him, we may obtain eternal life.

On the other hand, the Book of Science, the Book of Nature, rightly read and interpreted, reveals the power, the wisdom, and the goodness of God. And the legitimate result of all true education is to lead the mind and heart to a better understanding and comprehension of these attributes of the Creator; when this result is reached, the mind will be filled with admiring wonder, and the heart with glowing gratitude and praise.

If any one has been inclined to give but little thought or attach but little importance to the study of nature as a *means of grace to excite the heart to adoration*, let him just take his Bible and read it rapidly through, marking all the references which the sacred writers make to the works of God in creation. He will be surprised at their familiarity with God's handiwork in nature, and the evident effect upon their devotions. Job, David, Isaiah (to name no more) dwell in rapt contemplation upon the wise, loving, and powerful handiwork of God in the heavens and in the earth.

How delightful the study of Astronomy when mind and heart realize that "The heavens declare the glory of God and the firmament sheweth forth his handiwork!" How inspiring the study of Geology when, like Hugh Miller, one realizes that he is but tracing the "Footprints of the Creator!" What divine joys come to the heart of the Keplers and Newtons when they realize that they are thinking over the thoughts of God! What pleasure to the historian who can write the "Hand of God in History!" And what inexpressible reward, what supreme satisfac-

tion does the student realize who in his study of nature has found nature's God, and through the study of his Book of Revelation has been brought into saving acquaintance and sweetest fellowship with the God who made him.

(7) Consider but one other reward which a true and complete education is designed to give, namely, QUALIFICATION FOR USEFULNESS.

What is the true end for which we seek the acquisition of knowledge, the power of felicitous expression, the development of mind and power of thought, the elevation of character, and the knowledge of God? What higher, what nobler, what more heavenly and worthy an object than that of being useful in the world, a blessing in every way possible to our fellowmen? This, if we but realize it, is the grand aim of all school life, and *this will be its highest reward*. For, in the great day of accounts, the Lord of all will say, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me; enter into the kingdom prepared for you from the foundation of the world."

While this realization will undoubtedly be the highest, it is not the first or only satisfaction the useful soul may feel. God has implanted something within us, he has so made us, that well-doing brings its reward along with it; the satisfaction of knowing that we have helped somebody, that in some way we have been a blessing to a fellow-mortal, gives ecstatic joy here and now.

Nor is it essential that we should *always know* the good we do. Satisfaction springs from the consciousness that we have *dedicated ourselves* to a life of usefulness; that we have made, or at least sincerely endeavored to make, the best use of our opportunities and privileges to this end.

A liberal education mightily increases the powers and capabilities for usefulness, as it broadens the mind, enlarges the sympathies, widens the perceptions, increases the knowledge of human nature, and brings the whole man into acquaintance and harmony with God's plan for uplifting humanity.

The cultured mind has an immense possibility of making the world purer and better—but has not always done so, because of some defect in the training or some flaw in the estimate of the purpose of living. The rich yield of corn may mean bread to sustain many lives, or it may mean poison that will leave the most awful desolation wherever it is poured out. All depends upon the purpose to which it is dedicated—the mill to which it is brought. Any one will prove a blessing or a curse to the world according as his character is good or evil, according to the purpose to which he dedicates his talents and life. Selfishness, ambition, greed of gain, indifference to the rights and happiness of others have marked many who have been noted among men; but a true education develops gentleness and kindness and beneficence which carry joy and gladness everywhere.

Thus I have presented the subject of Christian education, what it is, the need and demand for it, the laws of its attainment, the living teacher and the college ideal as factors in it, and its abundant rewards.

How blessed in time and eternity is he whose acquisition of knowledge, whose facility of expression, whose development of mind, whose elevation of character, and whose knowledge of God and his works are all laid upon the altar of consecration to the service of God in the uplifting of his fellow-beings.

Young People's Work

By EDWIN SHAW, Milton, Wis.

I HAD occasion recently to visit a sanitarium. I came away impressed with the thought that we do not begin to be as thankful as we ought to be for health and strength.

I SAW forms and faces that revealed only too clearly the ravages of physical disease. Weeks, months, yes, years of suffering had left their marks in pale faces, shrunken forms, tottering steps, sad and hopeless looks. Thank God, every day, young friends, for strong, healthy bodies.

AGAIN I saw faces that told only too plainly of worn-out minds, of intellectual powers that were broken and faltering. The outlines of the faces and heads spoke eloquently of unusual mental endowments; but the wandering, listless eyes, and the incoherent sentences betrayed the sad, sad truth. Thank God, every day, young friends, for sturdy, healthy minds.

AGAIN I saw, not so much at the sanitarium, but basking in the sun on a street corner, a number of what I saw fit to call spiritual wrecks. I could see about them the semblance of the human life containing the soul made in the image of God; but the traces of filthy and vile and vicious habits of body and of mind were so visible that I felt sure that the spiritual life was weak and diseased and helpless.

A DISEASED body excites my sympathy and my pity. A diseased mind arouses my sympathy and my sorrow. But a diseased soul stirs my sympathy and my disgust, for it seems to be a condition voluntarily entered into. Be careful of your bodies, young friends, shield them from disease; be careful of your minds, not wearing them out with pelting and worry; but above all, be careful of your immortal souls, guard them from evil habits, free them from sin, keep them pure, and clean and strong. Thank God, every day, young friends, for health and strength.

WHO IS TO RULE THE PHILIPPINES?

BY G. E. LEAVITT, CO. K. FIRST CALIFORNIA REGIMENT,
U. S. V.

I would like to delay writing upon this subject until I could collect more reliable data, but present crying needs urge me to make use of the little knowledge already possessed; for delay would be a crime against God and humanity. What I write is based upon personal observation of my own, or of friends, and is confined to Manila and its immediate surroundings.

Needs always imply danger. The greatest danger to which the Filipinos are subjected is an incoming flood of civilization. Now that Spain's sovereignty over these islands is a thing of the past, and the United States will shortly take her place, modern civilization will turn this way. Could it be administered in digestible quantities, well and good; but it will come in great quantities, and will have to be bolted, and the Philippine Islands will have to suffer. To prevent the indiscriminate assimilation of good and bad, Christianity must keep pace with this civilization.

The first wave of immigration will be composed mostly of adventurous spirits who have come as miners or for business only, and

who will not consider the welfare of the natives. Money will be their god, and no other will be held up before a very uncultivated race. We must counteract this baneful influence in its infancy, if our new East Indian possessions are to be Christ's.

