

THE SABBATH RECORDER.

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

VOLUME 55. No. 16.

APRIL 17, 1899.

WHOLE No. 2825.

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RICHARD REALF, who died more than twenty years ago, left some gems of poetry worthy a place among the best. Here are two of them. The second will be balm to tear-blinded mothers whose darlings are in heaven :

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the roseburst of dawn; but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the metre.

Is the grave deep, dear? Deeper still is love.
They cannot hide thee from thy Father's heart;
Thou liest below, and I stand here above,
Yet we are not apart.

The lyric patter of the little feet
That made a poem of the nursery floor,
Thy sweet eyes dancing toward me down the street,
Are with me evermore.

My breath is balmy with thy clinging kiss,
My hand is soft where thy soft fingers lay;
And yet there is something which I miss
And mourn for night and day.

Mine eyes ache for thee; God's heaven is so high
We cannot see its singers—when thou dost
With thy lark's voice make palpitant all the sky,
I moan and pain the most.

Because the hunger of my spirit runs
Most swift, in its swift asking after thee,
I yearn through all the systems and the suns,
But none doth answer me.

\$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.

INFORMATION WANTED.

"A bow drawn at a venture" is better than nothing, but definite knowledge is most to be desired. The RECORDER wants to know the highest aspirations and the deepest longings of its readers. Please write and tell us, in one or two sentences, what you most desire for yourself, as a Christian, and for the denomination of which you are a member, with the permission implied that what you say may be printed, without your name. We hope that an hundred people will thus aid the RECORDER and its readers and themselves. As a child of God, What do you want most?

NEVER sacrifice truth and right principles for sake of someone's "feelings." Friendship, sympathy and pleasant relations are desirable, but when secured at the cost of right or conscience or justice, they lead in the way of death.

THE finest ocean steamship is at the mercy of the waves and the rocks if her engines are disabled, or if she refuses to obey her helm. Men with great powers, favorable opportunities and best surroundings go to wreck, if the will-power engines become disabled, or if the rudder of conscience refuses to work. Not greatness, but goodness determines destiny.

THERE is a blessing in being homesick for God. He will be most likely to attain to high communion with God who longs for him, even blindly. The Psalms are filled with expressions of such longing. Soul and body unite in crying for God. God's Word and the Holy Spirit unite in creating such longing. Divine love poured out on us awakens longing for more, as a mother's kiss leads baby lips to ask for the loving touch again. Blessed is the soul which is sometimes, nay, often, homesick for God and heaven. Blessed the soul which seeks for strength and purity with such desire as wings the carrier pigeon, seeking for its home resting place.

A STORY is told of a king who tested his subjects by placing a large stone in the center of the street near his palace. Various people avoided it or stumbled over it, each complaining of "the lazy people," who left it there. When it was clear that no one would remove it voluntarily, the king called those who had avoided the stone to the place, and, with his own hands, removed the stone, while they looked on. Under the stone was a box containing gold and treasures marked "for him who moves this stone." The application to your life is plain. Never shun a duty. Never complain because somebody else has not done what you ought to. Grapple with difficulties for sake of the treasures they conceal.

AMONG the religious-social incidents in London, Eng., we note that the Wood Green and District Free Church Council held an "At Home," at Winchmore Hill Congregational church, on Wednesday evening, March 15, 1899. A prominent item on the program was an address by Rev. W. C. Daland, D. D., on "The Relations of Protestant Denominations in America." That it was "well received," we have no doubt. Our London

friends can ask the pastor of the Mill Yard Seventh-day Baptist church for something good any day, without fear of being disappointed.

TREASURES of power and self-control laid up in times of quiet and safety are the only guarantee of success in times of danger. We stood near the pilot once on a steamer "shooting the rapids" in the St. Lawrence river between Lake Ontario and Montreal. While the steamer was in the quiet water above the rapids, every thing was carefully examined, tested and adjusted. As we neared the dangerous currents, two expert pilots took the wheel. Gradually at first, swiftly and resistently at last, the steamer rushed into the jaws of the dangerous gate-way. A hush fell on the lips of passengers. No sound came except the quick, quiet word of the chief officer, when a word was needed. The pilots stood like statues, holding the wheel or changed its position to meet orders, with grip and decision which meant life or death. The steamer swung, swayed, shivered, glided, plunged—floated on the calm bosom of the river below—safe. The soul must meet similar strains of strife and temptation. Strong in truth, secure in righteousness, with Christ and conscience at the wheel, it need not fear. Without such preparation, one word tells the result—ruin.

