

THE SABBATH RECORDER.

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

VOLUME 55. No. 14.

APRIL 3, 1899.

WHOLE No. 2823.

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HAS it never happened to you that, when you have given the wisest advice to this or that poor man or poor woman who was blundering in life, though well pleased with your wisdom and confident of success, you have wholly failed? The man broke the pledge. The woman was as dirty as before. Your advice was good, but no vital power went with it. You built a good engine, but you put on no steam. What that man or woman wants is inducing motive. You must make your man or woman more religious. Whatever religion you have, be it much or little, must go into your endeavor, and must enlighten that darkened life. For we are not governed by mere intellectual formulas. You cannot play the game of life as you would play a game of chess or of dominoes, by strict allegiance to some written law. You must inspire your pupil with a new life, you must encourage him with a new hope. And this is to say, you must quicken his religion.

—E. E. Hale.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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

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

SINNING is always foolish. The pleasures of sin are short-lived, they leave stings and shame. They tempt by false show and blister like apples of Sodom. Sin makes weakness more weak. It makes earthly appetites stronger. It welds links and rivets chains. It digs graves and deludes by covering them with flowers that are treacherous to the feet. Righteousness brings increasing good. It is wisdom. It is peace. It is salvation. It is from God, and brings men to be with God. It gives enduring riches. Whether your life is stained and poisoned by sin or made pure and wholesome through righteousness, is determined by your choice. Obey and live. Disobey and die. That is the sum of human experience.

"LET your light so shine," etc. Yesterday a house-keeper said, "I am ashamed to look at the sun through such unwashed window-panes." Reader, do you realize that your life, words, actions, are windows through which the world ought to see Christ, his love, his purity? "Ye are the light of the world." How? Christ, Holy Spirit, Truth, Righteousness dwell in you, and shine out; otherwise you are not a real nor a true light-bearer. Are your windows clean, dustless, polished? "The dust blows onto them every day from the highway of sin and worldliness"? True. But it need not stay there. Polish them with prayer and righteous deeds, with holy thoughts and heavenly aspirations. Continue thus to do, and the dust will not adhere to them even if it blows against them. One day we went into the great lantern on the lighthouse at Cape Henlopen. Its sides were many-prismed as to form, and polished like diamonds. The lamp within was not large, but its rays were caught up, enlarged, intensified and flung far out over the tempest-swept Atlantic. Your powers may not be great, but if your windows are clean the Christ-light will make your life beautiful and salutary.

ALL workers in Christ's vineyard who do the duty next at hand in love and trustfulness, are equally accepted by the Master. The only greatness in his kingdom is the greatness of prompt and loving service up to the full standard of opportunity and ability. There are leaders in the work, but they earn no superior commendation because of the work done. In the parable of the Talents, Matt. 24th chapter, he who, improving on two talents gained other two, was welcomed and rewarded in the same words which greeted him who had gained five talents. Each had been faithful over "a few things." All work and all endowment for work are relative to the individual worker. In the parable noted each man received "according to his individual ability." Make no measurement of your work by the work of another. Emulate the examples of quick and full obedience, and leave the rest with God. Another whom you may call greater than yourself, is greater only in glad obedience. Be eager to do your work with your ability, and leave Christ to measure it as he sees. Therein you will be great and blessed.

IN these days some men who boast that they are Christians, *i. e.*, followers of Christ, are equally loud in boasting of their disregard of the Old Testament. The inconsistency of such claims is almost beyond measurement. Every claim of Christ as Messiah is based in the Old Testament. It was the only sacred book of which he knew. All his references to "The Scripture," for whatever purpose, whether to defend his own claims or teach right and righteousness, were made to the Old Testament. It was his one book, his only book. In the temptation in the wilderness he foiled the tempter by quotations from it. Again and always he appealed to it as the divine source, prophetic or otherwise, of authority on which his claims were based. He did all that was possible to enlarge the understanding of men as to its meaning and authority. To say that one believes in Christ as the Saviour of the world and then to discard the Old Testament proves one to be superficial in knowledge or controlled by prejudice.

LOVE is obedient. It defines duty as delight. It is sacrificial from choice. It says, "I want to do more." It does not complain when much is asked of it. Try yourself by these tests of love. Is it hard for you to obey Christ? Do you think of duty as "cross bearing"? Does the word REQUIREMENT spell itself in capital letters when you think of service for Christ? Teach yourself to love truth and righteousness and Christ until it will be

"Joy, not duty,
To speak his beauty."

INTENDING to be better is often made an excuse for being no better. There is a certain merit in a genuine good intention. It is the germ of action and attainment. But if it does not pass beyond the stage of intention it serves only to delude. God fosters good intentions by promises and help, but until they develop into action and character they are like unsprouted seeds and undeveloped bulbs. Let your life be filled with good intentions, but foster them into actual growth day by day. Otherwise you will be fruitless of harvest, like one whose bins are filled with choice grain, in the kernels of which life lies latent and hence practically lifeless. This coming spring time is vocal with valuable lessons touching developing and growing good intentions. While you plant gardens, sow fields, prune orchards and joy in the budding and blossoming trees, teach your heart the glory and blessedness of intention pushed into fruitful action.

LAST Sabbath we attended church at New Market. Palms, plants and flowers beautified the platform from which Mr. Peterson preached his last sermon, from John 3:16. Matchless text, telling of matchless love; redeeming love. After the service a bunch of blossoms came to the hand of the editor's wife. They adorn the dining table. This morning was stormy with snow and leaden skies, but those flowers smiled as though the world was all sunshine, and their fragrance floated on the air as joyous as the breath of spring. Kind word and loving deeds are flowers from the garden of God's love. They bring the sunshine in spite of storms and clouded skies. She who tended these flowers and wooed them into blossoming in spite of winter, found joy in them. All the congregation yesterday found joy in them.

While they were at her window the school children found joy in them, and now we send to all our readers their message of welcome and joy. Seek divine love that your life may blossom in beauty and fragrance. If no one but God ever sees that beauty, it will be enough. But you may not know how far the influence of your life will be wafted. Thousands of our readers will catch this message and spread it in a way she who reared the flowers never dreamed of. Be thou beautiful and God will see that the beauty of thy soul is not in vain.

MALACHI says, "They that feared the Lord spake often one to another." People sometimes speak concerning one another in ways quite unlike those to which Malachi referred. God wrote those things in the book of his memory. People say too many things about other people that ought to be blotted out of all books of remembrance, or, better still, things that ought to have died unsaid.

"Boys flying kites haul in their white winged birds,
You can't do that when you are flying words.
Thoughts unexpressed fall back dead,
God himself can't kill them when they'r said."

We quote the above from memory and the quotation may not be faultless. But the lesson is. Do not forget it. It demands great bravery to keep still sometimes, but it pays.

INDUSTRIAL training is now recognized as an essential adjunct to missionary work in Syria. The average convert in heathen countries, like the average Christian, everywhere, cannot follow intellectual pursuits nor learned profession. Aside from this the ennobling influence of manual training, and of the manhood which is developed through industry, is an important feature in developing Christian citizens. It prepares the way for self-support and improvement, which are essential features of conversions. We hail industrial methods in all missionary work.

GENERAL JOHN EATON, who was lately appointed Superintendent of Public Instruction for Porto Rico, reports that there is much need for general education, and a growing desire to obtain it. Just now there is a general enthusiasm for all things American, including the English language. General Eaton's plan, already adopted, is to put English readers into the hands of every pupil and see that they are used. Correct pronunciation, for the present, is taught by visiting teachers, each in charge of a group of schools. Evening schools, for adults, are being opened, courses of lectures upon American subjects prepared, to be illustrated with stereopticon, and best of all, a traveling loan library has been started, which already contains seven thousand volumes. The teaching of English under the supervision of one so competent as Superintendent Eaton, is a long step toward good government and future missionary work.

OUR READERS AND OURSELVES.

We just read in an exchange, "People come to a newspaper for everything under the sun, except to pay their subscription money." So far as the RECORDER is concerned that statement would not be fair. But the errands on which people do come to a family newspaper are almost as varied as their demands are imperative. When marriage bells sound, the newspaper must chronicle the fact for all the far away friends. When the funeral shadows gather, the friends ask that the story be

told with full-meed of praise for those who go hence. If one has business to advertise the space is sought "at reduced rates if possible." From their family newspaper men seek the latest news and demand that it be without error. Wholesome counsel, sound theology, interesting stories, good poetry, exact science, good receipts for the kitchen, and clean humor for the social hour, whatever man, woman or child can want, all these do the readers of newspapers seek after. In all this there is no cause for complaint, but we are sure that the average reader has little conception of what all these demands mean to a newspaper office.

This train of thought has been started in part by a letter from Redlands, Cal., in which appreciative and helpful words were spoken concerning the RECORDER.

We are not afraid to ask attention to what the RECORDER offers, although keenly conscious of how much is demanded. Every week it brings you missionary matter fresh from the pen of an able and conscientious Secretary. All women know that for them the Woman's Page will have food for thought and incentive to high endeavor. A young man, full of sympathy for young people and their work, conducts the Young People's Page in a way that must help to higher living all who read; and every week the President's Letter adds incentives to action. Our Western Editor, with added opportunities for observation in his various fields of labor, culls that which is filled with good suggestions. The young man who edits Popular Science—he will be 86 years old July 4, 1899—is both enthusiastic and accurate, whether he writes of liquid air, or of the mystery of that unknown force men call gravitation. We know you always go to the Reading Room for the items which tell how the various groups of our denominational household fare along the way. In Biography and History you get pictures of the past wherein noble men and women of other days re-live their lives for our instruction and encouragement. Thus the RECORDER gives the results of the best work of seven specialists week by week.

As to general correspondence all themes appear, from grave theology to budding poetry. Something to suit somebody if not all things to suit everybody. It is too much to hope that any one reader is equally interested in everything we publish. Two questions are always present in the management of the RECORDER: 1. What do people want to know? 2. What ought the people to know for their own good, and the good of the cause of Christ? The RECORDER aims to be somewhat like the *Menu* at a good hotel; something good for every one, and nothing hurtful. We venture to ask special help from mothers in connection with the Children's Page. The editor has more anxiety about that page than any other one—unless it be the "continued" articles, which most people "skip," or the half-developed work of poets whose aspirations are better than their rhetoric—because that page aims at securing friends and subscribers for the RECORDER in 1925, A. D. It is for the little folks who can read a little, but many of whom can only listen. Mothers, help us and help your children by keeping them familiar with their page.

Above all else, the RECORDER aims to be a power in spiritual life, lifting its readers to

higher things and holier living. It aims to inspire denominational love and loyalty, not for denominational ends, but for sake of truth and righteousness. The RECORDER means to be better year by year. But it does not shrink from claiming that it is now worthy of your warm sympathy and your careful study. If it lies unopened in your home or unread, you wrong it and yourselves. It makes no idle boasts, but it does declare itself entitled to careful reading, and abundant sympathy. Price \$2.00 a year, in advance; less than four cents per week.

THE FIRST GREAT FESTIVAL OF FREEDOM.

Few facts are more humiliating, when broad and accurate knowledge of ourselves is considered, than the fact that Christians know so little of the deeper meaning of the Jewish religion, out of which Christianity sprung. The cause of this is easily seen. Ignorance and prejudice—the latter mainly Pagan-born—dug a deep chasm between Judaism and Christianity in the earlier centuries. That chasm has never been filled, not even bridged. Real Judaism has not been known, much less understood, by Christians. Our own times are seeing some improvement, but far too little. Hence, the fundamental, ethical code of both Judaism and Christianity, the Ten Commandments are talked of as abrogated, and held up to ridicule by not a few Christian teachers. Hebrew ceremonies are neither studied nor understood. Take, for example, the Passover, celebrated this year on Sabbath, March 25, and Sunday, March 26. Historically the Passover gave the best elements to Easter. The earlier Christians continued the celebration of the Passover, and it was not until the second and third centuries that it grew to be more distinctively non-Jewish. As it did become thus the time was changed from the proper annual date, 14th of Nisan, to the Sunday next succeeding the Passover, full moon; by the Council of Nice, 325 A. D.

To this day the Jew celebrates Passover as the Great Festival of Liberty. God sounded the first emancipation proclamation in human history when he said to Pharaoh: "Let my people go." When Israel gathered for the going and stood, sandalled for starting; when the Red Sea opened under the shadow of Moses' Rod, the march of freedom, national and individual, began. It was more than liberty from physical bondage. It was the beginning of that soul liberty which men enter into when they become obedient members of God's government, a liberty which finds full development in true Christianity. The Jews in America find increasing meaning in this "Festival of Redemption" in the religious freedom guaranteed them under our flag. The Christian who knows little, and cares little, for the history of Judaism, is like the unfilial son who forgets home and its ties, while he enjoys much that only the forgotten home could give.

PHOTOGRAPHS.

THE Y. P. S. C. E. of Brookfield, N. Y., has secured some fine photographs of Mr. Joseph Booth, which they wish to sell in the interest of the African Mission work. The Society has engaged to support a girl in Africa. They are anxious to supply other Societies with photos on terms which will enable them to secure good financial profit from their sale. They have three styles, two of which wholesale at \$2 per dozen and one at \$3.50. A specimen before us is excellent. Write to H. C. Brown, Committee, Brookfield, N. Y.

THE EUROPEAN CONFERENCE.