There is another thing that will work great disaster among the natives, and that is the influence of our soldiers. I am a soldier, and think that there are no soldiers like our own; but it grieves me to say that in many ways their actions do not recommend the Christian nation they represent. The natives have an exalted idea of us. To them we appear to be rich, good natured and not careful of our morals. As soldiers they admire and respect us, and are quickly adopting our method of fighting. But are they copying our morals? I must say, yes. As soldiers, only our rougher characteristics are seen by the natives, consequently our influence will not be for the best. Eventually we will occupy the interior towns, and extend our influence still farther.

One must next mention an influence that in banefulness is not to be compared to that of the American soldiers. I mean the influence of the Spanish. With the Spanish, hypocrisy has become a commonplace and religion a sham. This influence extends from the northern to the southern tribes of this island, Luzon. To be sure, when the Spanish took possession of these islands, 300 years ago, they implanted with their flag Christianity, but only its shell. Heathenish practices, and a terrible and revengeful God made up the kernel. Extortion, inhuman treatment of their subjects, oftentimes extending to murder, are some of the object-lessons which the Dons have given the Filipinos. There are stories of deeds that vie with the Inquisition in cruelty. Is it not our duty to rectify these distorted object-lessons?

The worst enemy that Protestant missionaries will meet is the Catholic church. For over 300 years she has striven by various means to impress her religion upon the Filipinos. That she has to a great extent succeeded is evident when one considers that the religious authority was aided by the civil. It will be a hard matter to change these old conditions, but "with God all things are possible." The rising generation has imbibed freely of this superstitious religion, and it will be no small task to uproot it.

There surely will be a reaction against these teachings. Modern civilization, an influx of population, and the severance of church and civil authority, will shake the blind submission that has hitherto bound the Filipinos. Crest that reactionary wave with a Saviour's love, and we have saved ourselves much hard work in the future, as well as gained many souls for Christ.

Already missionary work is being done among the natives. Chaplain Pierce, of the Nebraska Volunteers, and two Methodist brethren are in the field. Let us pray for the work in the Philippines!—*The Intercollegian.*

WAYSIDE JOTS.

"SIMON PETER saith unto them, I go a fishing." Oh, how many of us also "go a fishing"! Peter was discouraged at the prospects; the work of Christ's ministry had not been as successful as Peter had expected, and he was now ready to turn his attention to some other work. He was to become a fisherman again instead of a fisher of men. Do

we sometimes lose courage? Do our long-cherished plans seem to be foiled? Has someone failed to come up to our standard? A thousand of like questions present themselves, but are we to give up and seek some other line of work below our present calling? No. Or others may say as did the disciples to Peter, "We also go with thee." Keep on, win. As Emerson says, "Trust thyself and every heart will vibrate to that iron chain." Such resolves united with a firm faith in God bring forth our best qualities. Take heart!

HOW PLEASANT it is to pass along the street with the knowledge that we are doing our best to make this world better! What a kicker he is! Did you ever hear that expression used? There is just such an individual in almost every community. It is the person who is seldom, if ever, satisfied with the way things are done at home or elsewhere. His views may be similar to those of other people, but that of itself would not bring him publicity, so he criticises personally. If for the ills he exposes a remedy were suggested, his life would not be without a purpose. But he complains because the boys are so noisy on the campus, and so quiet at prayer-meeting. He finds fault with this and with that. He says, "the reformers have all been kickers," true, but self has been entirely lost sight of, and the uplifting of those about them has been their highest motive. No person's life should be one monotonous harrangue against others, but an incentive to be on the alert and intensely active in every good work. * * * *

It has long been the ambition of the Golden Gate Christian Endeavor Union to own a launch, and thus save the constant expense of hiring one to visit the ships. About three years ago a launch fund was started, which, at the time of the '97 Convention, amounted to over four hundred dollars. More than seventeen hundred dollars of the surplus Convention funds were appropriated, and the result was the new steel launch Christian Endeavor, which was formally dedicated on Sabbath afternoon, November 27, at Meigg's wharf, North Branch, San Francisco. Mr. F. H. Jackson, representing the trustees who had in charge the building of the launch, stated that it was one of the first made of steel which has been placed on the Bay of San Francisco. Its length is 32 feet, beam 9 feet, depth 4 feet 6 inches. Carrying capacity 6½ tons. A 20-horse-power gasolene engine, built by the Oriental Engine Company, supplies the power which under favorable circumstances will give the launch a speed of twelve knots an hour. There is a seating accommodation for about fifty passengers, and the entire cost amounted to over \$2,100.—*Sel.*

OUR Publishing House, at Plainfield, N. J., is prepared to furnish the booklets containing full Topics and Daily Readings for Christian Endeavor Societies for the year 1899. The booklets may be procured at the following prices:

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A WELL-GOVERNED mind learns in time to find pleasure in nothing but the true and the just.—*Amiel.*

Children's Page.

NEST-BUILDING.

BY MRS. M. F. BUTTS.

Redbreast Robin, how bold you are!
Up and down my lawn you go,
Picking, and stealing, and hiding away.
That is trespass, don't you know?

Redbreast Robin flirts and nods—
"Just some straw and bits of string
For a cradle-bed are all I want;
When the babies are grown you shall hear them sing."

Where did Redbreast Robin learn
To make his little wicker nest?
You know how to read, you go to school,
But you could not make one, do your best.

ZILL.

A TRUE STORY.

BY SARAH L. TENNEY.

Zill is a Brazilian monkey with an unusually attractive countenance. He received his name from the last syllable of the country where he was born. The queer fellow was bought originally to while away the tedious hours of a long illness, and he not only fulfilled this purpose, but he became so attached to his invalid mistress that after her recovery, if she went away from the house but for a day, he would mourn unceasingly until her return, when his joy at seeing her again seemed almost human.

In milder months Zill is allowed free range over the spacious grounds of his mistress's home. A huge mastiff called Chum is Zill's inseparable companion. For hours they will race together over the lawn or roll over each other down its sloping sides, or play hide-and-seek among the trees and shrubs. Just outside the dining-room window a shelf has been built for Zill so that he may have a comfortable place in which to dine, and here the monkey may always be found when the bell summons the family to meals. Various choice bits of food are placed here, often a portion of an onion, of which Zill is passionately fond. Indeed, he would be quite satisfied with it as a steady diet did not obvious reasons render it undesirable.