PASTORS will please notice the change concerning obituary notices, as published at the head of the obituary column. The new rule is the result of some years of experience, and of careful consideration by the publishers. The limit named is thought to be ample for all ordinary notices, especially if the writers remember that obituaries have to do with those who are dead, rather than the family history of the living. We desire to make the RECORDER "a family paper," between the various homes in our household of faith, and to convey the joy which comes with marriage bells, and the sorrow which waits when loved ones are called home, without financial charge to the pastors sending notices, or to those for whom they write. Hence the change made. Special biographical notices of official members of our denominational societies will naturally find place in the Annual Minutes.

WE know that the RECORDER has many friends who have passed the limit of "Three score years and ten," to whom life is bright and rich, and who are doing excellent work for Christ and the world. On another page we print the cheerful and cheering words of a woman, Elizabeth Denison, which will bring sunshine to such friends of ours. If it be the shining of the declining sun it will be none the less, but rather all the more, beautiful. The common phrase, "Growing old gracefully" is well enough, but it were better to phrase it and make it growing old gloriously.

IT is rumored that the Mikado of Japan contemplates making Christianity the legal religion of the Empire, that his country may be on a par with the powerful Western Nations. Such a state church would have little value as compared with genuine Christianity.

CORRESPONDENTS will note the change of address of the Editor of the "Woman's Page."

THE next session of the Central Association is to be held at Leonardsville, N. Y.

IN early boyhood, when we first began to read newspaper items about slaves and slavery, advertisements of "runaway slaves" were common. The following item, lately republished in the *Columbia Herald*, S. C., recalls olden times. This item is said to be about forty years old:

Negroes sell as high as heretofore, but they are hired out at lower rates. For a twelve-year-old girl \$50 is given, and an eight-year-old boy goes at \$1. Peter, belonging to the Mary Shock estate, is hired out at \$202; J. S. Clarkson's Mary, twenty-three years old, sold for \$1,100; Alex, belonging to the estate of the Rev. Dr. Hall, brings \$336; J. H. Waugh buys Willis for \$310; negroes of W. H. Irwin are sold on twelve month's credit; and T. C. Parker buys Eliza and child for \$1,111; Robert Lamon buys John, a ten-year-old, for \$510, and Jack, a nine-year-old, for \$606; H. R. C. Cowden pays \$1,100 for A. Sublett's Mary.

Thank God such things are now far away.

THERE are some people whom we dread to meet because they are sure to tell of their personal misfortunes. It is an open question how far one may call attention to his personal suffering, especially minor troubles, without doing wrong to others. Disordered nerves and lifeless livers bring abundant cloudiness, and he is fortunate, who suffering thus, does not unconsciously darken the lives of those around him. He cannot always avoid it; but the bravest souls learn that in many things suffering and sorrow and trial must be borne alone. When Christ went into Gethsemane he bade his followers remain outside. Individual experience, whether of the most exalted or of the most depressing character, must remain largely individual. In so far as one can impart strength, comfort and sunshine to others through his individual experience he becomes a blessing; if, unfortunately, he falls into the habit of imparting only that which is dark, he is far from a blessing, and frequently his influence induces similar suffering on the part of others. Not to be too severe in our judgment, we must still insist that no one has the right to crowd individual discomfort upon those around him when no good can come therefrom, either to himself or to others, the more so since it is for his good to forget rather than to exalt his misfortunes. He is your best friend who helps you to rise above your trials; he is hardly less than an enemy, however much he may seek to be your friend, who increases your trials by dwelling upon them.

MORE LIFE.

The *Christian Advocate*, New York, writing of "Methodism's First and Greatest Need," said:

It is not money nor influence, but spiritual life, we need. That only will bring all good things in its train.

The chief difficulty with the laity as well as the ministry is a lax view of the law of God, and an exaggerated view of the provisions of salvation. Men seem really to believe that connection with the church, and a general consent to the fact that Christ died to save, and that he is an Almighty Saviour, are sufficient for salvation, whereas the whole Scriptures teach the contrary. A mere religious profession is an abomination in the sight of God, and trust in Christ without an earnest and constant attempt to keep his commandments insures one the reward of the foolish virgins, and of the man who built his ecclesiastical house upon the sand and not upon the rock.

Slight modification of the above is needed to make it specifically applicable to Seventh-day Baptists. They have plenty of theories about life. They are full of latent opinions about Sabbath-keeping and Sabbath Reform;

but those theories develop into action and character all too slowly. The writer has been held to his room for several days past by "lumbago." Reclining has been a favorite position. When lumbago is most active its victims are least active. Too many people have spiritual lumbago, or something equally effective in keeping them quiet in the Lord's service.

The Methodists about whom the *Advocate* writes are trying to raise twenty million dollars for missionary purposes by the close of the century. Concerning that effort the *Advocate* says:

A more doleful drag can hardly be imagined than the attempt to raise twenty million dollars unless there is a radical improvement in the religious spirit of the denomination.