The Program of the European Seventh-day Baptist Conference, to be held at Haarlem, Holland, May 25-28, is at hand. It is a *quadri-lingual* document, printed in English, Dutch, German and Danish. We give it to our readers in English:

THURSDAY, 25th May, 9 o'Clock A. M.

I. "What are the best and most suitable means of making known to the people of the world the Biblical character of our principles as Seventh-day Baptists?"

Leader, Bro. W. C. DALAND, *London*.

2 o'Clock P. M.

II. "What ought to be our position toward other believers; namely, Sunday-keepers? And, especially, what ought to be our position toward Seventh-day Adventists, their doctrines and principles?"

Leader, Bro. J. HART, *Harburg*.

7 o'Clock P. M.

III. "What part ought we take in the work of reform against the habit of drinking intoxicating drinks? Also, what part ought we to take in the work of other reforms, particularly against prostitution?"

Leader, Bro. G. VELTHUIJSEN, Jr., *Amsterdam*.

FRIDAY, 26th May, 9 o'Clock A. M.

IV. "Would it be useful and possible for us as churches and Sabbath-keeping people to maintain a mutual and regular correspondence? If so, how can this be made practicable?"

Leader, Bro. F. J. BAKKER, *Rotterdam*.

2 o'Clock P. M.

V. "Is it practicable for us to have a European paper, even if only a quarterly, in which there could be something for all and every one to read, and to which every one could send his articles to be printed in the four languages, English, German, Danish and Dutch?"

Leader, Bro. Ch. Th. LUCKY, *Stanislaw*.

7 o'Clock P. M.

VI. "Shall our European Conference send a delegate to the General Conference of the Seventh-day Baptist churches in the United States of America to represent us at their next session at Ashaway, R. I., in August, 1899?"

Leader, Bro. A. Bakker, *Amsterdam*.

SABBATH, 27th May.

10 o'Clock A. M. Preaching.

3 o'Clock P. M. Preaching.

Celebration of the Lord's Supper.

SUNDAY, 28th May.

10 o'Clock A. M. Preaching.

3 o'clock P. M. Preaching.

The RECORDER sends Christian greeting to this Conference, for itself and for all those of like precious faith in the United States.

PASTOR AND PEOPLE.

Changes in pastorates put special duties on pastors and church members. Several changes already made during the present year, and others soon to follow, lead the RECORDER to say that "The Art of Living Together" as pastor and people is a fine art, and one to be studied with care. Happy marriages come only as men and women adjust themselves to their new relations in mutual love, patience and forbearance. No woman is a faultless "angel," under all circumstances, however often her lover called her one before marriage. No man is a "Pink of Perfection," however nearly he appeared to be, when he a wooing went. Close relations and mutual responsibilities reveal weaknesses of character otherwise quite unknown.

These facts apply to new relations between pastors and churches quite as much as to husbands and wives. As time goes on each will find that the other lacks some good qualities. The pastor will not always be as eloquent and learned as some thought he would be. All his sermons will not be equal to his "trial sermon." He will not make as many social calls as some people will think he ought. If church members are not careful they will be searching for weak points in the pastor's

sermons and in the way his wife keeps her house, and cares for her children. If a church sets out on this road, the failure of the new pastor will be an accomplished fact in a short time. If the church members take the opposite course the work of the pastor will gain in strength and efficiency with each month.

By the same general law if the pastor makes the highest good of the church his chief study, if he forgets himself for sake of the cause he is called to serve, if he is untiring in service and abundant in good works, with no petty fault-finding, if he is careful of his words out of the pulpit as well as in, there will be quick adjustment and mutual growth in confidence and helpfulness between pastor and people. That all this and more may be in each new pastorate of this year, the RECORDER prays.

PROTESTANTS AND ROMAN CATHOLICS.

The New York *Herald*, February 19, publishes the following summary of figures from the late religious census:

STRIKING FACTS ABOUT THE RELATIVE GROWTH OF CATHOLICISM, PROTESTANTISM AND MORMONISM.

Of a population of 62,622,250 in the United States in 1890, about one-third were church-members. This does not include children not old enough to be communicants.

It is estimated, on careful calculation, that one out of every twelve persons is either an active or passive opponent of religion.

In 1890 there were 142,000 churches in the United States, with a seating capacity of 43,000,000.

The last eight years show an approximate uniformity of increase as compared with the period between 1880 and 1890, the Protestants more than holding their own against the Roman Catholics.

The vast stream of immigration is constantly swelling the ranks of the Roman Catholics and Lutherans, more than those of other denominations.

People born and bred in other churches, as they grow in worldly possessions and social ambition, seek the fold of the rich and powerful Protestant Episcopal church, because of the advantages it offers them to come into contact with people who can help them socially.

The orthodox Mormons, or church of Latter-Day Saints, made larger gains during 1898 than any other religious body in the United States.

According to Commander Frederick Booth-Tucker, the Salvation Army is increasing with wonderful rapidity.

In connection with the same subject, *Christian Work* says:

By the statistics of the churches which we transcribe elsewhere from our contemporary, the *Independent*, interesting and suggestive facts are emphasized bearing upon the rate of increase of the several denominations. Taking the ten largest denominations in the country, and the rate of increase will be found to be approximately as follows:

Baptists.....	3 per cent	Methodists.....	2.7 per cent
Roman Catholics.....	2.6 "	Presbyterians.....	3.4 "
Congregationalists.....	1.7 "	Episcopalians.....	3.2 "
Disciples.....	3.2 "	Reformed Church.....	3.5 "
Lutheran.....	2.4 "	Latter-day Saints.....	12.7 "

Such figures are of great value, indicating in good degree the state of religion as an organized element in the nation. Much more important, however, is the question of the deeper spiritual currents and the effect of religious opinions on practical life. As between Protestants and Roman Catholics, the main issue is not found in figures. The Catholics represent an organization world-wide, with a history of centuries, and a model of organization the strongest in the world. It combines the effective forces needful for missionary work as no other religious organization does. Its ability to modify or control political action surpasses all others. Organization, age and experience give to the Roman Catholic church, theoretically, immense advantages over all others. Protestants are divided as to organization, young as to time, and unwise in many things as to internal differences. The main strength it has had in the past

came from the influence of new-born reformatory tendencies, and from vigorous zeal in religious work. If it grows stronger along the lines hitherto pursued, it must be by a revival of loyalty to the Bible as the supreme standard of faith, and a deep desire for holiness of life. It is well to gather and carefully study figures like the above, but final conclusions must be based upon other facts and considerations which cannot be put into statistics. With the present trend of thought, and from the surface of things, the future of the religious world belongs to Roman Catholicism rather than to Protestantism. That the deeper and reactionary influences point to the same results we are not ready to believe.

CHRISTIANS ESCAPING PERSECUTION.

Among the minor treasures of history which Egypt is yielding to the spade, is a certificate by which one charged with being a Christian escaped punishment. It is well known that Christians who were persecuted in the third century could escape death by flight, by offering sacrifices to the gods, or by securing a certificate of conformity to the state religion. Such a certificate has been recently brought to light in the Papyrus collection found at Fajjum in Egypt. It runs as follows: "The sacrifice commission of the village of Alexandra Nesos from Aurelius Diogenes Latabus of the village of Alexandra Nesos, seventy-two years old, has a scar on the right eye-brow. I have constantly offered sacrifice to the gods and also now in your presence I have offered sacrifices and libations and tasted of the flesh of the sacrifice, all according to the requirements, and beseech you to certify me accordingly. Farewell. I, Aurelius Diogenes have handed in this writing." Then follows in another handwriting the certificate of the proper official. The whole is dated June 26, 250, A. D.

This illustrates the true nature of a state church, after the Pagan model, and of the grounds on which Christians were condemned. The state prescribed religious forms and faith. If one refused to follow the faith thus made legal, he was punished just as he was, if he broke any other legal enactment. Those who still clamor for the remnants of the Pagan State Church, as they appear in our Sunday laws, would need some system of certificates now if the laws were not dead.

NEWS OF THE WEEK.

So far as diplomacy goes, the danger of trouble between England and the United States and Germany over affairs in Samoa seems to be passed. But local trouble over the matter of upholding the "provisional government" under Mataafa, who claims the throne, has been accentuated sharply during the week. The British and United States war vessels have bombarded villages along the coast occupied by Mataafa's forces. Although he was upheld by the German consul at the beginning of the revolution, it is believed that the bombardment has been agreed to by the German authorities. Certain it is that Germany cannot afford to come into open and permanent conflict with Great Britain and the United States for the sake of Samoa. A commission is to be appointed to look into affairs and report to the three Powers. Meanwhile the United States and English warships will maintain things as they are.—Since our last issue, there has been continuous fighting

around Manila. The American forces have pushed their way northward for fifteen miles, along the line of the railroad, against a series of intrenchments, through jungles and across numerous rivers and lagoons. The rebels have destroyed the railroad and burned their villages, retreating day by day. On the 31st the rebel capital, Malolos, was taken. Aguinaldo and his cabinet had fled two days before.—There is increasing ground for hope that the "Quay fight" in Pennsylvania will be ended in some way, and that a United States Senator will be elected before the Legislature adjourns.—The postal service in Cuba is being assumed by civil authority. This is a step in the right direction.—The investigation concerning army beef has gone forward, and abundant testimony has been given, showing that the complaints of General Miles and others had good foundation.—Strong opposition to the "check tax" proposed by the New York Clearing House has found expression during the week, but the Clearing House holds to its demands.—President McKinley returned from his trip for rest, in the South, on the 28th of March, much improved.—The steamer Portland, which sank in the terrible gale of November 26, 1898, has been located in 60 fathoms of water, about 23 miles off shore from Cape Ann.—Dr. H. K. Carroll, of Plainfield, N. J., who has been investigating affairs in Porto Rico for three months past as a special commissioner, has just returned. He has given to the press the following general facts as to the needs of Porto Rico: First, good roads. Business is paralyzed by the lack of these. Second, public schools. Third, good local government for towns and cities. Fourth, tariff reform, to encourage industry. As to permanent government, Dr. Carroll thinks it should be territorial, as in Hawaii. He commends the present military government under General Henry.—It will not be news to our readers to say that the month of March has surpassed itself in storms, fickleness and general discomfort and unhealthfulness. It closed with an immense snow-storm covering the West and South-west.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXIV.

THE EXTEMPORE METHOD OF DELIVERY FAVORS THE CO-OPERATION OF THE HOLY SPIRIT.

We deem this a most vital consideration. No man can speak well or convey the words of eternal life who is not aided from on high. The history of preaching shows that special inspiration often comes to men in connection with the extemporaneous method. The history of religion as shown in the Bible, and as developed in the church, is very emphatic on this point. "Holy men of God spake as they were moved by the Holy Spirit." Or, as Dr. Wilson translates, "Men from God spake, being moved by the Holy Spirit." 2 Pet. 1: 21. Extempore delivery produces in the speaker that frame of mind and heart which is most favorable for receiving impressions and help from the Spirit of God. This is the ever-present need when one teaches truth, or speaks concerning eternal life. The promises of Christ give assurance that the help of the Spirit will be fitted to our necessities. The extempore speaker waits to accept help from God. We do not say that other methods forbid this help, but history and philosophy

combine to show that the extempore method is more favorable than any other for the receiving and utilizing such divine aid. This reason alone should lead to the extempore method. Habits of study and forms of delivery which draw the preacher nearer to God, and lead him to rest upon the divine arm, should be earnestly sought and prized as of incomparable value.

TESTIMONY FROM HISTORY.

The history of the practices in the Christian church relative to the delivery of sermons is full of interest and instruction. We cannot consider it in detail, but will give a few conclusions to which our investigations have led. The practice of memorizing and repeating sermons, or of reading them, was unknown in the New Testament period. Extempore sermons were universal. The preachers of the first two centuries followed this example of New Testament times. About the time of Origen (who died 254 A. D.), the habit of reporting sermons by note-takers came into vogue. These reports were more or less valuable according to the ability of the stenographers. Probably the practice of reciting sprang up in connection with that of note-taking. Many men could recite the sermons of another, who could not compose one for themselves. Augustine admits that this plan is allowable for "those who are destitute of invention," when the people cannot be taught by some other method; but his wise preference is stated in the following words: "To read in the eyes and countenances of his auditors whether they understand him or not, and to repeat the same things by giving different terms till he perceives it is understood . . . is an advantage which those cannot have who, by a servile dependence on their memories learn their sermons by heart, and repeat them as so many lessons." To this extract from Augustine on "Christian Teaching" Dr. Kidder adds: "Notwithstanding this wholesome counsel of Augustine, the habit of reciting once introduced spread widely, being fostered at once by the ignorance of centuries following, and the decline of pulpit zeal and power. In fact it became, and has since remained, the prevailing custom of both the Greek and Roman churches."

READING SERMONS.

The habit of reading sermons arose in England about the middle of the 16th century. Bishop Burnet says: "The practice of reading sermons commenced among us a long time after the Reformation, and its introduction excited general alarm, indignation and disgust." The practice still prevails largely in England. It was transferred to America and held sway for a long time. It is now losing ground year by year. This is an encouraging feature. The pulpit has been shorn of much power through this practice. All experience conspires to prove the primitive, natural and most efficient method that of extempore delivery.

Do not forget that we commend the use of the pen in preparing sermons. Not the writing, but the reading, of sermons is the special point considered in the last two or three letters. Write. Write with care. Write much. When you can think clearly and rapidly you will be able to talk with comparative ease.

No man can tell another his faults so as to benefit him, unless he loves him. — H. W. Beecher.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

To the Young Physician.