Zill is very fond also of watches, not to eat, but to play with. He once got unlawful possession of a very nice watch and took it entirely to pieces, fortunately, however, without breaking or seriously injuring any of its delicate parts. His master sometimes allows him to hold his watch for a moment, and Zill likes to shake it gently and then hold it to his ear to listen if it be going. One of Zill's most laughable tricks is that of shampooing his master's head. Almost as deftly as a barber he rubs up and smooths down the hair, not neglecting to sprinkle on perfumed water at proper intervals. Most persons would cringe at the bare idea of having a monkey so close to their head, but Zill's master thoroughly enjoys it and declares the monkey's touch is both gentle and soothing.

Although Zill is a favorite with almost every one about the place, he has one implacable foe whom he dislikes with all the intensity of his monkey nature, and that is William, the gardener. On one portion of the estate is a long row of greenhouses, and there is nothing Zill would enjoy more than to be turned loose in this delightful playground and allowed to work his will with the choice plants. Once, indeed, when he had been thought to be on a distant part of the premises, vigilance was relaxed a little, and he slipped slyly in and worked havoc with bud and blossom. Ever after that the gardener's eye was upon him,

and he found no opportunity for a second indulgence in that pastime. In vain he sought to engage the gardener's attention when the hothouse doors were open. William was always on the alert to prevent further mischief, and so the monkey came to have a great dislike for him and annoyed him in many petty ways that only a monkey would think of—such as jumping out at him suddenly with a loud screech from some unexpected corner when the gardener was perhaps carrying some valuable thing in his hands, and would drop the burden in his fright. Or if William was at work in the garden the monkey would pelt him with fruit from his vantage ground in a high tree top.

One day in the fall of the year William was very busy arranging his bulbs for the next spring's blossoming. Tulips and hyacinths were laid in alternate rows ready for planting. Zill, finding the gardener thus busily employed, had crept around slyly to the greenhouses, but the doors and windows were all fast, no chance at all for a mischievous monkey to get in. So he scrambled up into a tree close by William and chattered incessantly, trying to divert the gardener's attention. But he worked on apparently unmindful of the antics overhead. Suddenly the monkey became perfectly still and the stillness lasted so long William suspected something was wrong and looked up. No monkey anywhere in sight! But just as the gardener was about to resume his work he glanced toward the house and saw Zill disappearing in the open window of the guest chamber.

In less than a minute Zill appeared again at the window, his long arms filled with several choice pieces of bric-a-brac which he commenced throwing down on the ground. Of course William hurried into the house to report the mischief. The minute Zill saw him go in he clambered out of the window and down the blinds with lightning rapidity, rushed over to the flower beds and began clawing the bulbs out of the ground and throwing them right and left in dire confusion, while with his long, strong tail he scattered the dirt in every direction. When the man hastened back to his flower beds he found the day's work brought to naught, while from the tall tree-top near by, whither he had fled to escape righteous wrath, sat Zill grinning and chattering as much as to say, "At last I have had my revenge!"

What the gardener's thoughts were we can perhaps imagine, but the question for the children to solve is, Did the monkey deliberately plan his way of revenge, or, in other words, did Zill reason?—*Congregationalist.*

MAKING THE BEST OF IT.

BY L. E. CHITTENDEN.

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor, drumming her heels up and down, and Dick was pulling the cat's tail.

"What's the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"Oh, this rain is such a bother!" said Ted. "I was going over to John's to make a bird-house, and I took my tools over last night to have 'em there, and now I can't go because I've got a cold, and it rains."

"I saw a carpenter making a mud house the other morning without tools," began

grandma; and the three children came over and clustered around her chair.

"And that wasn't all," she went on; "he had no arms, and he made it with his head."

"He acted very oddly, too," said grandma, lifting Dick up on her lap. "First, he rubbed his floor in, and he sang a funny little song as he did it. Then he went off for more mud. When he got back, he walked in every direction but the right one, and I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there, and he went on building, always singing his queer little song. After his pile of mud was large enough, he pressed his head against one end until he had bored a little round room in it. I thought it must be hard work; but he always sang, and seemed determined to make the best of it."

"Where is his house?" asked Dick.

"Out in the roof of the back porch," said grandma, so they all scampered off to find it.

"Oh, yes!" said Ted, pointing up in one corner. "There it is. It's a mud-dauber's nest."

"It's a wops's, I think," said Dick.

"Well, a mud-dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So, when grandma saw them again, Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine; Mary Esther was sewing on her doll's quilt, and Dick was rubbing up the nickel parts of their bicycle; and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining.

LITTLE MR. BY-AND-BY.

Little Mr. By-and-By,
You will mark him by his cry,
And the way he loiters when
Called again, and yet again,
Glum if he must leave his play,
Tho' all the time he holiday.

Little Mr. By-and-By,
Eyes cast down and mouth awry;
In the Mountains of the Moon
He is known as Pretty Soon;
And he's cousin to Don't Care,
As no doubt you're well aware.

Little Mr. By-and-By
Always has a fretful "Why?"
When he's asked to come or go,
Like his sister, Susan Slow.
Hope we'll never—you nor I—
Be like Mr. By-and-By.

—Clinton Scollard, in *St. Nicholas.*

JUST LIKE THE QUEEN.

A little girl was gazing through the iron bars of a tall fence. She was small, freckled and ragged. It is needless to say that she was on the street side, for on the other was a stately mansion, great trees and most beautiful flowers.

Her little face was so eager and her attitude so pathetic that a lady in passing stopped to see what had attracted the child.

Beside the fence coping was a flower-bed a foot wide and blooming thickly; in and out 'mid the wide, green leaves were clustering stems of fragrant white flowers.

"Say, lady," came from the child, "what is them flowers, please?"

"Lilies of the valley."

"Oh, yes," said she quickly, while a bright expression came over the little Scripture-quoter's face; "them's the kind that 'toil not, neither do they spin'—just like the queen!"

Just like the queen! "They toil not," yet people come to admire and praise. They are modest and pure, and everyone loves them for it. "Solomon, in all his glory, was not arrayed like one of these," and all who can, come to see regal glory.—*Delaware Sentinel.*

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

DERUYTER, N. Y.—Our evangelist, J. G. Burdick, returned from his visit to New York on the 10th inst. This visit gave him rest, and he returned refreshed and ready for work. He spent the Sabbath at Lincklaen Centre, and preached also in the evening. An appointment was made for him in DeRuyter church for Tuesday evening, the 14th inst. There were several things to divert the attention from the meeting; about twenty-five present. The theme, "Be filled with the Spirit," was listened to with good interest. The meetings continued through the week, with better congregations and growing interest. On Sabbath evening several young people expressed their determination to follow Christ. Eld. Burdick occupied the pulpit at DeRuyter on Sabbath morning while Eld. Swinney preached at Lincklaen Centre. On Sunday morning Mr. Burdick preached in the Methodist church, and in the evening the pastor and several members of that church enjoyed the meetings with us. For some time past many of the members of our church have been anxious for a revival, for a deeper work of grace and for the ingathering of souls. We thank the Lord for these tokens of good. Pray for the work on this field. L. M. C.