Here again is a parallel. Sabbath Reform and the spreading of Sabbath truth at this critical period in the history of Christianity, presents a problem quite as large as the one which confronts Methodists in that \$20,000,000 fund. Our work will be a "doleful drag," without deeper spiritual life. We have latent ability to do an hundred fold more than we are doing. Life is the one need. That will find money, methods, workers, success. Not life for some other church than yours, but life for your church, the church at (write in the name). Not life for some one else than yourself, but life for the person who signs his name just as you sign yours. Life. Divine life. Obedient life. Active life. Spiritual, sanctified, consecrated life.

TWO MILES INSTEAD OF ONE.

The forty-first verse of Matthew 5 is often held to be unjust, or, at least, burdensome—"And whosoever shall compel thee to go one mile, go with him two." Seen in their proper surroundings, these words teach a large and important lesson. The words refer to the then common custom of forced labor which came in connection with the transfer of soldiers, the carrying of messages, and other services of the state. The Roman troops marching through a province had power to compel able-bodied men of each district to help convey their baggage. Postoffices were unknown. Heralds bearing the royal commands might compel any person, animal, boat, or vehicle into service in any part of the empire. It was to such customs as those our Saviour referred. "Rather," says he, "than resist a public authority requiring your aid and attendance for a certain distance, go peaceably twice the distance."

Our Lord is teaching that the righteousness of the Christian must far exceed the mere letter-of-the-law righteousness of the Scribes and Pharisees. He is denouncing conventional virtue and condemning that punctilious morality which goes as far as it must and no farther. He is asking a spirit of service which outruns the nicely calculated limit of the first mile and overflows into a willing, glad and large obedience. He is preaching the gospel of the second mile, and it is worth our while to understand how it applies to our every-day life.

Most, if not all, the higher virtues in our relation to each other begin beyond the limit of compulsion. Genuine friendship has no one-mile limit. True love goes the second mile from choice. Shylock demanding his pound of flesh, because "it is so nominated in the bond," is supreme meanness at the one-mile limit. The nicely calculated righteous-

ness of Scribes and Pharisees was scrupulous in going the one-mile demanded by the letter of the law, and equally scrupulous in not going a step farther. Christ said he who comes into my kingdom must do more than that. The obedience of the gospel takes in the second, perhaps the third, mile. The man who thinks himself a model Christian, while he seeks to serve God by doing as little as possible, and "getting the most for his money," is sadly mistaken. We remember a lot of creaking and groaning machinery on the hills around Richburg, N. Y., slowly swaying as a weak engine pumped oil, in driblets, from worn-out wells. One-mile Christians, with weak, spiritual life, with much moaning, try in vain to accomplish something in Christ's service. A love-impelled Christian, who passes on to the three-mile limit, floods the field of his labor with service, as an artesian well overflows all the plain. In Christ's service never think of stopping inside the two-mile limit. Better make it four than one. Christ seeks not the compelled service of law, narrowly interpreted, but the joyous service of love, filling the law full to overflowing.

EASTER AND CHRISTMAS.

A correspondent asks that we make some suggestions concerning the observance of Easter and Christmas. We have spoken of these questions at various times, and summarize the matter in the following sentences: We believe that Easter may be observed with appropriate teaching concerning the resurrection, especially the resurrection of the individual into a higher spiritual life, and with appropriate music, in such a way as to make it a valuable aid to religious living. Since Christ rose on Sabbath afternoon, the observance of Easter Sabbath rather than Easter Sunday is pertinent, so far as the time is concerned. We would not introduce into the service any of those peculiarities in forms or in thought which have become associated with the Roman Catholic, or the modern "Easter." We are the more willing to retain the original thought because the Passover is the historical origin of the Easter service. The Passover continued in the Christian church, but was observed on the fourteenth of the month, without regard for the day of the week, until, through the influence of the Pagan element, the time of the celebration was changed by the Council of Nice, in 325 A. D., to the Sunday next following the Passover new moon. Keeping in mind the ancient Passover thought, namely, God the Protecting Redeemer, and the true idea of Christ the Risen, the Way, the Truth and the Life, thus giving a new and just definition to Easter, we think good may come through its observance.

As for the observance of Christmas with joy and thanksgiving, with song and gifts, we have the full example of the angel chorus at Bethlehem, and the wise men who came from the east with their gifts and reverence. That is the true idea of Christmas. It is an essential part of the gospel ushered in by the birth of the Babe in Bethlehem. That Pagan influence helped to establish the 25th of December as the day of Christ's birth there can be no doubt; but since the simple observance which, so far as we know, obtains among our own people, is usually held on the Sabbath nearest Christmas, recognizing that it is not the definite time, but the thought of the coming of

Christ to redeem men, relieves the question of all complicity with the Pagan notion. We would certainly eliminate all "Santa Claus" representations from the celebration of Christmas. We would also teach children the joy and duty of giving to others less favored than themselves, and make that an important feature of the celebration.