A few of our medical students are preparing, at this season of the year, to take their diplomas and go forth into active life. They are young men of splendid parts, and we wish for them the true success in their mission which comes under the blessing of God.

Views on Expansion.

Some one writes, "Have been watching the RECORDER to see how you stand on expansion. But have come to the conclusion that you are too much in love with your religious work to adulterate it with politics."

"Expansion? O, yes, we are heartily in favor of it—Seventh-day Baptist expansion of plans, expansion of giving, expansion of our conception of what we are in the world for, expansion of heart so as to take in all whom Christ came to save. Put us down as a red-hot imperialist for Christ our king. "We are able to go up and possess the land."

The New Pastor at Chicago.

Reports from several different Chicago sources read as follows:

"We had a good attendance at the reception for Elder Kelly and wife, and I think everyone enjoyed it."

"The pastor's opening sermon was excellent in both matter and manner as well as in spirit."

"An inspiring sermon."

"Our new pastor gives us out and out gospel sermons, straight from the shoulder, without any apologies."

Brother Kelly is a man "full of the Holy Spirit." God bless him as he enters on his new field of labor.

The Message Rather Than the Man.

We have a wholesome admiration for J. Wilbur Chapman, of Philadelphia. He and other evangelistic pastors, such as F. B. Meyer, working with and through evangelistic churches, are doing a strong work for their day and generation. It is almost the ideal form of ministerial labor, making a church the center from which they branch out into new fields as time and strength permit.

Brother Chapman is now in Elmira, N. Y., on one of these evangelistic leaves of absence from his church. He comes fresh from a ten-days revival in his own congregation, during which over three hundred were baptized. The work at Elmira seems to have opened with enthusiasm and power.

The fulsome praise and hero worship with which the *Daily Advertiser* lauds him each morning, however, seems to us just a little overdone.

"Nothing more touching and pathetic has been heard within the sacred walls of Douglass Memorial church than the sermon yesterday by Rev. Dr. Chapman."

"Dr. Chapman offered an eloquent prayer."

"Dr. Chapman's thoughts were unusually impressive, and they seemed to be borne on a wave of feeling which pulsed through each utterance like rich blood in the cheeks of a sensitive girl."

"Dr. Chapman's message was presented with such consummate ease and grace of delivery that there was no room left in the mind

of the hearer for anything but admiration and delight."

We do not remember to have read in the New Testament that Paul made "an eloquent prayer," or that Peter spoke with "consummate ease and grace of delivery"; but it is all right. We are not disposed to be critical, only a little less, please, of "Dr. Chapman," and more about the Saviour through whose grace he and all of us are saved.

Shall We Read the "Christian Endeavor World"?

A well-beloved brother writes as follows:

I want to give you a little friendly drubbing for your recommendation in the RECORDER this week for our young people to read the *Christian Endeavor World*. Quite a number in our society here take it, but I never approved of it. Note Dr. Lewis' extract from it; also March 13, on opposite page from your articles. If you or I, who are well grounded in Seventh-day Baptist doctrine, were to read that, it would not hurt us. On the contrary, it would give us a feeling of disgust at first. Afterward we might feel sorry that intelligent Christian people could put forward such reasoning (if you can call it reasoning). But the *World* is read mostly by younger people than we, and many of them have not had the Sabbath training that we have had. Perchance they may begin to question whether or not it is worth while to stay with the very small minority, when they read such an article as this. With some it would have its influence, especially if taken (as it would be) without Dr. Lewis' antidote. The value of the *World* in other lines would lend weight to any opinion which it might express on the Sabbath question.

No doubt many who read this letter will endorse it with a hearty "Amen," for there are those whose judgment we respect and whose character we admire, who share these sentiments.

I would have the Seventh-day Baptist young people at the front in all Christian Endeavor. Let them glean in all good fields for material and methods. The *Christian Endeavor World* is a store-house of valuable suggestions. Use it. Don't swallow it whole. Our correspondent himself recognizes "the value of the *World* in other lines." Our young people are bound to come in contact with other people. Let them be fortified, grounded, wide-awake. Let them know what others are thinking and doing, and, then, profiting by the experience of others, lead on still to better things.

Our correspondent opens the way, however, for a suggestion right here. Let the pastor and other older leaders read the papers which the young people are reading—in order that they may guard the young people against any error which may be put forth. Bring up these alleged reasons for keeping Sunday in Christian Endeavor meeting. Let them be stated in their strongest light. The young people are bound to meet them in the world. Then lay them on the anvil of impartial discussion, and show the young people how to swing a Bible sledge-hammer.

We cannot, if we would, keep our boys and girls in a glass case. There are great numbers of devoted Christians, and there is a vast amount of valuable work done outside our fold. The best time for our boys and girls to find this out, the best time for them to learn what the world has to say against us, is while they are in our midst and we can teach them to discriminate. Teach them that loyalty to the Sabbath is not inconsistent with love and charity for others, and co-operation with others along all lines which are good. The Sabbath and Christian unity are both in the Bible, and should stand side by side in our creed of Christian practice.

Missions.

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

MR. DIGHTON SHAW is not improving as well as was expected, and his case is giving to his friends much anxiety.

It is to be hoped that pastors will be secured to fit in each pastorate just right—the right man in the right place. The work will go on then to advantage and gain. "A new broom sweeps clean." If that fact shall apply to pastorates, what a sweeping and house-cleaning time there will be in the churches! May the Holy Spirit cleanse us from all sin. May these churches, by the faithful seed-sowing and labors of the beloved pastors who step out, and the new administration and earnest work of those who step in, be lifted up to higher spiritual life and greater active service for the Master.

WHAT are we going to do for ministers and pastors? Some are going into work outside, some called to their heavenly home, some put on the shelf, some incapacitated by age or poor health. There are but few young men in our schools preparing for the ministry. The churches want young or younger men, and there are not enough of them prepared to take these pastorates. Either some of the churches will have to go without pastors, or take some of the gray-haired, elderly ministers, rich in experience, able to do good work yet for the Master, but unemployed. How much are our churches, especially the strong ones, doing financially, spiritually and by encouragement to incline capable and gifted young men in their membership to go into the gospel ministry for life work? This is an important and vital question in view of our work, future life and growth as a people.

Our large and strong churches should be so spiritual and so active in the work of the Lord, that young men in them shall be led to give themselves to the blessed work of the gospel ministry.

FROM MRS. D. H. DAVIS.

According to our arrangement this is the month assigned to me for writing you, and as it is already more than half gone, I must not longer procrastinate. One week ago tomorrow was the first day of the Chinese New Year, and, as usual at this season, all schools are closed, and every department of work is largely suspended. The most of our boys and girls have gone to their homes, to participate in the festivities which, even in the poorer homes, are enjoyed to some extent during these days. As this is the most important period for idol and ancestral worship, you may know that our hearts are full of anxiety, especially for those who have professed faith in the one true God, and Jesus Christ as the only Saviour.

The rest and quiet with which we are usually favored during these days has been somewhat interrupted by an event full of interest to us all; that is the marriage of Li-Kwe-Iung, second daughter of Li-Erlow. The latter, you will remember, was so long a native preacher, and died just previous to our return to the home-land. Kwe-Iung was one of the first girls taken into our school some fourteen years ago. The last six years she has been a most efficient helper and student in the hospital. She has the respect and love of all who know her, not only in our own

Mission, but those from other missions have testified to her true worth and earnest Christian character. The young man whom she has married was educated in the Episcopal Mission School. Afterwards entered the Imperial Medical College at Tientsin. Remaining there a short time, was induced to go to America, where he studied for about a year in Cleveland, Ohio, then, through some misunderstanding, was sent back to China before completing his course. Since returning he has been most indefatigable in his efforts to earn money sufficient to enable him to return to America and complete his studies. Having a very good knowledge of English, he soon secured a lucrative position as instructor in a rich Chinese gentleman's family. I think this was two years or more ago. He has continued to wear the English dress until now was obliged to make the change for his marriage. A few months ago his widowed mother and other friends decided his promised marriage must be consummated. His heart was set on an early return to the States, consequently he did not look favorably upon an approaching marriage. However, he very graciously yielded to the wishes of his friends, and entered into the fulfilling of his mother's desires like a good, loyal son. He has been in correspondence with Kwe-Iung since the time of their betrothal. While he was at Tientsin, and since his return from America, has frequently called to see her, and there has seemed to be a mutual regard and kindly feeling between them; so the young lady has looked forward to her marriage with far different feelings from what is usually the case in this land, where the bride and groom are not permitted to see each other's faces until after they are husband and wife, as the bride is kept closely veiled until after the ceremony is performed. In this case they were allowed to consult, making all arrangements for the wedding and their future home. A house, or rooms, have been rented at the West Gate, one-half mile from our Mission, and we understand it is the young man's wish that his wife shall continue her medical studies with Dr. Palmberg, and also assist in the dispensary. He also seems quite willing that she shall keep her Sabbath.

Weddings in China are always a great expense, but these young people have shown much good taste in their effort to economize, dispensing with the "red chair," which all heathen brides *must* have, if fortunate enough to be the first wife. Even the very poor people must have this, and much feasting, which incurs a debt that hangs over them for years. One of the great faults common to this people is "borrowing," which they will continue to do as long as their numerous friends will lend. But it seemed to be the purpose of Mr. Tseu and Kwe-Iung to keep out of debt.

The feasts were prepared and the guests entertained in the hospital. At the first feast there must have been quite a hundred women and children. No wine was served, I suppose quite to the disgust of most of the guests, but hot lemonade was used as a substitute. Fortunately the young man is a total abstainer, which made it much easier for us, as, of course, we could not allow it used here. At three o'clock the guests all assembled in the little chapel at the Girls' School, and after singing a hymn, accompanied by the organ and a cornet, which was played by a former

schoolmate of the bridegroom, the ceremony was performed by the Rev. Mr. Woo, a native clergyman of the Episcopal Mission. After the marriage the bride returned to the hospital as she came, in our ordinary sedan chair. Congratulations were then extended; then, according to heathen custom, the bride and groom must bow down and worship, first, heaven and earth; second, household gods; third, god of the kitchen range; fourth, the marriage bed; fifth, the father, mother, grandparents, etc.; sixth, the ancestors. There are always two women who dress and attend the bride, keeping the large bonnet and veil adjusted properly, and, if small feet, assist her in walking. There was no need of their assistance in the latter particular, for all of our girls have natural feet. Besides these women, a man is hired who is general director of ceremonies. He soon appeared, with a large red cloth, which was spread in the center of the room, and the whisper went around, *now they must "keh-deu" (worship)*. There was an excited look on the face of the young man, as though the trying ordeal was at hand, and he seemed in a hurry to have it over. They were led up to the side of the cloth, and the mother was first brought around in front of them, and the heathen relatives said, "You *must* worship." A fixed, determined look came over his face, and he said, "Worship we *will not*, but we will bow and show due reverence." A heathen aunt shook her finger at him and exclaimed, "You are not a 'hiau-ts' (filial son). He replied, "True filial piety has not in it the element of worship." Then others whispered, "He certainly can't be her own son," but none of these things moved him. They made very *low bows*, you would say, to the mother, other relatives and the officiating clergyman. Then the mother of the bride was diligently searched for, but she evidently was not desirous of such conspicuous attention, and for the time being had disappeared. Then Miss Burdick, Dr. Palmberg, Mr. Davis and myself were called for, but we all declined, and the young people were relieved from further annoyance in that line. However, they soon wished to escort the bride into her bed-room, so the young men, friends of the groom, proceeded to light the red candles. Four were lighted, the last two being about four times the size of ordinary candles, and decorated, one with the dragon and the other with the phoenix, the dragon representing the man and the phoenix the woman. These candles were formerly used in the worship of heaven and earth; as they consume in burning, the dragon and phoenix are united in one. They never allow them to be entirely consumed, for the one first burned out would indicate that the one it represents would be the first to die. On this occasion I think these candles were used only to give pleasure to the eye, as the Chinese say, "haw-koen." After the candles were lighted, the bride was taken into the room and seated on the bed, when the young men seemed to think they could go to the limit of propriety in poking fun at her. Among other things, they would insist on the women in attendance lifting the veil so they could get a glimpse of her face; then they would call out, "Very beautiful." But soon the feast for the men was made ready, and their attention was taken in that direction. Then night was approaching with a threatening rain, so those who were not to remain soon

took their departure. There were a large number provided for that night, several having arrived the previous day, and even the next night found quite a number who had not yet finished their visit, but all say the bride had great blessing in that she did not have to sit in state for two days and a night. Two days after, they moved to their new home, and Mrs. Li, the bride's mother, has, at the son-in-law's urgent request, been staying with them a few days, coming yesterday (Sabbath) to service. She seemed much elated in telling that "Mr. Tseu has no faith whatever in heathen customs." We hope and pray that this new home established on a Christian foundation may be a channel of great blessing, not only among their own kindred, but wherever their lot may be cast among this people.

It is now about a month since we received your letter saying we were to have no reinforcements this winter. The disappointment was sore at first, but we are trying to be reconciled, and planning for our next term's work in school. We expect to take eight new boys into the Boarding School, but not under contract. They will pay for a term in advance, about five months, \$20, for board and tuition, there being two terms in a year. They return at their own option. There is so much difficulty in keeping them up to a contract that most schools have discontinued the practice.