MARCH 20, 1899.

NEW MARKET, N. J.—On the afternoon and evening of the 9th of March, our Ladies' Aid Society gave a reception at the parsonage in honor of Mr. and Mrs. Peterson, who sever their connection with us on the 1st of April, to take up the pastoral work of the Second Alfred church. The house was beautifully decorated with flowers, palms and ferns, by our local florist, Mrs. W. J. Davis. A number of our Plainfield people and First-day friends took advantage of the opportunity to wish Mr. Peterson and his good wife God-speed. Mr. Peterson has been with us six years and will take with him the best wishes of his many friends, who bespeak for him the hearty support and co-operation of the people in his new pastorate. Mrs. Peterson has won the lasting love of the entire community in her quiet way.

Mr. Sindall, who assumes charge April 1, is not personally known to many of our people, but we extend to him and his family a cordial welcome.

During the past winter we have had our full share of frigid weather, and this spring an abundance of mud. Although there has been and still is a great deal of sickness among us, there has been only one death, that of Mrs. Cornelia Dunn, in the last six months or more. We should be glad if more of our Sabbath-keepers, looking for business locations, might settle among us.

FAYETTEVILLE, N. C.—A new railroad is being surveyed from Southern Pines to Fayetteville. The preliminary survey passed within a few hundred yards of our house of worship; but because of the roughness of some parts of the route, it will probably be located a few miles south of us.

On the 11th inst., the Cumberland church voted a certificate of commendation for J. H. Biggs, in the exercise of his gifts as an unordained minister of the gospel of the Son of God. D. N. NEWTON, *Pastor*.

JACKSON CENTRE, OHIO.—The Jackson Centre Seventh-day Baptist church has been strengthened and encouraged by the evangelistic labors of Bro. E. B. Saunders. The Y. P. S. C. E. was re-organized and bids fair to do better work in the future than it has ever done in the past. The Sabbath-school is doing good work. March 18 we went about nine miles to the river at Port Jefferson and baptized five young people, who joined the church, three of them being converts to the Sabbath.

While our meetings were in progress, President Davis, of Alfred University, made the people here a brief visit and gave us three excellent sermons.

The prayers of our people will follow Bro. Saunders in his work, and we trust the spirit of evangelism has been increased by his work with us. We were much impressed by his spirit and methods of work, and pray that God will raise up more like him to carry on his work.

Some of our young people are going West to Walworth and Albion, Wis., and some East, to Nile, N. Y., in order to work among Seventh-day Baptists.

A. G. C.

MARCH 21, 1899.

MILTON, WIS.—Jacob Davis came to Milton from Ohio in the early spring of 1844. He was the father of ten children, four of whom were previously married, and all of whom came with him, or at about the same time, to Wisconsin. From these ten children, of whom only three are now living, have descended children, grandchildren and great-grandchildren to the number of one hundred or more. The father of this numerous family, to the fourth generation, was a grandson of the pastor of the Seventh-day Baptist church of Squam, N. J., who, with his church, about 1790, migrated to Virginia, founding the church of Salem in that state.

On Wednesday, the 15th inst., those of the family still residing in Milton and vicinity held a reunion at the home of Dr. Platts, the oldest grandson. There were present one son, three grandsons, two granddaughters, three grandchildren by marriage and seven great-grandchildren, making sixteen in all. One granddaughter, with her husband and two children, living at Milton Junction, were prevented from attending. The rest of the family are scattered from Ohio to the Pacific coast, and one great-grandson is in the United States regular army in the Philippine Islands. The little gathering of the remnant in Milton will long be remembered as a bright spot in the lives of those who were present.

FOUKE, ARK.—It may be encouraging to some of the readers of the RECORDER to learn that the little church at Fouke, Ark., is not extinct, though it has passed through great trials. We believe that the coming of Brethren Saunders and Hurley, as well as Brethren Cottrell and Socwell, last November, was the means of saving the little spark. We have not yet chosen a pastor, but have preaching almost every week. Bro. C. G. Beard visited us the first Sabbath in March and gave us great encouragement, and has appointed to be here the first Sabbath in April.

Bro. D. W. Leath is visiting at Fouke. He preached for us last Sabbath evening, and Sabbath day a week ago, and is to preach for us again to-night. Bro. S. I. Lee preached for us last night. I have been lecturing on

evening following every other Sabbath on the general topic, "The Duty of Christians in Saving People from Present Hells." The attendance has been good.

Our village is beginning to take on a new growth. We have two general merchandise stores. We have the best cotton market in Miller County. Our young merchant, Mr. J. D. Williams, bought and shipped, during the cotton season, near 700 bales. The President of the railroad says that we are entitled to the neatest depot building on the road, and that it shall be built soon. The Pacific Express Company have established an office here. The telegraph and telephone company will soon have their line constructed through here, and the railroad itself will soon be completed to Shreveport, La., where it will connect with the south end already completed over a hundred miles to Conshatta in Louisiana.

If you know of some young druggist seeking a location (a Sabbath-keeper), he can find a good location for business here. The laws of the state require the druggist to be a licensed pharmacist. A physician can sell drugs without a license as pharmacist. A good physician is needed, and we would like to have him a Sabbath-keeper.

Our church here has elected to observe the Lord's Supper on the Passover night, which they have decided to be a right time, if not the right time.

J. F. S.

FOUKE, ARK., March 19, 1899.

TYRONE, MO.—The community in which I live, including a radius of six miles in every direction, is enjoying such a religious revival as perhaps was never enjoyed here before, and the cause of Sabbath Reform appears to be steadily advancing. We are preaching to the people that God requires his children to live above sin, and he that sinneth is of the devil (1 John 3:8); that sin is the transgression of the law (1 John 3:4); that no one of God's commandments can be disregarded without committing sin. Brethren, I have got to Beulah Land, and, though poor and needy, I leave it all with God. In some way, I know not how, the Lord will provide. The general conditions are that the lights and shadows will not mingle, for the light dispels the dark clouds when we are trusting God. In the bounds of our labors the past winter of 1898 and 1899, there have been about seventy-four conversions. We crave an interest in the prayers of all God's children, for if any one has need so have we, and if any field is needy it seems to me that this one is more so. Yet I am trusting God to supply all our needs in his own good way. Amen.