Yesterday we had our first rainy day for about four months, having enjoyed a most delightful autumn and winter, but the farmers are now sadly needing rain. While ordinarily we have plenty of water in our cisterns, now for weeks we have been obliged to have water for cooking brought more than a mile from the water-works in the French Concession, but we are thankful to be able to get a supply from there.

Those of us who live in this part of China have great reason for thankfulness these days for the peace and security enjoyed, while many missionaries and native Christians in the far interior are in constant fear and danger from the riotous condition of the natives, who seem to have taken new courage, through the actions of the Empress Dowager and many of the officials, in carrying out their evil designs and hatred against foreigners and their religion. Though a few have suffered the martyr's death, many others have miraculously escaped, and we know God's protecting, loving care is over them all, and whether in life or death, they will glorify him and his cause. The prayers of Christian nations for China are surely being answered in God's own way and time.

We crave an abiding interest in the prayers of all God's people for the success of his cause in this land.

SHANGHAI, China, Feb. 16, 1899.

"TAKE OFF THY SHOES."

BY W. D. TICKNER.

God is a jealous God. He says so, hence the question admits of no argument. When God made man out of the dust of the earth, he had a purpose in view, a design to accomplish. Man was not put in the foreground. God was first. He ever was the Alpha, the Genesis of all things. All things were created by him and for him. There was glory with the Father before the creation. God never intended that man should detract from that glory, but should contribute his little to the

already inestimable glory which surrounded his person. What that glory was we are not told. Man could not comprehend it. How man was expected to contribute to it we can only infer from passages of sacred writ. God never intended that we should regard his honor and glory as even comparable to earthly distinction and splendor.

From the very beginning man was taught to stand in awe of the divine Creator. All things connected with his worship were considered sacred, and whenever man came into his presence he stood in awe of his majesty. This is as it should be, and God approved of it.

Nadab and Abihu paid the penalty with their lives for presuming to use other than fire consecrated by God for the burning of incense. Doubtless any fire would consume the gums of which the incense was composed, but the fire chosen by God was peculiarly set apart by himself to be used on such occasion. He was unwilling to allow the use of even common fire, when he had otherwise ordained. The holy anointing oil, made from common material, was set apart for a special purpose, and no one unauthorized was allowed, under penalty of death, to compound it. What harm there could be in the mere making it does not appear, except that God and his service should be held as holy and with deep veneration. God was unwilling, for his holy name's sake, that man should lower the dignity of the service of his Creator to the level with himself.

God's house, built of common brick, stone, wood, or other material, when dedicated to our Father in heaven, ceases to be a common building. Outward change may not appear, any more than did the ground upon which Moses stood when a voice was heard, saying, "Take of thy shoes from off thy feet, for the place whereon thou standest is holy ground;" but change there is, nevertheless. It becomes a holy place; a place where God has set his name; a place where God meets with his people. It is no longer ours, but God's, and as such should be revered and held as a sacred trust. Nothing that in any way tends to secularize it should be allowed within its walls. It is a house of worship. God is jealous for his house. When Christ was on earth, he found those in the temple who were profaning it. He drove them all out, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves."

God set apart a certain portion of time and sanctified it. He calls it "My holy day." Outwardly it differs in no respect from any other day; but upon that day God set his seal. He set it apart from other days. He commands us to keep it holy. So careful is he that he explains what is meant by keeping it holy, for he says: "If thou wilt turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and he shall cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58: 13, 14. It is God's day, not ours. It was made for us, *i. e.*, for our highest good, but never given to us to use as we please. God is very jealous for his

day, for it is the sign that he is the Creator of the world—the only sign he ever gave us by which to keep this fact in mind. When, therefore, the sun sinks below the horizon, marking the close of the sixth day of the week and the beginning of the seventh, which God has reserved for his own, naught should hinder our entering at once into the joys and service of the holy Sabbath. The first minute is as holy as the last, or any other minute during the day. To us comes the voice, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." No one is excusable for encroaching upon the Sabbath, under the plea that business demands it. If we are engaged in business that demands it, then business demands what is not its own, and its demand is unlawful. Its claims cannot be substantiated, and therefore should not be recognized.

God will countenance no rival. He declares that he blessed and sanctified the seventh day. He commands us to keep it holy. He warns us from trespassing upon it. Whatever influence is brought to bear counter to this command is, therefore, a rival of God, whether it be business, pleasure or convenience. As a rival, it is an outlaw, an enemy to God's government. If we give aid or support to this enemy, we are guilty of treason, treason against the King of kings. The voice waxes louder and louder: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

God holds his name, even, as holy. "Holy and reverend is his name." Lightly should we tread in his presence, and with bowed head pronounce that awful name. Never should it be spoken in a careless or flippant manner. Never to embellish our conversation. Never in repeating a blasphemous expression spoken by another. Never meaningless, but ever with the thought of his great majesty, and with a heart so full of love to him that it will be as of one speaking of his dearest friend. If a story would lose its force without the repetition of an oath or other blasphemous expression as spoken by another, better leave the story untold than to imperil our souls by the telling, and the souls of others by listening to it.

We should draw a line between things sacred and things secular, and, under no consideration, should we allow ourselves to use the holy in a secular manner, or take the secular into holy places.

OATH TAKING.

In testimony, oaths have always been associated with something to be touched or kissed. In England people used to kiss their thumbs instead of the Bible, and so supposed that they had saved their consciences. A rustic, in one of Mr. Meredith's novels, says, "I swore, but not upon oath," meaning that he had kissed his thumb, not the book. Arthur Orton, in the "Bush," laid his hand on a copy of Sheridan's plays, "which, though not a Bible, bore a cross." So Zeus lays his hand on the earth, in Homer, when he swears by that planetary body. People had to touch relics when they swore in the Middle Ages, as in the famous oath of Harold. The Danes, when they invaded England, were ready to take any oath with impunity, save that of touching a certain sacred ring or armlet. Hamlet made his comrades lay their hands on the blade of his sword.—*Sel.*

Woman's Work.

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

"MAY every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace; one kindly thought,
An aspiration yet unfelt; one bit of courage.
For the darkening sky; one gleam of faith to brave the
thickening ills of life;
One glimpse of brighter skies beyond the gathering
mists,
To make this life worth while and heaven a surer herit-
age.
May this assurance that this heavenly gift
Has been vouchsafed me, be within my heart,
When the last home comes, then I shall know
Thy spirit has been with thy erring child,
And thou wilt take the soul that thou hast saved
To be with thee. Amen."

—Selected by E. E. Spicer.

WE are having warm, delightful weather in Hammond, and were it not for the many reminders of our unpleasant winter, in tree and shrub, we could very easily forget the past in the delights of the present. A few strawberries are being shipped with the promise of quite an abundant harvest in the near future.

YESTERDAY we rode to the Tamgipahoa river; most of the way led through the pine woods, fragrant with the blossoms of honeysuckle and dogwood. The tall, straight pines, some of them from seventy-five to one hundred feet in height below the branches, were majestic. A friend told us of one old lady who spent a winter here with her son, a few years ago. When she returned to her Northern home she told her home friends that "the pine trees in Hammond grew two hundred feet high before there were any branches." We know whereof we speak, as we made special inquiries as to the height of some of them. Everywhere, "the genial sunshine is kissing into new life and beauty the natural world," and many beautiful lessons are taught those who will open their eyes and their hearts to their surroundings. We would not forget the glad songs of the birds who fill the air with their melody. Often in the night-time we lie and listen to the mocking bird, which seems to have but little choice as to when he warbles the many varieties of song he sings. We would learn a lesson of trust, of praise and thanksgiving from these beautiful manifestations of the power and wisdom of our heavenly Father.

LIKE Mrs. James R. Dunham, of New Market, N. J., we, too, are interested in the reports which appear on our "Woman's Page" of the RECORDER, concerning the work of our sister societies, hence we take this opportunity to thank her for the report published in the RECORDER of Feb. 20, and sincerely hope our Ladies' Aid-Society may profit by what we learn of yours and other organizations, and strive to do more. We are not always sure to do all that we resolve in our most hopeful moments; then we are in the country so far from each other that it is difficult for all of the members to be present at our meetings; still we have some earnest, faithful women, who will do all they can. Sometime I shall be pleased to report what we are doing, and also our plan of work. Just now I want to say a word to cheer the New Market ladies. While you are feeling sad to give up your loved pastor and wife, you are not to be left without a blessing soon to follow. We congratulate you on being so successful as to secure the services of such able helpers when you were called upon to give to others the leaders you had loved and revered so long.

Mrs. H. P. BURDICK.

SHALL THE OLD WAY BE REVIVED?

The statement is frequently made that there has never been a time recorded in history when the Bible was so much read and studied as it is to-day. New ways and means for enlarging our interest and knowledge of the Word are increasing in number which are admirable and commendable, and for which Christian people, everywhere, are truly grateful.

But is it not to be lamented that one of the dear *old* ways has almost wholly disappeared? Our grandfathers and grandmothers, as well as generations before them, believed it to be a profitable way; they cherished it and revered it.

We mean the old custom of reading the Bible at the table or in the family circle. With them it was an essential thing to begin the day with a lesson from the Word of God. The family group around the table listening reverently while some one read the Word, "A lamp unto the feet and by which man doth live," was a beautiful scene to look upon. It was a beautiful custom and example to leave as a legacy to us, and worthy to be accepted and perpetuated. But now, how seldom is found even a relic of it! Is it to be regretted?

A great amount of time and energy are given in these days for old relics and mementoes of by-gone years. Would it not be as wise and as reasonable to spend at least a little time in bringing to light and into use the good old custom mentioned? Is there no time for it in the present whirl of life?

It is true that the breakfast hour is short with the average family, where one or more members have to obey the summons of bell and whistle. What, with the over-sleeping, contrary fires and the various duties clamoring for immediate attention, there seems to be but little or no time, and so the plausible excuse so often given. The noon hour is equally brief, and some one is late or absent.

The evening meal, however, brings a different state of affairs. The toils and cares of the day are over, the family have all come in and gathered around the table in the dining room, ready for rest and refreshment. Is there a more opportune time during the day than this for reading and hearing, by the old and young in the family circle, the words of divine love and sympathy, and for receiving instruction from our "Wonderful Counsellor" how to solve the problems of life?

So, bring the old Bible from the side-board and let it be read. It may not be the same bound volume that the dear old grandfather and grandmother handled with trembling fingers and read with dimmed eyes and reverent hearts, making it their daily code of life, but it contains the same words of life. It is the old, old story that took sixteen centuries and thirty-six divinely instructed men to write, and as potently molds the thought, and quickens the hope, now, as it did when the earth was younger by far than it is to-day.

If the father prefers to sit in quietude and listen, why may not the mother, the son or the daughter read? The lesson read at this hour may so influence someone before going out for the evening that the current of a life may be changed somewhere. "Because thou hast kept the Word of my patience I will also keep thee from the hour of temptation."

It matters not so much when or by whom the Word is read, only that it be read in the family circle. Shall the old way be revived?

S. M. A.

IN MEMORIAM.

JOHN C. PECKHAM.

The church in Berlin, New York, has recently suffered the loss by death of three of her members. This has been a very sickly winter among all the people of the place. Seven members in all have been removed from our midst since our coming here to labor in the gospel. We feel these sad losses greatly, and ask who will fill up the places of the departed ones? Doubtless our loss is their infinite gain. To the Christian, "to die is gain."

John C. Peckham died of heart failure Feb. 5. He was born Sept. 25, 1838, and was married Sept. 22, 1861, to Miss Janette, daughter of the late Jared Green, of Berlin, N. Y. He leaves a son and daughter to mourn the loss of a kind father, his wife having departed this life some years since, during which time our brother mourned over the sad bereavement. He professed religion many years ago, and remained a member of the church till his demise, which occurred very suddenly at the residence of Mr. Arlie Bentley, where he had made his home, Mrs. Bentley being his niece. He was a kindly, courteous, good-hearted man, and was much respected by all who knew him.

NANCY PECKHAM SATTERLEE.

Nancy, sister of the late John C. Peckham, the beloved wife of Russell H. Satterlee, of this place, passed away to her everlasting rest on the 27th of February, after a lingering illness, occasioned by paralysis, which she bore with submission to the divine will. She was the daughter of Johnson and Barbary Davis Peckham, and was born in Petersburg, in this state, May 15, 1836. She made a profession of religion and was baptized in her 21st year, by the Rev. L. C. Rogers. She was married in 1863, by Rev. A. W. Coon, then pastor of this church. Our late lamented sister will be greatly missed by a circle of numerous friends and relatives, and much by the Seventh-day Baptist church, of which she was a member. She was always at her post of duty, filling her place in the house of God, which she dearly loved. Giving and doing for the cause of God was her delight. Her example was such as to commend the Christian life and profession; her spirit was generous and noble. Braddock Peckham, who fought in the Revolutionary times along side of Washington, was the distinguished ancestor and grandfather of Brother John C. and Sister Nancy.

HAMPTON GREEN.

Hampton Green, the son of John and Sally Maxson Green, was born at Berlin, N. Y., Nov. 4, 1823. He was married to Electa A. Jones, Dec. 30, 1845. After many happy years of married life, she passed away nearly three years ago, to peace and joy beyond. Our brother was married on the 18th day of last May to Miss Rossetta, daughter of the late George N. Greenman, of this place. Soon after disease set in, and after a lingering and painful illness, which he bore with Christian patience and resignation, he finished his earthly course in the blessed hope of eternal life, through Christ our Saviour. His death occurred on the 6th inst. He leaves one son and three daughters, and fourteen grandchildren, also two brothers. John, who lives in the West, and Robert, who has been here spending the winter, whose home is in Lawn

Ridge, Ill. The family mourn their loss of husband and father, and the community loses a good neighbor and friend. Our brother professed faith in Christ about 42 years ago, and was baptized into the fellowship of the Seventh-day Baptist church in Berlin, N. Y. For some time before his departure he realized the nearness of his approaching dissolution, and was fully prepared to meet it. With many other things which he said to me on my last visit to his bedside, he stated that he "had a better home beyond," into which we trust he has entered: one of peace, and rest, and joy in the presence of the Lord.

While the militant church mourns the loss of her members, and supporters, who by their presence, substance, prayers and holy influence evidence to the world their love for the Lord, the church above gathers to the higher and holier communion of the saints the redeemed from among men. The funerals of the brothers and sister, who have just passed away, were held at their late respective homes, and many sorrowing hearts were present on those occasions, to whom the pastor endeavored to speak words of comfort and consolation from the Word of the Lord. May the dear Lord sanctify these bereavements to the welfare of the living. G. S.

HENRY C. ROLF.

Mr. Henry C. Rolf, a faithful servant of God and a truly devoted member of the Mill Yard Sabbatarian church of London, died at the home of his daughter, at Eidsvold, Norway, of senile weakness, on the 30th of June, 1898, in the 79th year of his age.

Mr. Rolf was born at Kiel, Germany, May 5, 1820. He was a skilled mechanic and followed the trade of an engineer, being employed in later life on a coasting steamer coming to England. Of his earlier life as a man and a Christian not much is known to us, but he was always accustomed to preach wherever he could, especially to sailors; Norwegians and others.

About the year 1875 he, in some manner, came across a copy of the late Dr. Jones' "Sabbath Memorial," and after becoming convinced of its truth commenced to keep the Sabbath. On account of the Sabbath he gave up his position as engineer on the steamer. In 1881 he came to London, having for a time labored as an evangelist in Hamburg, Germany. At that time he preached several times for the Mill Yard church and to Norwegian sailors in London. He distributed tracts on the subject of the Sabbath and conversed with people on that and other religious matters. In July, 1882, he united with the Mill Yard church, and remained till his death a consistent and faithful member, always praying for the peace of the Zion he loved.

Either in London, or perhaps in Norway, he became known to the late Mr. Geo. H. Babcock, and in 1882 Mr. Babcock introduced him to the Babcock & Wilcox Company, for which firm he worked as a mechanical engineer till 1892, a period of ten years. In the service of this firm he went to different parts of the Continent. At about the year 1890 his health began to fail and he requested that work should be given him in the South, and the Company employed him for two years in Italy, till June, 1892, when he ceased to be in their service. For about two

years longer he lived in Italy, in the service of Signor il Conte Papengoutti, at Capri, near Naples. Count Papengoutti is an earnest Christian and a Sabbath-keeper. He has a large household, for whom he keeps up a Sabbath service. In the employ of the Count Mr. Rolf did mission work. But in 1894 he was obliged to relinquish all active employment and retired to live with his daughter, Mrs. Theodor Oelsen, at Eidsvold, Norway. At this home he died last June and was buried in the churchyard at Eidsvold.

Everyone who knew Mr Rolf bears the highest testimony to his character. The Babcock & Wilcox Company esteemed him very highly as a man, and praise him as a skilled mechanic. He was a thoroughly straightforward and conscientious man, very kind-hearted and genuine. He always tried to do all he could for his Master and to spread the Sabbath truth, and being acquainted with English, Danish, German and Italian languages was very useful in this way. In later years Mr. Rolf was a total abstainer from both alcohol and tobacco, as well as a vegetarian. He was a member of the order known as "Danielites." A good man, full of the Holy Ghost; we sadly mourn his loss. The more men like him in the world, the more like heaven it would be!

This brief and inadequate account of his life has been thus long delayed for the sake of some lacking information, and in the hope of obtaining more. W. C. D.

ANGELINE L. (CRUMB) CLARKE.

The subject of the sketch was born Feb. 21, 1810, and died March 22, 1899, aged 89 years, 1 month and 1 day. She was the eldest of a family of six, of whom only one, Mrs. Henry W. Clarke, of Chicago, survives.

She became a Christian and was baptized by Eld. Daniel Coon when about sixteen years of age, and united with the Seventh-day Baptist church in Brookfield, N. Y., and later with the church of like faith at Nile, N. N., while residing there. After her removal to Wisconsin, she transferred her membership to the Seventh-day Baptist church at Walworth, January 16, 1858.

October 2, 1828, she was married by Eld. Eli Bailey to Ephraim H. Clarke, who died November 9, 1860. She was the mother of eight children, all but one of whom lived to adult age. Five of these are still living: Mrs. Helen E. Dunn, Milton, Wis.; Mr. Francis B. Clarke, St. Paul, Minn.; Mrs. Finette A. Clarke, Milton, Wis.; Mrs. Jennie A. Hyde, Hyde Park, Mass.; and Mr. William O. Clarke, Walworth, Wis. She and William constituted the home family; between them there was the most affectionate relationship, the son considerate and devoted, the mother gentle and loving. Two of her sons-in-law, the late Rev. Elston M. Dunn and the late Mr. George H. Babcock, were specially prominent in the affairs of the Seventh-day Baptist denomination.

Endowed with sturdy native characteristics, her life was a remarkable manifestation of great executive ability. She met the duties that devolved upon her with rare judgment and resolute courage. Although the weight of her many added years brought her bodily ailments and infirmities, sometimes to such an extent that it seemed as if her departure was at hand, yet during all the vicissitudes incident to these circumstances, in all her

natural decline, she retained all her mental faculties and powers as clear and vigorous as in the meridian of life, even to the very last moments of her consciousness. Second childhood, so general with advanced age, did not come to her.

Her religious life was truly a *life*, not merely a profession. It was an every-day exhibition of vital faith which impressed upon all who knew her that her reliance was on the promises of God; and now that she is gone, that she was borne away in the arms of the angels to Abraham's bosom. She often said that she was ready to go home, was resigned. Her confidence in the faith of Jesus is best expressed in her own words, "I don't know but I trust in him too much." It was a supreme surrender. The blessed Saviour soon answered her prayers to be released from her earthly distresses. Gently, like the soft coming of a peaceful slumber, a sweet, heavenly rest soothed her wearied spirit away to the outstretching arms of our loving All-Father.

Funeral services were conducted by her pastor, Rev. S. L. Maxson, Sabbath-day, March 25, at her late residence, from which her remains were laid away in their final resting-place by the hands of her grandsons.

S. L. M.

HEAVEN NOT FAR AWAY.

The Bible warrants us in the belief that there is a heavenly place somewhere in the universe, and that the saints shall be gathered home to that better land. We know not where it is, we have little idea what it is. Giving reign to imagination, we sometimes fancy we can see it far away. We picture to ourselves its glories, its inhabitants, its happiness.

"That beautiful land in my visions and dreams,
Its bright jasper walls I can see.
Till I fancy but thinly the veil intervenes
Between that fair city and me."

But this is not the only heaven. Heaven is not far away. We need not wait till after death to enter on the enjoyment of the heavenly life. The heavenly world may be far away, but the heavenly life is the chief thing. What shall we find in heaven that we may not enjoy now? Is there peace in heaven? "The peace of God, which passeth all understanding, keep your hearts and minds." Is there joy in heaven? "Ye rejoice with joy unspeakable and full of glory." Is there righteousness in heaven? "The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." Is there love in heaven? "The love of God is shed abroad in our hearts by the Holy Ghost." Is Christ in heaven? "That Christ may dwell in your hearts by faith."

If one whose heart is full of selfishness, envy, malice, and sin could be transported to that heavenly world for which we wait, it would not be a heavenly place to him. He would be no happier there than he is here. Before we go to heaven, heaven must come to us. We cannot enter into the kingdom of heaven until the kingdom of heaven shall enter into us. We have heard men sing:

"Is my name written there,
On the page white and fair,
In the book of Thy kingdom,
Is my name written there?"

The best answer to that question is found in the heart. If the name of Christ is written in my heart, then my name is written in the book of his kingdom. If he sits on the throne of my heart, I am prepared to sit on the throne of his glory. If his kingdom is established within me, then I am made meet to be a partaker of the inheritance of the saints in light.—*Christian Advocate*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

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:

100 copies.....	\$1.50
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PRESIDENT'S LETTER.

Dear Young People:

If you wish to unravel anything, commence at the right end, else you will have to pick it out stitch by stitch. There were two young men, under twenty-five years of age, not bad looking boys, in the congregation of a hundred people, half of them not church-going but saloon-going, people. I was told that the boys had served a term in the state's prison. When I told them that Christ died for them they first scoffed at it; when they began to realize the truthfulness of it, they wept. There are two great reasons for going wrong. One class know nothing better, and the other think it smart. Sin easily drives them down the grade; the home fails to draw them up and lead in the right direction. Why go to prison? The law drives them there. The church, the means of grace, did not draw them sufficiently the other way. Unraveling this terribly tangled knot at the wrong end. Think you that a curfew law will prevent the street from educating and raising our children, will make the home more powerful in saving them, if driven home at dark? This may clear the street but not save the boy. The home must draw them. It must hold them. The state cannot forge laws or fetters strong enough. It will not unravel at that end. If in a good place, occupied with something good, they will not be in a bad place occupied with something bad. Do all of the home comforts, its love, friends, books and papers, go for nothing in this great problem; have they no drawing power to save? Shall we go on picking at the wrong end of the thread? The wrong settlement of the home question leads to the wrong settlement of the Sabbath and many other questions. You will agree that these problems are among the greatest of to-day. Can we settle them by making laws? They would have been settled long ago if this would do it. The greatest thing in the world, the greatest power, can only settle the greatest questions in the world. If Christ, the magnet, and his love, do not draw men away from the love of the brothel, the law will never drive them away from the brothel itself.

Why did that young man put the pool-clip in the collection box? His master drove him to do it, made him think it smart. Why did the same young man, with the same hand, a week later, sign the pledge to "read the Bible and pray daily"? Christ's love led him there. It commenced at the right place to unravel a short but wild career of sin. This young man knew nothing better until taught. Driven by the law, but never drawn by love. Shall we petition Congress or God? Shall we center our fire on the home and church, or on politics? Shall we devote ourselves to making Christian men and women, or is there something better?

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." If we have not sufficient room for our harvest, but have to build granaries larger, it will not be our churches, but theaters and prisons houses. Let us pull strong on the love end.

E. B. SAUNDERS.

SOME UNIVERSAL PRINCIPLES IN HISTORY.

To the thoughtful student few things are more fascinating than the study of history. Not until the present century did men catch sight of the real character and deeper meaning of history. Until within a few years no one thought of a scientific treatment of it. Even now comparatively few apprehend how deep and imperative the philosophy of history is. Recorded history begins in unwritten traditions. The first gathering of facts for history comes from travel. The descriptions which travelers preserve form a prominent feature in earlier and more simple history. Later on, when permanent records are kept, investigation has a wider field and the writing of history rises to the importance and dignity of a profession. Within our historic period, the first efforts at permanent chronological history were mainly by centuries. The writer would gather the leading facts concerning things which had occurred in a given century, without asking much, if at all, as to the reasons why things had occurred or the underlying causes which produced them. But the last half of the present century has witnessed the gradual evolution of a philosophy of history which may be stated briefly as follows.

History is the development of principles and the unfolding of ideas in human experience. This unfolding goes on within the limits of human freedom, but under the guidance of God, overruling in love, mercy and justice. The one great end which God seeks is the development of men in wisdom, righteousness, and brotherhood.

That this definition is correct is proven even by those who have not accepted it. They often speak of the "Laws of history"; the "germs of history"; the "ideas and principles" in history. Such terms have no place nor meaning, unless history be a development. Laws and principles imply an unceasing movement from point to point, which culminates in certain legitimate results. If there be laws which govern history, ideas and principles which, unfolding, produce it, there must be onward and orderly movement through successive stages. Take for example an individual life. Given principles being involved, given results are always produced. If you know what ideas and principles lie at the foundation of a man's life, you may safely outline his history beforehand, without the gift of prophecy, or the fear of failure.

Without this deeper, vital element, this under-flowing current, history is only a discordant heap of materials. It is a wilderness of names, dates, occurrences. These appear as effect without cause; phenomena without sequence or consequence. They are in juxtaposition, or contemporaneous, as chance may determine, but they do not mingle nor combine. They are orderless, irregular, fortuitous. They *happen*, and that is all. That such is *not* the true order of history is shown by the fact that certain fundamental truths, ideas and principles, appear everywhere in history. There are fundamental ideas, con-

cerning God, and duty, and destiny, which mingle with and appear in the history of every generation of human life. For example, all human life says God is, and all human consciousness says I am, and I am responsible for my actions. Every page of human history says men are sinful, they need salvation. It comes in part, at least, from without. God's mercy grants it. By his help men attain it. These, and cognate ideas, enter into all forms of religion, into all types of human government. They appear and reappear as vital forces in all history, like the life blood, which beats in every heart, pulsates in every wrist, and glows in every cheek.