S. W. RUTLEDGE.

MARCH 12, 1899.

DODGE CENTRE, MINN.—I always enjoy reading "Home News;" that page is one of the first pages read at our house. I was pleased with the reports of our revival efforts here, but want to add a word about our appreciation of the work of Bro. Randolph among us. We try to understand the hardships and trials of an evangelist, and will for a long time look back on the labors of Bro. Randolph in this place with pleasure. Coming to us as he did, in his naturally easy, lively, social and earnest way, he won the hearts of many who never before knew him, and brought just the help that was needed to lead many young hearts, already ripe for the

change, to come out boldly for Christ. He also drew in others from outside our congregation, whom we are very glad to welcome.

It takes years of patient labor to fit the soil for the seed, yet we are thankful for special showers that come to us at times. We pray that those who have come to us may find constant joy in Christ's service, that we, being enlivened by these influences, may go on to better work, and that the good Lord may especially bless Bro. Randolph as he deserves in whatever work may fall to his lot. Just before his departure a gathering was held at the home of Bro. J. S. Langworthy for social interview, at which time 125 "autographs" were written for Bro. Randolph, and about \$50 were contributed for the Missionary Board, which we expect to supplement soon with more.

E. A. SANFORD.

MARCH 13, 1899.

THE SURVIVAL OF THE UNFITTEST.

BY H. H. HINMAN.

I do not mean to say that the unfit will truly and permanently survive. To think so would be disloyalty to God. But I do desire to call attention to some of those influences that make wrong enduring, and to the only true Source of perfect reformation.

The Gresham law of money is that the poorer currency invariably drives out the better, and that, though men may approve and admire the pure metal, they will, nevertheless, unitedly retire it from circulation, and push off the inferior coin. This law has an application to systems of morality and religion. While men necessarily approve of the purer code of morals and the higher type of religious faith, they instinctively shrink from their adoption. Given two systems of morality, the one requiring perfect conformity to the divine law of love, and the other admitting a large measure of human selfishness, and giving to the law of justice a loose construction, the latter will be practically adopted by the masses, and is likely to become the controlling influence. A system of religion that holds up a high ideal of holy living and not only approves, but demands, strict conformity to the example of Christ will meet less practical favor, even among professed Christians, than one that compromises with some forms of sin and admits of a large measure of conformity to the world, the flesh and the devil. Such is not the statement set forth in any confession of faith; it is rather the unwritten truth which we read between the lines, and the commentary of every day lives. For even the worst of men have a measure of admiration of virtue and of abhorrence of sin. Good men often have but little else.

"Tis not in folly not to scorn a fool,
And scarce in human wisdom to do more."

When the demands of virtue (as they often do) run parallel with ease, comfort and convenience, then the flood-tide of public morality sweeps everything before it. It is, only when the divine law requires self-sacrifice—that we deny ourselves, take up our cross and follow our Lord—that we shrink from it. Walking in his steps is often very sweet and beautiful. We delight to go with the crowd that shouts "Hosanna in the highest;" but sometimes he wants us to go with him to Gethsemane and to go with the weeping ones along the *via dolorosa*, and it is then that most Christians ask to be excused. Then the world pronounces such conduct to be folly.

It is because of this tendency in human nature that men are continually devising

compromises with the right. Forgetting that God has said, "Woe unto them that call evil good, and good evil—put light for darkness, and darkness for light," they become very expert in making the wrong appear the better reason. It is so pleasant to seem to be right, even when our inner conscience tells us we are in the wrong.

It is for this reason that the strict followers of our Lord are called "the little flock," "the remnant," and "pilgrims and strangers in the earth." It was for this reason that during the long anti-slavery struggle (from 1831 to 1861), the great majority, not only of the people, but of the churches, including their leaders, took sides with the oppressor rather than with the oppressed, and theological professors could find a divine warrant for the Fugitive Slave Law and for slavery itself. Had not the slave-holders' rebellion come, in the providence of God, we might still have been trampling on the Declaration of Independence and the Sermon on the Mount. We can see, too, why reforms sometimes seem to go backward and that the conflict between the prohibition and the license of the liquor traffic seems interminable. Such cities as Bangor and such states as Iowa get tired of the struggle. It costs too much to enforce righteous law. Those religious denominations that maintain a high standard of requirement and have not asked what is popular, but rather what is right, have continued small and been left far in the rear by their less scrupulous sisters. Of this the Seventh-day Baptists are an example. It is one of the least of the tribes of Israel. In spite of the unchangeable law of God—never so well understood as to-day—in spite of the example of Christ and his apostles, the law of the Sabbath is explained away and practically set aside, and Protestants, who hold that there is no other rule of faith and practice than the teachings of the Bible, are discarding its authority and assuming that the voice of the church is the law of God.

The practical lessons we are to learn are, first, that we are not to be discouraged at unpopularity, and the apparent survival of the unfit. It has always been so, except where there has been divine intervention. Human nature never reforms itself. God makes use of the truth to bless and save men, but it is God that saves them, and he makes his Word "quick and powerful." It is ours to plant, but God gives the increase. Second, it is infinitely wiser, safer and better to be in the right, as against the multitude, than to go with the multitude to do evil. God has not forgotten his people or his truth. He has said, "Every tree that my Father hath not planted shall be rooted up." We are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," and when he comes his people will no longer be either ashamed or afraid to follow his example. Then "from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66: 23.

OBERLIN, O.

MOUNTAIN CLIMBING IN SWITZERLAND.

In a late number of the *Standard*, Albert Edward Bailey writes of climbing the Breithorn in Switzerland. Our readers who have climbed in Switzerland or among the Rockies will find double interest in the extract we make, and those who have never climbed a snow-peak will not fail to catch the enthusiasm and inspiration which pervade Mr. Bailey's description. Beyond it all we trust that each reader will learn some spiritual truth and find new incitement to struggle up to greater heights in spiritual things.

By two in the morning our fat German room-mates were stirring and the rattling of dishes down stairs told us that breakfast time was approaching. We pulled

ourselves out of bed, took our turn at the table, saw our guide make up his pack of provisions for the climb, and then stepped out under the sky.