In history there is a *necessary connection of the parts*. No stage of the process exists by itself. Isolation is impossible. The "atomic" theory has no place in a system of development. If the elements remain alone, unassimilated and unconnected, development is checked at once. History never appears thus. It is not a rope of sand. It is rather a flowing stream. There are epochs and stages of growth, but no one of them is separate from that which precedes it; no one is distinct from that which follows it. The different stages interlock. Epochs are only joints, or points of connection. They are the more prominent peaks of a continuous mountain chain. Grasp the chain of events, and, working either way, you find link clasping link. Apparent breaks are only deflections. Going backward, you will at last find the initial point, where creative power—human or divine—brought into existence the germ which is being evolved. That germ may be in a sense temporary, may serve its purpose and pass out of the chain; its influence is never wholly removed, and it remains a component part of universal history, and a specific one of its own period.

In a process of development, the parts are *naturally connected*. They do not follow each other by any arbitrary law, *ab extra*. Their relation is more than mere juxtaposition. There is always logical coherence. They are naturally adapted to each other. There is nothing whimsical in their relations; no "chance work." A seed germinates, a rose blooms, a tree decays, in regular order, and by natural sequence. Thus do all evolutions proceed, whether in mind or matter; otherwise atheism would be true. If there be an intelligent God who is over all, and guiding all, nothing can be fortuitous; nothing is outside the realm of law.

History is also unceasing in its movements. The current of human life never rests. If temporarily checked, it does not stop; if deflected from its normal course, it instantly begins the work of making new channels, and finding new outlets. Put your finger upon the pulse of history at any time, and you will find it throbbing with restless and resistless flow. Or, changing the figure, history is the broad highway along which passions, feelings, hopes and fears are crowding each other, onward and outward, in complex and never-ceasing events. Hence history differs from all other departments of literature, and its study is comparatively more absorbing. Poetry dwells in the calm light of golden sunset, and evening quietude. It revels amid the beauties and glories of fancy, or moans amid the shadows of despair. Philosophy sits apart and dreams and meditates, living within the realm of pure thought, and abstract ideas. But in history the student meets agencies, actors and powers on every hand. These sweep him along by their impulses, sway him by their emotions, inspire him by their victories, overwhelm him in their defeats, until he relives the life of past generations.

A. H. L.

Children's Page.

THE CRADLE SHIP.

BY CHARLES GORDON ROGERS.

When baby goes a-sailing, and the breeze is fresh and free,
His ship is just the queerest craft that ever sailed the sea!

Ten fingers true make up the crew that watch on deck
must keep,

While all a-row ten toes below are passengers asleep!
And mother is the pilot dear—ah, none so true as she
When baby goes a-sailing, and the wind is fresh and free!

When mother rocks the cradle ship, the walls—for shores,
—slip past:

The breezes from the garden blow when baby boy sails
fast!

So fast he flies that Dolly cries she fears we'll run her
down,

So hard a-port! we're not the sort to see a dolly drown;
And then, you know, we've got the whole wide carpet
for a sea

When baby goes a-sailing, and the wind is fresh and
free!

When baby lies becalmed in sleep, and all the crew is
still,

When that wee ship's in port at last, all safe from storm
and ill—

Two eyes of love shall shine above, two lips shall kiss
his face,

Until in deep and tranquil sleep he'll smile at that em-
brace!

For mother watches, too, at night; while through his
slumbers creep

Dream-memories of sailing ere the breezes fell asleep.

—The Watchman.

HOW VIE TAUGHT ROSIE.

BY AUNTIE BETH.

Vie was tossing herself about like a ball of white worsted. She jumped into grandma's chair, fluffed up the piece of mending grandma had left there, then hopped to the floor, scampered under the table, tried to hide herself between the thick legs of the table, then scud over in front of where Rosie was sitting, hunched up her back, danced sideways, and reared up so high she fell over backward.

Rosie screamed with laughter. But Vie was already on her little white toes again, looking around as if wondering what funny thing she should do next. Up went her back again.

"Vie, you're just the funniest kitten I ever saw in my life!" cried Rosie. "Your little back looks just like a hoop, you've got it stuck up so. Oh, what are you going to do next?"

Vie ran sideways across the room until she banged herself against the door, then she turned and looked at the door exactly as if she thought it had hit her. Rosie laughed again, but Vie stood stock still, as if thinking up her next caper.

Then she showed what a mischievous little creature she could be. Up she jumped on the table where grandma's work-basket stood, put up a white paw as if not quite sure whether she'd better go any further, then out went the naughty paw again, and over the floor rolled spools of cotton, a thimble, beeswax, emery ball, tape measure, bodkin, needle book, little pin ball, and several other things that were kept in the ample basket.

Then Vie ran and hid behind a chair.

Rosie was still laughing and was about to pick up the things, when grandma entered the room.

"Has that roguish kitten upset my basket again?" she asked. Rosie told her how funnily Vie had done it.

"Oh, yes, she's mighty cunning," said grandma, "but all the same I shall punish her for doing that. I must teach her while she's little there are some things she can't do. Yesterday she upset my basket and I patted her head pretty hard, and now see how guilty she looks!"

Vie did look guilty, and she squatted way down and drew in her ears and peeped up in such a knowing way when she saw grandma coming, that Rosie giggled and giggled to see her.

Grandma picked up the naughty little puss, carried her over and showed her the empty basket, then rapped her ears smartly three or four times.

Rosie had come to live with grandma, and she wondered if she was naughty and disobedient if grandma would rap her ears in that way. The little girl was so sober and so still that grandma said in her pleasant way:

"I must make a good pussy of little Vie, or she'll never be anything but a plague; now look at her; she knows she's been a naughty little kit."

"I might be naughty some time," said Rosie, rather faintly.

"Oh, well, I shouldn't rap your ears," said grandma, laughing, "because you are a little human being, and I can talk to you and reason with you, and I must hope that would be all that was necessary."

Vie had been sitting behind the register very quietly; all at once she jumped up, found her spool and string, and carried on like a little witch until she was all tired out and went to sleep.

"I wonder if she will meddle with grandma's work-basket again," Rosie asked herself.

The very next day, after Rosie had done her practicing, she went into the sunny sitting room where grandma was mending a window curtain. She had taken her needle and thimble and gone over to the window where the bit of mending was needed. Her work-basket was on the table.

Vie was wild. She had set out to catch her own little white tail; and such antics! Up she would go with fore paws in the air, turn her head one side, and look down at that fluffy little tail. But as soon as she brought down the fore paws the tail would whisk out of sight, and round and round would spin Vie.

Pretty soon Vie jumped into grandma's rocking chair. A loose feather out of the cushion was floating slowly about, and Vie floated after it. Rosie was getting tired of laughing, when all at once Vie stopped kiting about and looked at grandma's work-basket. She jumped to the table and touched it with a little white paw.

"I! I! I!" warned grandma. "Don't you touch that, little Vie, or you'll soon find yourself in trouble."

Vie drew back her paw, and sat right down before the basket, looking at it. Then she stretched out that wicked little paw and touched it again.

"Ah! ah!" said grandma, "scat! go away!"

Vie settled down in a heap, as if afraid of something, but didn't go away; she just sat and eyed grandma's basket.

"Now I shan't say any more," said grandma. "If the foolish kitty is bound to upset the basket again, she must, that's all, but she'll soon learn it would be better to obey."

Vie got up and smelled around the basket, and actually stopped and looked at grandma as if in her little kitten way she was wondering if it would be best to try finding out whether she couldn't have her own little will, and do just as she pleased. Then she stuck

out her little white paw and gave a tiny push. She stopped again. All at once she pricked forward her ears, gave a quick bounce, upset the basket, then rushed with all her might behind the drapery at the other window.

Grandma soon caught her, and she squealed before the least thing was done to her. "Oh, yes, you know well enough what a bad little puss you've been," grandma said; then she placed Vie before the overturned basket again, and rapped her little ears until Vie squealed well. Then grandma carried her over to a closet and shut her in.

"What do you suppose made her do that again, grandma?"

"She's exactly like some children I've seen," grandma answered. "Vie wants to make all the mischief she pleases. I remember now, Rosie, how your papa, when he was a little boy, dropped his biscuit on the floor three days running, to see if I would tie his hands every time he did it. Of course I did, and after the third time he never dropped his biscuit again."

Rosie laughed, then grew sober. "Papa was silly, wasn't he?" she said.

"Yes. I hope this little girl won't try to see how often she'll have to be sent to bed early or kept in from play," grandma said with a cheerful smile; "but you're older than your papa was then," she added, "that was when he was a very little boy. But kittie did one very foolish thing. She sat right down and looked at a temptation, and that is the way children often do."

"Now I hope my little Rosie will be wise enough to run away from anything that tempts her to do wrong—not sit and look at it the way Vie did. I mean to teach Vie not to jump on the table next, but I might leave my work-basket on a chair some day, and she must be taught one thing at a time."—*Christian Work.*

UNFORTUNATE INTERRUPTION.

Willie was asleep and Dan was lonely. Willie is the minister's son; Dan is his dog. It was Sabbath morning, and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and don't get prickles down your back, as you do when you have to sit up straight."

In some way while Willie was listening, he fell asleep. Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog was thinking, the name "Daniel" fell on his ready ear. Dan at once ran into the church through the vestry door. He stood on his hind legs, with his fore paws drooping, close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again, the sharp barks said, "Yes, sir," as Dan could answer. The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, took Dan in his arms, and said, "Please 'scuse Dan, papa; I went to sleep, and he runned away."

Then he walked out with Dan looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could, but he made a resolve that if he ever preached on "Daniel" again he would not forget to tie up his dog.—*Our Little Ones.*

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.

BROOKFIELD, N. Y.—The people of Brookfield were glad to welcome Mr. Joseph Booth among them, and to hear him tell his experiences in Africa, and explain the work he wishes to engage in there. A meeting was held on the 9th of March, in the evening. A fair proportion of our people attended and all seemed interested. The next day we commenced to take subscriptions and continued the work after the Sabbath, Mr. Booth meanwhile visiting Leonardville and West Edmeston. By the time Mr. Booth continued his journey we had one hundred and fourteen shares taken, and a few dollars in donations. There are yet a few who want to help in the work. The Woman's Missionary Aid Society, the Young Peoples' Missionary Society and the Y. P. S. C. E., each took twelve shares.

Rev. George B. Shaw, of New York City, who has been stopping here for a few days, returned to his home on the 16th inst.

Miss Martha Burdick, one of the oldest persons in the town, died on Sabbath-day, March 18, in the 95th year of her age. * * *

MARCH 21, 1899.

WALWORTH, WIS.—Our winter has been remarkable from the fact that we have had no snowfall to make sleighing during the entire season, although the weather has been steadily cold and some of the time extremely severe.

The usual good health of the community has been disturbed by an epidemic of hard colds, and some cases of la grippe. Several of our elderly people have been sick, some of whom are still very low and anxiously waiting to depart.

In our church work, while there is much to be desired beyond our present attainment, yet there are many tokens of spiritual health and strength that are cheering. Just at present the interest seems largely directed toward the African Industrial Mission. Mr. Booth and his wife are expected here Thursday. Their coming will probably increase our zeal in that most promising undertaking.

Last Wednesday night a three weeks series of evangelistic meetings, conducted by three ladies—Volunteers of America—came to a close. These services were held in the town hall, and were generally well attended. Several professed conversion. On Thursday night a public reception was given these workers, at which \$15 was raised for them in addition to the nightly collections taken during the meetings.

Our little village bids fair to have a building boom; foremost in which is the Chicago, Harvard and Lake Geneva Electric Railroad, which it is proposed will be extended to Delavan during the summer. The company has much of the material on the grounds for the power house and car barns, offices, etc., to be built in the north end of the village. A lumber yard has been opened and is already doing business. In addition to this there is to be great activity in house building as soon as the weather will admit, to accommodate the many families desirous of locating here.

I want to call particular attention to the large number of Seventh-day Baptist farms, as well as other farms—splendid farms—seeking tenants. To Seventh-day Baptists who

want to follow farming, this community offers almost unparalleled opportunities. We have a splendid climate, most fertile farms, excellent religious and social advantages, a good high school for your children here, and Milton College close by, and when the electric road is completed we shall be about three hours distant from Chicago. To see will be to believe; come and see. Then come and stay with us and we will do you good.

S. L. MAXSON.

DODGE CENTRE, MINN.—The pastor of the Methodist church, by request, repeated his sermon on the Sabbath question to a large Sunday evening audience. Quite a number of First-day people have since expressed themselves as very much disappointed in his effort and especially mortified at his unfairness and unkind accusations against Seventh-day Baptists as a people. Of this, Pastor Clarke made no notice in his lecture which followed, but dwelt especially upon the history of the Sunday, how it was a gradual evolution, and upon its present decay, admitted by its most ardent advocates, some of whom were quoted. He closed with an appeal to Seventh-day Baptists and Seventh-day Adventists to kindly, lovingly, *persistently*, press home this great truth to the hearts of the people. The night was very stormy, one of the worst of the winter, yet a large congregation assembled, some coming three and four miles to hear this last discourse.

The annual temperance entertainment by the Sabbath-school, on the evening of March 25, was unusually fine and the church filled, many standing during the exercises. If all the young people who took part carry out the principles set forth in their songs and recitations, there will be some strong Prohibitionists in the near future.

The license issue has at last been forced upon us and will be decided at the corporation election, April 3. Pastor Clarke called a private meeting of leading temperance workers at the home of Deacon Ellis, and all the pastors and workers are now enlisted for the war. The saloon men are working harder than usual this time, hoping to win many who are afraid of high school taxes and want revenue from the saloon to pay them.

Pres. B. C. Davis made a very short call here, and many regretted he could not remain long enough to speak to us. We anticipate an interesting meeting with Brother Joseph Booth.

A few have been sick here, but no such illness as has been reported in other portions of the country. Minnesota is an exceptionally healthful state. * *

THE TRUE ERA OF THE EXODUS.

BY ALFRED G. MARKS.

[Continued from last week.]

Now if the year B. C. 1541 be accepted as the true date of the Exodus, the conquest of Palestine by Thothmes III. happened during the rule of the Elders, B. C. 1477-49. The latter dates are fixed by counting twenty-four years for the government of Joshua, according to Josephus, and by reckoning three hundred years back from the beginning of the rule of Jephthah. Heshbon and the places mentioned in connection with it were subdued by the Hebrews one year before the passage over the river Jordan under Joshua.

The Hebrews were soon afterwards oppressed by Chushan-risha-thaim ("Chushan

has elevated my head.") king of Mesopotamia, Naharaim, or Mitanni, B. C. 1449-1. He may be identified with Atatamas, mentioned on the Tel-el-Amarna tablets as the father of Metamua, wife of Thothmes IV., of Egypt, B. C. 1423-14. It is more than probable that the state of Aram-Naharaim or Mesopotamia was more powerful in the times of the Eighteenth Dynasty than it was in the days of Ramessu II., when the Hittites had supplanted the Amorites in the supremacy over Palestine. We hear of no king of Mitanni by name in the age of the second Rameses as we do in connection with the matrimonial alliances formed between this state and Egypt during the days of the Eighteenth Dynasty. The Tel-el-Amarna tablets make mention of the "Yawda" as living in northern Syria. *Yawda* is also the mode by which the Assyrians spelt the name of the Jews.

The beginning of the oppression of Eglon, king of Moab, probably marks the date at which the Egyptian Empire in Syria began to fall. The oppression itself is to be dated B. C. 1401-1383. The Empire still lingered on in northern Palestine till the reign of Khuaneten or Amenophis IV., B. C. 1383-65. During the period of Egyptian supremacy the native princes of Syria were in many cases left free to regulate the affairs of the Nile. Beyond doubt the Hebrews were under such commissioners during the entire duration of the rule of Othniel, B. C. 1441-1401.

The next notice of the Hebrews in the Egyptian monuments occurs in the times of the Nineteenth Dynasty. In the reigns of Seti I. and Ramessu II., incidental mention is made of the tribe of Asher in northern Palestine. The "Travels of the Mohar," written in Egypt during the reign of Ramessu II., allude to the mountain of User, and place it in the very locality in which the tribe of Asher settled. Then in the succeeding reign, we find Minepta II., the so-called Pharaoh of the Exodus, speaking of the Hebrews in the following manner: "The Isir'il are spoiled, so that they have no seed, the land of Khar (south Palestine) is become like the widows of Egypt." It is to be especially noted that the Hebrews and south Palestine are coupled together in one sentence; and that the name Isir'il or Israelites is written with the determinative "people," so that it implies a nation and not a place. The inscription wherein this allusion to the children of Israel is found was engraved by Minepta II. on a granite slab, placed in a temple at Thebes. It was set up by the Egyptian monarch as a memorial of the battle of Prosopis, at which his army routed the Libyans in the fifth year of his reign. Now this victory of Minepta II. took place in the summer, while the Exodus itself happened in the spring. Consequently there is no connection whatever between the two occurrences. At the date of the battle of Prosopis, judging from a comparison of Prof. F. Petrie's chronology with the Biblical data deduced from B. C. 1541, the Hebrews were near the end of their subjection to the Philistines and Ammonites, B. C. 1220-1202. In the great inscription at Karnak, erected by Minepta II., the king clearly intimates that the Hebrews had left Egypt many years before his time. It is here stated that "the country around Pa-Bailos was not cultivated, but left a pasture for cattle, because of the strangers. It was abandoned since the time of the ancestors." Pa-Bailos is the modern Belbeis, near Lagazig, in the Wady Tumilat (the Goshen of the Bible.) Minepta implies that the land of Goshen had been abandoned by the "strangers" or Hebrews since the time of certain of his ancestors. No other explanation is at all feasible.

(To be continued.)

SWINE.

BY REV. J. L. GAMBLE.

"What shall we eat?" is one of the great questions of life. Did the Creator intend hogs to be used as food by mankind? Are they fit for food? First, what does the Bible say? Second, what is the verdict of medical science? Third, what is the testimony of history and experience?

This article is devoted to Bible statements concerning swine's flesh. "And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you." Lev. 11: 7, 8. This prohibition is repeated in Deut. 14: 8. "Unclean" means unwholesome; and the mark which the Creator put upon the animals intended for man's food was the parting of the hoof and the chewing of the cud. In Ezek. 22: 26, God says of his people, "Her priests have done violence to my law: they have put no difference between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from my Sabbaths." Violence to the law is designated in three counts; the second points back to Lev. 11, and we should note that it is named in connection with Sabbath-breaking. In a catalogue of charges against his people in Isa. 65: 2-5, God says, "They eat swine's broth, and broth of abominable things is in their vessels." In another list of charges, Isa. 66: 2-4, "offering swine's blood" is mentioned. Isaiah is called the evangelical prophet, and his prophecies take in the whole sweep of the gospel dispensation. This fact lends deep significance to his references to the use of swine's flesh.

The New Testament nowhere sets aside Old Testament teaching concerning swine's flesh. Mark 7: 1-6 refers to ceremonial washings, with a spiritual application in verses 20-23. As to Acts 10: 9-16, Peter was in doubt as to the meaning of the vision until shown that it referred to the Gentiles; nor is there any evidence that he ever violated the principle stated in verse 14. In Rom. 14, the discussion is wholly with reference to meat and vegetable diets. In 1 Cor. 8, the discussion is as to meats offered to idols; but swine's flesh was never offered to idols. However, Dr. Adam Clarke suggested that an appropriate offering to the devil would be a hog stuffed with tobacco; and when requested to ask a blessing at table where was a roast pig, he said, "O Lord, bless these potatoes, and this bread and butter, and if thou canst bless under the gospel what thou didst curse under the law, bless this roast pig." First Timothy 4: 3-5 condemns those who forbid meats which God "created to be received with thanksgiving," as shown in Lev. 11. First Peter 1: 15, 16 reads: "But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." Where is this written? In Lev. 11: 44—the Old Testament chapter on clean and unclean meats. Formerly "holiness" meant wholeness or health.

God's dietary laws in Leviticus, Deuteronomy and elsewhere (like the Sabbath, Mark 2: 28), were made for mankind; and are therefore binding upon all men in all time, because needed by all for their good. We read that "no scripture is of any private in-

terpretation;" that is, of local or personal application alone; for example, a promise to Moses, or Joshua, or David, is a promise to me and to you—as illustrated in Heb. 13: 5. And so also the Old Testament laws concerning eating are of equally universal application.

Sometimes it is said, Does not Paul say, "There is *nothing* unclean"? Yes, but he also says, "*All things* are lawful for me." The "all" and the "nothing" must be taken in a modified sense; for he certainly does not mean that anything or everything was "lawful" for him. The Christian is not under any law of types and shadows, the law of types having passed away. But there was nothing typical in the swine. The prohibition of eating it was simply because it was unclean. If it was unclean then, it is unclean now. Some say, "These things were unclean to the Jews." The fact is, these things are not unclean because the Mosaic law records them so; but the Mosaic law records them so because they were created unclean. Noah, who lived many years before the law was given by Moses, very well understood that there were clean beasts, and beasts that were not clean.

See next article.

WRITTEN SERMONS.

BY REV. H. D. CLARKE.

The writer wishes to say a word on this question, (1) because there are two sides to it, (2) because the remarks of Dr. Lewis will tend to discourage and weaken some of our able and useful pastors.

Dr. Dale, in his Yale lectures, says, "It seems to me that the weight of argument is on the side of extemporaneous preaching, but I have rarely the courage to go into the pulpit without the manuscript of my sermon, and occasionally I read it word for word as written." We know that in our own and other denominations, many of the ablest men have used manuscript sermons. Ablest pulpit orators in the world have, and still are, using them. We do not like the expression, "*reading* a sermon." A man who can hustle, and who has fire, *preaches* his written sermon. Many a time has the writer visited churches, and heard people say, "We wish our minister would *write* his sermons. He is a good pastor, we like him, his talk is good, but he repeats, he shows lack of study, he uses set phrases, and does not know how much he needs to write." Men who study well, and extemporize, often "drone out" their words, often labor so hard to extemporize that the congregation feels like "getting out and lifting," while many men who use their manuscripts in the pulpit speak the truth so as to stir the soul of the hearer, for the speakers whole being glows with divine fire.

If the churches were to refuse to have ministers who use manuscript, many a pulpit would be empty, and many a useful, Holy Ghost preacher would be driven from the work. Force, fire, energy, enthusiasm, are seen quite as often in men who are preaching from manuscript as in others. But few preachers can be a "Dr. Lewis," or "Dr. Main," or any other such eloquent extemporaneous speaker. But there are many brilliant and Holy Ghost orators and speakers who use manuscripts constantly, and they are *teachers*, they edify, instruct, they lead men to Christ, they inspire; and without manuscript *could not*, just could not do it.

Young men for the ministry, aim for spontaneous utterance if possible, but do not be discouraged or believe yourself mistaken in your calling simply because you must use manuscript. Powerful and permanent impressions do not come from merely extemporaneous flow of speech. Some ministers have a very unfortunate "gift of gab," and while they are pronounced "eloquent and gifted," they fail to produce any deep impression. Life-lifting impressions may as truly come from a written sermon when *preached*, not simply read; preached with force, fire, faith. Extemporaneous preaching is excellent, but a vast deal of it simply gives a "nervous luxury" of tears, emotions, entertainment, without any healthy growth of piety. Much more can be said on this side of the question. Preach extempore if you can without being labored, and constantly repeating, but write and use your manuscript if you must, and using it, get full of the Holy Spirit and fear no prejudices. If you *preach* a good sermon and put your *soul* into it, God will use it to the edification and salvation of needy souls.

Yes, write "in a bold hand, study it until familiar with it, be sure it is written in a "conversational style," be sure it is as you would *say it*, if you were an able, extemporaneous speaker, and then **PREACH**. Preaching well from manuscript depends quite a little upon how it is written. Go direct from a season of earnest, humble prayer to the pulpit, and then feel that you are delivering God's great message.

ARTIFICIAL SILK.

A new artificial silk, manufactured from gelatin, an invention of Professor J. J. Hummel, of Yorkshire College, Leeds, England, has just been submitted to the Swiss silk manufacturers for their judgment. A reservoir containing gelatin in liquid form is kept at such a temperature that the gelatin will not harden. The top of the reservoir contains many small holes, through which the gelatin passes in fine streams and is received on an endless band of linen. The gelatin hardens and presents threads of uniform thickness and brilliant surface, ready to be wound upon spools. The whole apparatus is said to require but little attention, the only thing to be looked after being the replacing of full spools with empty ones. One workman can oversee ten of the machines, which will produce 470,000 yards of thread a day, an amount equal to the silk product of 24,000 cocoons. The threads are wound lightly on drums and submitted to the fumes of formaldehyde in a closed room for several hours, after which they resist water. Coloring matter, if required, is added to the liquid gelatin at the beginning. A drawback to the usefulness of gelatin threads would be the low degree of firmness, but in combination with real silk or fine linen or cotton thread a durable silk tissue, it is declared, could be produced. The estimated cost of this gelatin silk is about \$1.15 a pound. Collodion silk costs at present from \$2.25 to \$2.85 a pound, while natural silk reaches \$6.25.—*Chicago Record*.

BOOK WORM.—"Have you a copy of 'Fifteen Decisive Battles?'"

Sales Lady.—"No; but I've got 'Recollections of a Married Man.'"

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
May 20.	Christ Before the High Priest.....	John 18: 15-27
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 III.—JESUS TEACHING HUMILITY.

For Sabbath-day, April 15, 1899.

LESSON TEXT.—John 13: 1-17.

GOLDEN TEXT.—I have given you an example.—John 13: 15.

INTRODUCTION.

On the next day after the feast at Bethany, Jesus made his triumphal entry into Jerusalem. This was the beginning of a week of great activity. It is worthy of note that nearly a third of each of the Gospels is devoted to the sayings and doings of this week. Jesus cleansed the temple, taught the people, answered the insidious questions of his enemies and put them to silence, wrought the miracle of the fig tree, instructed his disciples, and spoke in parables both to his friends and enemies.

Our present lesson, passing by these varied activities, has to do with the events of the early part of the last evening of our Lord's earthly life. Jesus and his disciples were gathered in the upper room in Jerusalem to eat the Passover supper.

NOTES.

1. *Now before the feast of the passover, etc.* That is, immediately before, in the same evening, Jesus gave to his disciples the closing proof of his personal affection for them. It is very probable that the first clause of this verse has an indefinite general reference to the whole section, chapters 13-17; and possibly the whole verse may have this general reference. Jesus showed his love no less in the discourses and in the prayer than in the washing of the feet. *When Jesus knew, etc.* Better, as the R. V., "Jesus knowing," or "since he knew."

2. *And supper being ended. Not ended, but, rather, begun or about to be begun.* It would be appropriate to bathe the feet soon after coming in. *The devil having now put into the heart, etc.* Every evil deed is inspired of the devil. This fact does not, however, relieve us of responsibility.