What a night it was! The heaven was palpitating with stars that shone with twice their usual brilliancy at this high altitude. Space itself seemed to be luminous with a deep blue light, and the world of snow on the edge of which we stood seemed to drink in the color. Between these blues were the brown mountain sides that were too steep for the snow to lie on. Strangely enough the immense distances seemed to be shortened. Mountains that last night were thirty miles away were now but five. They had come up in the night so close that it almost seemed as if one could reach across the deep gulf of the Gorner Glacier and lay one's hand on Mont Rosa.

The guide had been roping us together with his life-line. Now all was ready. He shouldered his knapsack, picked up his lantern, and led us up over the last few ledges to the snowfield that tilted upward in the darkness, a vast unlevel plain—though how vast we could only dimly guess.

We marched on in a silence unbroken except by the whistling wind and by the steady shiver and crunch of the frozen snow under foot. An hour passed. Then we began to feel rather than to perceive that morning was near. Another half-hour of measured tramping, and the east flushed faintly. Then slowly unfolded the mystery of dawn, so old and so eternally new, the mystery that has bowed the knees of the untutored world and still bows the heart of some in these days of over-wisdom: a mystery that cannot be described any more than can the music of a mother's song or the first faint yearnings of a maiden's heart. I have seen many dawns, but this surpasses them all; for as the sky paled and flushed, the glassy surface of the snow glowed like a translucent veil through which the glories of an under-sky flashed back the hues of morning; and in the west the purple arc of earth-shadow swept down through the heavens till the mountain-tops pierced through up into the brighter sky, till this peak and that grew rosy as the new sun caught them, till even far away through forty miles of frosty air the lordly Mt. Blanc kindled his beacon—and it was day.

Five minutes' inactivity was enough on that cold morning. Feet and legs were not only tingling, but aching so that several times we turned one another over in the snow and tried to chafe in a little warmth. Then the guide stripped off his incumbrances of knapsack and lantern, deposited them on the snow and started us up the last climb that rose above us undulating at an angle of from thirty to sixty degrees. It was so steep that the path had to zigzag, and we had to put our feet in the steps the guide had cut. Though we could not go more than 100 feet without stopping to rest, we were so cold we dared not stop longer than a minute. So on we fared, panting in the rare air, our hearts thumping wildly in the veins of the neck, till at an hour's end we flung ourselves down on the long ridge of the summit, and the world was below us.

There was no time for ecstasies, though there was abundant excuse. A sweeping glance or two around the horizon and down into the gulf below, a snapshot or two, and the thirty-mile wind drove us from the summit. But the swift glance left an indelible impress. I see still the wide circle of the world, not placid like the unwrinkled face of summer seas, but lashed into great billows that have reared their sharp and jagged crests and then congealed into an eternal agony of rest. But the most impressive sight was the mountain itself on which we stood. Nothing around us was so high except the apex of the Matterhorn. We were on a veritable ridgepole of the earth, nearly 14,000 feet above these, a ridgepole perhaps 300 feet long and so sharp that we could easily sit astride of it. On the north side the mountain fell precipitously to the glaciers; on the south the vast shining roof swept down the majestic curve a sheer mile to the snow plateau, where here and there tiny dots of climbers were still moving.

It was a rare sensation to stand and gaze, but infinitely rarer to slide on this magnificent chute! What a slide! Why, with a good toboggan we could skim the pitch with a great vulture swoop, strike the plateau and leap off the southern shoulder of the Theodule with a rocket-whizz that would land us in the Bay of Naples before our starter got his breath. The very thought set us crazy. Had it not been for the good sense of our guide, who was fastened to the end of our life-line, we might be whizzing somewhere through space at the present minute. He prudently pointed to the steps cut in the roof and bade us walk down as we had walked up. But when the very steepest was past our importunity got the better of him, and he directed us to fix ourselves for a shoot. The process was simple. We braced ourselves strongly on our feet, thrust our Alpine stocks under one arm and back into the snow for a brake and a rudder, and then—st! It had taken us one hour to climb the roof; it took us less than ten minutes to come down.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

| | | |
|-----------|---|----------------|
| April 1. | The Raising of Lazarus..... | John 11: 32-35 |
| April 8. | The Anointing in Bethany..... | John 12: 1-11 |
| April 15. | Jesus Teaching Humility..... | John 13: 1-7 |
| April 22. | Jesus the Way and the Truth and the Life..... | John 14: 1-14 |
| April 29. | The Comforter Promised..... | John 14: 15-27 |
| May 6. | The Vine and the Branches..... | John 15: 1-11 |
| May 13. | Christ Betrayed and Arrested..... | John 18: 1-14 |
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| May 27. | Christ Before Pilate..... | John 18: 28-40 |
| June 3. | Christ Crucified..... | John 19: 17-30 |
| June 10. | Christ Risen..... | John 20: 11-20 |
| June 17. | The New Life in Christ..... | Col. 3: 1-15 |
| June 24. | Review..... | |

LESSON II.—THE ANOINTING IN BETHANY.

For Sabbath-day, April 8, 1899.

LESSON TEXT.—John 12: 1-11.

*GOLDEN TEXT.—She hath done what she could.—Mark 14: 8.

INTRODUCTION.

After the raising of Lazarus, the leaders of the Jews were still more anxious to take Jesus and kill him. They could not deny this notable miracle, and they saw that his followers were becoming numerous. In order to be out of their reach, Jesus withdrew privately to a little place called Ephraim, the precise location of which has been in dispute. It was probably a village in the north-eastern part of Judea, near the border of Samaria, and not far from the Jordan. Our Saviour probably remained here till near the time of Passover, when he crossed to the east side of the river, and openly journeyed toward Jerusalem.

To the period between last week's lesson and this belong many of the teachings of Jesus as recorded by the Synoptists. The incident of our lesson should be carefully distinguished from the anointing mentioned in Luke 7: 36-50. On the other hand we need not hesitate to identify this anointing with that recorded in Matt. 26 and Mark 14. It is to be noted that Matthew and Mark do not mention by name Mary or Martha or Lazarus, either in this connection or elsewhere. It is possible that the members of this family were still living when the first two Evangelists wrote, and that a reference to them might occasion renewed persecution on the part of the Jews. This supposition would also account for the omission of all reference by these writers to the most notable miracle concerning which we studied last week.

NOTES.

1. *Six days before the Passover.* This is evidently the date of the supper mentioned in the following verse. In the parallel accounts in both Matthew and Mark, the time mentioned is two days before the Passover, but that is the date of Judas' arrangement with the chief priests. In both of the earlier accounts the paragraph concerning the anointing is inserted parenthetically to account for Judas' action. *Which had been dead.* These words are omitted by the R. V., as not having good authority. They are not necessary to the thought anyway.

2. *There they made him a supper.* It is not exactly clear who is meant by "they"; very likely Mary and Martha and Lazarus. Simon the leper, mentioned by Matthew and Mark, may have been the father of the three, or possibly the husband of Martha. The word translated "supper" refers to the principal meal of the day, and would be as well, if not better, translated by "dinner."

3. *A pound of ointment of spikenard.* The word translated "spike" as a part of the compound word, means "genuine," "unadulterated." What she brought was an unguent prepared from a rare aromatic plant. The weight was about twelve ounces. It was very costly (see v. 5), and was customarily used in very small quantities. *And anointed the feet of Jesus.* This she could do without difficulty, as Jesus was no doubt reclining rather than sitting, and his feet were away from the table. This statement of John in regard to anointing the feet does not contradict what is said by the Synoptists in regard to anointing his head. *And wiped his feet with her hair.* Showing her great love. This act was not without precedent. See Luke 7: 38: *And the house was filled with odour of the ointment.* This shows the lavishness of the gift.

4. *Then saith one of his disciples.* Matthew and Mark tell us that the disciples remarked upon this seeming waste; but we may well conclude that Judas was the chief objector. *Iscaiot.* That is, "man of Kerioth."

It is probable that Judas was the only one of the twelve whose home was in Judea. *Which should betray him.* Judas designated thus a number of times. Of course no one knew at that time that he was the betrayer.

5. *Three hundred pence.* That is, three hundred denarii, equal to fifty dollars of our money; but relatively a much greater amount, as a denarius was the regular pay for a day's work of a laborer. *And given to the poor.* We may readily believe that Jesus gave often to the poor. Compare John 13: 29.

6. *Because he was a thief, and had the bag, and bare what was put therein.* It seems likely that the latter clause is an explanation of the first, and that "bare" should be rendered "took away," as in the R. V. Judas was the dishonest treasurer of the apostolic company. We need not suppose that he stole all that was intrusted to his care.

7. *Let her alone, etc.* The A. V., following the Received Text, has erred in rendering this verse. The meaning is probably, Do not find fault with her, for she has really saved this nard in using it for anointing me for my burial.

8. *For the poor, etc.* Every day you have the opportunity of bestowing your bounty upon the poor, but the opportunities for showing affection to the man Christ Jesus will be very few.

9. *Much people.* Better as the R. V., "the common people." They are contrasted with the chief priests and leaders. *That they might see Lazarus also.* No doubt many of them came out of mere curiosity to see a man who had been dead, but who was now alive.

10. *That they might put Lazarus to death also.* The word "also" means in addition to putting Jesus to death. Their malice stopped at no crime. It seemed to them necessary to put out of the way the living witness of the marvelous power possessed by this teacher whom they hated.

IN MEMORIAM.

LYDIA ROGERS LYON.

Sister Lyon was the daughter of David and Mary Rogers, and was born in Waterford, where the days of her childhood were passed, and where she spent most of her mature and declining years. Early in life she took upon herself the vows of a Christian profession, and cherished it all her life; not as an outward form, but the indwelling principle and molding power of all her living. Her first husband was Paul Stillman, whose worth and memory will ever be cherished. Her last husband was Eliaphalet Lyon, who was closely identified with our past work as Seventh-day Baptists.

Sister Lyon inherited in full measure the physical force, and mental and moral stamina of her ancestry. It may be called the New England type. Puritanic in some degree, yet progressive, ever seeking the good, and holding faith with an unyielding grasp. She may have been accounted somewhat slow to give her confidence, and bestow her friendship, but once gained, and given, they were never withdrawn, unless rudely thrust away. "Once a friend, always a friend." There are those who will ever recall, with swelling heart, the light and help that came from her in hours of severest need and bereavement. There are many, too, who will look back with a warm glow of heart on the sunshine and cheer of her hospitality and unselfish serving. Her home was made a home, not only to its abiding inmates, but to whoever came within its encircling bars. The fulfillment was always more than the promise. The fruit was sweeter and fairer than the blossom. Sister Lyon had anticipated, for some time, that the time of her "departure was at hand," and that it was likely to come "suddenly, in an hour that ye think not." But for it she was fully prepared. She ripened sweetly and rapidly for her immortal change, and left as her most precious legacy that her hope

"Was built on nothing less
Than Jesus' blood and righteousness."

O. D. SHERMAN.

Popular Science.

BY H. H. BAKER.

Iron.

It is not generally known that iron, in its pure state, is too soft for use and is rarely ever found in a pure state, but is mixed with other elements. Every expert foundryman will tell you that there is a wonderful difference in the quality of ores from which iron and steel from iron, is made, and that certain ores have to be procured to meet the special mechanical demand, for making all articles, from the finest cutlery to the sash weights for windows, a quality so poor that it hardly pays for melting.

We cannot think of any metal that in the hands of the metallurgist can be more varied in quality, texture, adhesiveness, and ductility than iron. From the fine ores of Sweden to the coarse ores of the Alleghanys, the iron is found mineralized with different substances, such as oxides, fluorides and chlorides, which serve as alloys and combine with the iron, in its progress through heat in the blast furnace, from which it comes forth, when it is given the name of "pig iron."

Magnetism makes its home among the allied metals that are associated with iron, and develops among them its peculiar qualities, giving to some a positive, and to others a negative, polarity; both are of an electric character.

Among those of a positive nature are zinc, manganese, beryllium, aluminum, zirconium, calcium and magnesium; while those of a negative character are copper, cobalt, cadmium, vanadium, chromium and nickel.

One would hardly suppose that in any piece of iron with which we are familiar there were incorporated so many different metals, yet by the aid of science they have been discovered and separated, and even more may yet be revealed. The combinations are already such that a casting can be made so hard that a steel drill will not stand, and only a diamond drill can be made to penetrate it, yet all this resistance can be easily overcome, and the iron transformed and made almost as ductile as lead simply by the introduction of carbon.

No invention of greater, or more enduring value, has ever been produced than that of Mr. Henry Bessemer, of Hertfordshire, England, in 1856-8, by which he transformed a molten mass of iron into steel in large quantities by forcing through it common atmospheric air, the oxygen increasing the heat, while at the same time, in connection with the nitrogen and ozone, it changed the entire mass into steel at a very trifling cost.

The great value of this invention is seen in the strength, endurance and wear of all the rails now in use on all the railroads in the world. Profound is science, and strong is iron. No other mineral in the world is capable of so many combinations and transformations, or of becoming so generally useful. For practical and useful purposes, it really is of more value than gold.