3. *Jesus knowing, etc.* Although Jesus knew his own exalted position, and especially that he was just now about to enter upon the fulness of his Messianic power, he went calmly about the humble duty which he had assigned to himself in order to teach a lesson to his disciples.

4. *He riseth from supper and laid aside his garment.* That is, his outer, flowing garment. *And took a towel, and girded himself.* Prepared himself as a servant would for the work he was about to perform.

5. *And began to wash his disciples' feet.* Tradition has it that he began with Judas and came to Peter last of all. However this may be, it is evident that he did not come to Peter first.

6. *Lord, dost thou wash my feet?* It is not probable that Peter here used the word translated Lord in the signification of divine being, but rather as meaning Honored Sir, or Master. In this question the word "thou" is the most emphatic word, and "feet" the next in emphasis. We can imagine that the minds of the apostles were filled with varying emotions as Jesus was washing their feet. But Peter was the first to break the silence.

7. *What I do thou knowest not now.* In addition to the lesson of humility and service, this washing was the symbol of moral purification, as we see from Jesus' words in the next verse, "If I wash thee not, thou hast no part with me." *But thou shalt know hereafter.* That is, after the Holy Spirit had come upon them.

8. *Thou shalt never wash my feet.* Peter is overcome with the thought of the inappropriateness of this act, as it seems to him.

9. *Lord, not my feet only, etc.* Peter is as quick to change his mind as he was ready to form his first opinion. If there is any virtue in this washing, he is willing to have as much of it as possible.

10. *He that is washed needeth not save, to wash his feet, etc.* This verse probably means, He that has been once-cleansed from the defilement of sin, and is in fellowship with Christ, does not need new cleansing except from the special sins into which he falls in his everyday life, from which he needs daily renewing by penitence and forgiveness, as the feet of him who wears sandals must be often re-washed. *But not all.* There was one exception.

11. *For he knew who should betray him.* Jesus knew what was in man. John 2: 25.

12. *Know ye what I have done unto you?* Of course they knew that he had washed their feet, but what was the significance of this act?

13. *Master. That is, Teacher.* Your words are appropriate.

14. *Ye ought also to wash one another's feet.* The application of this command to the literal washing of feet is an error. The meaning is, Ye ought also to devote yourselves in loving service for your brethren.

16. *The servant is not greater than his lord.* If the greater One has not stopped short of humble, devoted service, how can the lesser ones refrain from following this example? *Neither is he that is sent, etc.* This line is equivalent to the previous line.

WHAT IS THE WHITE MAN'S BURDEN?

BY PRES. J. E. RANKIN, D. D.

What is the White Man's burden?
The Lord's work in the earth.
And what the White Man's guerdon?
New nations brought to birth;
The strife of tongues, the crown of thorns,
The work a prouder people scorn;
To be a strength unto the poor,
Give them an open door.

They blindly will resist you,
They madly will betray;
Like Judas have they kissed you,
And mocking turned away.
But still with food your navies lade,
And trust in God, nor be afraid.
Along your path your sacred dead!
He'll do the things he said.

Your best deed they will bungle,
And chatter in their spite,
Will shoot you from the jungle,
As though you stole their right.
Still underwrite of God the cause;
By laws of God shape human laws.
At length, the guerdon nobly won,
Shine forth you as the sun!

This is the White Man's burden,
'Tis blood, and toil, and tears,
To wait the future's guerdon,
Through weary, coming years;
From age's night the heathen lead;
Give man the rights by God decreed,
Teach him to bend to God the knee;
And set earth's captives free.

God calls for sons you cherish,
You dare not say him nay;
The firstborn still shall perish,
Your dead shall pave the way;
A two-edged sword shall flame his Word,
The captain's shouting shall be heard;
He'll drive war's ploughshare home,
And then his day shall come.

—The Advance.

(?) UNIVERSITY.

"What is in a name? A rose by any other name would smell as sweet." Our forefathers must have implicitly believed this saying or have been utterly devoid of imagination, as a study of our postal guide abundantly shows. But it was not so from the beginning, for in an early time every name was significant. A name may be euphonious and yet inadequate. It seems to me that such is the case in regard to Alfred University and Milton College, and may in time prove true of Salem College.

I yield to no one in love for "Old Alfred," but must believe that Alfred University belongs to more than the township, is larger than the town will ever be, and the name, which at first was entirely appropriate, is now inadequate. Kenyon or Allen University would have an abiding force and significance. Williams Theological Seminary (School or Department), would be a fine addition to the University names.

Milton, too, has an appropriate name in reserve, consecrated by the life services of four noble and devoted persons. Why shall the name of a mere township continue to usurp the place of that other name?

W. F. PLACE.

Popular Science.

BY H. H. BAKER.

Liquid Air and Perpetual Motion.

The guests of the National Geographic Society, after its annual reception, at Washington, D. C., March 22, were entertained by Charles E. Tripler, of New York, the inventor of liquid air. Mr. Tripler had brought from his laboratory in an ordinary vessel, not unlike a milk can, ten gallons of liquid air at a temperature of 312 degrees below zero.

Mr. Tripler was introduced by Alexander Graham Bell, inventor of the telephone. A large number of distinguished scientists had gathered to witness his experiments, and in the audience were the German and Russian ambassadors, the Chinese minister and a large number of the most distinguished people in Washington.

Mr. Tripler first exhibited the liquid air by passing around the audience tin dippers filled with it. He struck the dippers against the table and they broke to pieces like glass. He then immersed a common hollow rubber ball in the liquid and afterward threw it on the floor, where it broke into pieces.

He partially immersed in a common tumbler filled with liquid air a stick of carbon, like those used on the arc light, and the part of the carbon above the surface burned rapidly with a white light as intense as that of an arc lamp. He immersed in the same glass the end of a coiled watch spring, and it burned rapidly.

He explained that alcohol freezes at a temperature of 202 below zero, and he accordingly took a pint of whisky and, pouring liquid air over it, soon had it in a state so that he broke it up into small chunks and passed it around to his audience.

Mercury freezes at 40 degrees below zero. The inventor froze a chunk of it in the shape of a hammer and drove a nail into the table on which his experiments were conducted. He dipped several Irish potatoes into the can of air, and then threw them on the floor, and they broke into pieces like eggs.

A piece of raw beef was immersed in the air and taken out pure and white and hard as ivory. Thrown on the floor it broke into pieces. Several persons picked these up as souvenirs. He threw a dipperful of air over his clothing, and it left them perfectly dry.

Mr. Tripler said that he had received letters from scientific men all over the United States, questioning his statement in a recent number of *McClure's Magazine*, to the effect that he could produce liquid air with liquid air; that is, with a start of two gallons of the substance he could go on producing any quantity of the air for any length of time. The inventor said that though this assertion had been questioned by scientists from Harvard College and from several other eminent institutions of learning, it was literally true, and was demonstrated daily in his laboratory. He said that it was strange that these scientists were not surprised when, with a few gallons of ammonia, a large ice factory was kept in operation. He said that he had actually made ten gallons of liquid air in his liquifier by the use of about three gallons in his engine.

He held up a glass of the liquid when he dismissed his audience, and remarked that if the small quantity of liquid at 312 degrees that he held in his hand were warmed 100 degrees

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—that is, to 212 below zero—it would throw off a force that, if confined, would operate a 1,000 horse-power engine. The inventor proposed to heat the air with the natural atmosphere, thus operating engines without water or fuel.—*Chicago Times-Herald.*

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.

CLARKE.—In Walworth, Wis., March 22, 1899, Mrs. Angeline L. Clarke, aged 89 years, 1 month and 1 day.

A more extended notice in another column. S. L. M.

BURDICK.—In Brookfield, N. Y., March 18, 1899, Martha Burdick, aged 94 years and 9 months.

She was the daughter of Clark and Abigail Burdick, who early came from Rhode Island to the town of Brookfield. She was the oldest member of the Second Seventh-day church of Brookfield, having united with that body in the year 1824, one year after the organization. She was quiet and retiring, and in usual health until but a short time before her death. C. A. B.

CAMPBELL.—In Buffalo, N. Y., March 23, 1899, Sarah M. Campbell, wife of Geo. A. Campbell, daughter of Dea. Nathan Saunders, in the 70th year of her age.

She is survived by her husband and three daughters, Mrs. C. B. Skinner, of Buffalo, N. Y.; Mrs. M. C. Williams, of Oneida, N. Y.; Mrs. Captain Theo. Chase, of Norfolk, Va., and one sister, Mrs. O. W. Davis of Buffalo. G. A. C.

CRANDALL.—At Wellsville, N. Y., March 19, 1899, Hon. Wm. Wells Crandall, M. D., aged 71 years lacking 4 days.

He was educated at Alfred and Brown Universities, graduated in a course of medicine in 1858 from the New York University; practiced medicine in Andover, N. Y., 28 years, and in 1886 became a resident and practicing physician of Wellsville, N. Y. He was elected and served in the New York State Legislature in 1872 and 1873. He was a member of various Medical Associations, progressive and thorough in his chosen profession. On July 5, 1823, he was united in marriage with Euphemia Potter, daughter of the late Elisha Potter, of Alfred. Of the two children born unto them, only Mrs. Susie Crandall Sherman survives him, who with her mother are left to mourn the loss of a loving and beloved husband and father. In 1871, at the organization of the Seventh-day Baptist church of Andover, he became one of its constituent members and active supporters. Later he transferred his membership to the Seventh-day Baptist church of Wellsville. He leaves to his friends and kindred the comforting assurance that through death he has entered into rest. S. B.

Literary Notes.

"The Critic, an Illustrated Monthly Review of Literature, Art and Life," for April, is at hand. It brings many instructive and entertaining items to seekers after literary news and general information concerning books and authors. G. P. Putnam's Sons, 27, 29 West 23d Street, New York City.

ALASKAN CHRISTIAN ENDEAVOR ALACRITY.

Just think of it! A wee bit of a society born in a canvas tent, up in the frozen north, doing a rescue work which puts them on a par with the St. Bernard monks of Switzerland. The tidings come by way of Mrs. J. Stanley Edwards, of Denver, Col., that the little society at Valdes, Alaska, has built a

relief station half way across the twenty-five mile glacier near by. This glacier is traversed by many gold-seekers, bound for the interior, and many lives have been lost in the terrible storms that sweep down its icy sides. The little station is provided with fuel and food, and has already saved many lives.

Keep your eyes open for an illustrated account of a baby Endeavor society in Alaska, whose cards Mr. Marsden has sent out.—*The Christian Endeavor World.*

OBEYING ORDERS.

—An Irish bull, it seems, can be practical, as well as verbal, as witness the following delightful anecdote from *Tit-Bits*:

The ancient seat of the Castlereaghs overlooked Lough Swilly, and it was one of the most princely residences in Ireland. Eventually it fell into decay and was not inhabited. As usual, in such circumstances, when the peasantry wanted to build a pig-sty, repair a road, or anything of the sort, they took the stones from the ruined castle, which was disappearing piecemeal, when, one day, the then Lord Londonderry paid a visit to his Irish property. When he saw the state the castle was in and reflected on the fact that it was so much identified with the history of his family, and even as a ruin was a glory of Ireland, he determined to put a stop to the encroachments that had been made upon it. Sending for his agent to give him orders that the people were no longer to remove stones from the building, he instructed him to have the place inclosed with a wall six feet high and well coped, to keep out trespassers. This being done, he went his way and did not return to Ireland for three or four years. He then found, to his amazement, that the old castle had completely disappeared, and in its place there was a big wall inclosing nothing. Sending for the agent, he demanded to know why his orders had not been carried out. The agent insisted that they had been.

"But where is the castle?" demanded the marquis.

"The castle, is it? Bedad, I built the wall with it, my lord! Is it for me to be going miles for materials with the finest stones in Ireland beside me?"

In telling the man to build the wall Lord Londonderry had said nothing whatever about preserving the castle, which is now a thing of the past. Nevertheless, the wall is a good one.

Beware of Ointments for Catarrh that contain Mercury.

as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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THE SABBATH RECORDER of March 27th.

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.

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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EVENING PRAYER.

O God, our light! to thee we bow;
Within all shadows standest thou;
Give deeper calm than night can bring;
Give sweeter songs than lips can sing.

—Samuel Longfellow.

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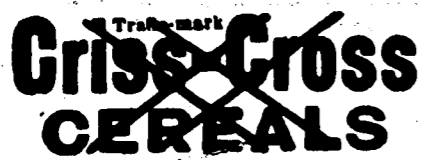
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RELIGION AND THE POSSUM.

An incident told by the Rev. V. B. Carroll in the Homiletic Review makes apparent the necessity in this transition period of getting the negro inwardly right in order that his relationship to society may be right.

We were driving out one Sunday from Decatur, when we came upon a negro, with a club in his hand and a freshly killed possum on his shoulder. We stopped to examine his prize, and the colonel said:

"My friend, do you know it is Sunday?"

"Sartin, boss."

"Are you not a religious man?"

"I are. I ze jist on my way home from church."

"And what sort of religion have you got that permits you to go hunting on Sunday?"

"Religion, religion?" queried the man as he held the possum up with one hand and scratched his head with the other. "Does you 'spect any black man in Alabama is gwine to tie hisself up to any religion dat 'lows a possum to walk right across de road ahead of him an git away free? No, sah! A religion which won't bend a little when a fat possum heads you off couldn't be 'stablished round yere by all de preachers in de univarse."



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