THE man who calls himself a Christian and gives less than one-tenth of his income to the Lord is a meaner man than Jacob, and has a lower standard than the King of Sodom, who was evidently accustomed to count the giving of tithes a duty.—H. C. Trumbull.

LET talkers talk; stick thou to what is best;
To think of pleasing all—is all jest.

—Lord Byron.

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MARRIAGES.

LANE—PIERCE.—At the home of the bride's parents, in North Loup, Neb., March 8, 1899, by Rev. J. H. Hurley, Mr. William H. Lane, of Plain Valley, and Miss Hattie L. Pierce.

WILLIAMS—ROOD.—At the home of the bride's parents, Mr. and Mrs. C. J. Rood, in North Loup, Neb., March 14, 1899, by Rev. J. H. Hurley, Mr. Henry A. Williams and Miss Bertha A. Rood, both of North-Loup.

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.

FASSETT.—March 15, 1899, at Rock River, in the town of Milton, Wis., of pneumonia, Myrtle Adelle Fassett, aged 4 years, 2 months and 10 days.

She was an adopted child of Joseph S. and Mary S. Fassett, of the above place, and had been very tenderly cared for and loved. W. C. W.

LYON.—At her home, in Waterford, Conn., Wednesday, March 15, 1899, suddenly, of heart failure, Mrs. Lydia R. Lyon, aged 74 years.

The funeral services were held in the Seventh-day Baptist church, on Friday afternoon, March 17, conducted by Rev. O. D. Sherman, and were participated in by Dr. A. H. Lewis. See "In Memoriam" in another column.

PRINDLE.—Mrs. Emma Stillwagon Prindle was born in St. Petersburg, Pa., June 17, 1857, and died in Little Genesee, N. Y., March 13, 1899, aged 41 years, 8 months and 26 days.

She was twice married; first to Harry Mobley, by whom she had one son, Ernest Mobley, who now resides in Bolivar, N. Y. Later in life she married Frank Prindle, who survives her. Since the latter marriage she has resided in Bolivar and Little Genesee. For two years she has been a great sufferer with cancer. During the last few months of her illness she has been tenderly cared for in the home of her brother-in-law, Mr. Horace Prindle. She was a member of the United Brethren church of Obi, N. Y. D. B. C.

POTTER.—Mrs. Elsie Potter, in Whitesville, N. Y., March 11, 1899, in the 36th year of her age.

This unexpected death breaks up another happy home and buries many bright hopes. She was full of life and her ambition was linked with her husband's in the establishment of an earthly home. Nobly was she doing her part. After nearly thirteen years of wedded life the chastening rod has smitten her husband with its heaviest blow, the angel death has robbed little five-year-old Glen of a mother's love and care, a mother advanced in life is deprived of a daughter's ministry, and the pathway of brother, sisters and a large circle of friends has been suddenly darkened. Funeral services were held the 13th inst. in the Seventh-day Baptist church at Independence, N. Y. W. L. B.

GREEN.—In Independence, N. Y., March 14, 1899, Wm. B. Green, Jr., aged 71 years, 10 months and 23 days.

Bro. Green was born in Westerly, R. I., but when seven years of age came with his parents, William B. and Mary Hiscox Green, to Independence, N. Y., and settled with them on the farm where he ever after lived and died. Of their eight children in his father's family two only remain, Pardon Green, of Independence, and Mrs. Mary Coon, wife of the late Prof. H. C. Coon. He leaves a wife, one son and a daughter, Mrs. G. H. F. Randolph, of Marlboro, N. J. In early youth he gave his heart to Christ and joined the Independence Seventh-day Baptist church. The church has in his death lost a faithful and valued worker. He was an honest and skilled workman, a man of principle, quiet in his ways, but firm and outspoken for truth and right. Activity had been a characteristic of his career, but for some years life had been ebbing away and he gradually sank to rest. During the long months of his last illness he was most tenderly and faithfully cared for by his wife, son and family. W. L. B.

GRAY.—In Ashaway, R. I., March 8, 1899, Mrs. Nellie M. Burdick Gray, wife of G. F. Gray, and daughter of H. C. Burdick, in the 39th year of her age.

Sister Gray made a public profession of faith in Jesus

Christ in the ordinance of baptism, and united with the First Hopkinton Seventh-day Baptist church, Nov. 29, 1873, and her life was prayerful, conscientious and faithful, and we trust she rests with her Lord. G. J. C.

CURTIS.—At the home of Prof. C. E. Crandall, Chicago, February 20, 1899, Lyman Wendell Curtis, in the thirty-seventh year of his age.

He was a "war baby," his father enlisting when the child was three days old, and falling at Chicamauga in September, 1863. Lyman professed religion when about eight years old, and lived an exemplary life as a boy and young man. When about seventeen he went West from Milton, since which time he has lived in different places, the last two years having been spent in Chicago. Since a year ago last August he has had three strokes of paralysis, the last one a week before his death. His devoted mother was constantly with him in his weakness. For this and the kindness of friends he was very grateful. Gentle and patient, he seemed to be ripening for the change which he faced calmly and fearlessly. Brief services were held at the house, February 21. The sermon was preached at Lake Geneva, Wis., by Rev. W. Stevens.

Literary Notes.

Ian Maclaren's New Work:

Ian Maclaren, who is now on a lecturing tour in this country, begins in an early issue of *The Ladies' Home Journal* his latest piece of literary work. It is a series of popular articles in which he defines the relation that a minister holds to his congregation; how a preacher is helped by his people; how a congregation can make the most of a minister, and other phases of the most satisfactory attitude of a congregation to a pastor.

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SOME men are so excessively acute at detecting imperfections, that they scarcely notice excellences. In looking at a peacock's train they would fix on every spot where the feathers were worn, or the colors faded, and see nothing else.—*Archbishop Whately.*

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 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 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 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 Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, Church Clerk.

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

THE 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.

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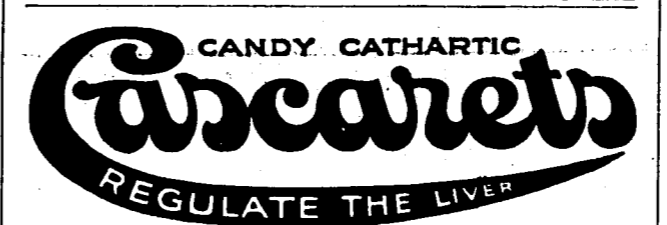
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