Such observances of Easter and Christmas are widely different from the observance of Sunday rather than the Sabbath. Neither of them has displaced anything which God appointed, except as the original Passover has been perverted in the Roman Catholic Easter. We would not add to Easter the celebration of "Good Friday," "Ash Wednesday," or other features of what is known as "Passion Week." Following these general lines and lifting the observances into the higher realm of spiritual life and instruction, under the wise management of pastors and Sabbath-school superintendents, we believe that good may be attained and all harm may be avoided.

SHALL WE READ "NOVELS?"

So far as the word "Novel" represents the lower types of fiction, no; positively no. Fiction, representing ideal character, and circumstances true to human experience as a whole, has always been a powerful teacher of good. Christ's parables are the most forcible lessons in the New Testament. These are above fiction. They are the model lessons from the one great Model Teacher. These parables condense human experience as a whole into representative examples. The Prodigal Son represents all wanderers. His father's welcome stands for Divine Love, which is always waiting to forgive. Nothing in literature can equal them, much less surpass them. All fiction, *i. e.*, the delimitation of individual life under representative surroundings, temptations, labors, aspirations—which follows the general model of the parables is helpful. "Uncle Tom's Cabin" wrought for the abolition of American slavery in the hearts of the people more than all bayonets of the Civil War combined. Many people can be reached by an illustrative character when argument fails entirely. "Ten Times One Is Ten," by a Unitarian, and "What Would Jesus Do?" by a Congregationalist, are examples of fiction much to be commended. We make no catalogue, but lay down a fundamental principle by which to answer the question at the head of this article.

NEW BOTTLES FOR NEW WINE.

The simile which Christ uses in Matt. 9: 17, sets forth an universal truth. All our knowledge is evolutionary, and the unfolding of truth must be progressive. Creeds and statements must change. Old methods must give way to meet new demands. History does not repeat itself without variation. Something new is added at each successive stage. Life finds new characteristics with each new generation. Theories and creeds and methods are tested by experience. At each stage we know in part. We search, apply, experiment, and grow wiser.

But a few fundamental facts govern all experience and guide in all development. Theorize as we may, no one escapes the law of gravitation, or the fact that heat warms and cold freezes. This is as true in spiritual life and in right doing as it is in material things and philosophy. No theorizing can formulate rules of ethics which are not based on the Ten

Commandments. No system of theology can bless men which does not center in the fulness of divine love, and the destructiveness of human sin. It is our duty to seek new light, but it must be sought along these fundamental lines. The engineer who climbs and tunnels the mountains, making new paths for commerce, runs numerous angles, curves and gradients; but in every calculation he falls back on his needle and chain and a few mathematical facts. Christians ought to be eager to learn new phases of truth and new methods of applying truth to life, but they may not depart from the lines marked out in the Decalogue and the Sermon on the Mount. New bottles? Yes. New wine? Yes, but from the old vineyard. One vine is the source of all true grapes.

WONDER CROWDS ON WONDER.

On Tuesday, March 28, the experiments in wireless telegraphy by Signor Marconi succeeded in sending a message of 100 words across the English Channel, thirty-two miles. This is the longest distance yet attained. But it demonstrates facts which may soon revolutionize the whole business of telegraphy. The London *Times* says that the message was read as easily as though sent by wire. On the 30th of March the New York papers reported new and still more startling achievements by Tesla of that city, who has been at work for a long time at transmitting electricity without wires, for commercial purposes. Tesla now claims that he can "handle currents up to 8,000,000 volts," and that "the current can be directed to any point at which arrangements have been made to receive it, and that this can be accomplished without regard to distance or surrounding conditions." Incredible as this may seem at first, he is wise who does not deny the claim. Not less wonderful is another claim now made by Mr. Tesla, namely, that his experiments show that atmospheric nitrogen can be readily combined and valuable products manufactured merely by the application of cheap water-power, and that light diffusivelike that of the sun can be produced with an economy greater than obtainable in the usual ways, and with lamps that never consume.

The *Electrical Review*, in its editorial comment, says:

The experiments on which Tesla dwells and which are evidently the result of years of patient labor, are, in our opinion, the most striking and promising that have been shown in years, and they cannot fail to create a profound impression on scientific minds.

Ten years ago Mr. Edison said to the writer, in answer to the question, What may we yet expect in the matter of electricity? "We are just at the outer edge of discoveries, and no one can tell what is coming." Mr. Edison was then in his earlier experiments as to railroads and incandescent lights. The conversation took place while we were riding on his trial road at Menlo Park. Every year adds meaning to Mr. Edison's answer.

NEWS OF THE WEEK.

Five men were killed and about twenty injured, on the 11th of April, by the falling of the temporary work used in constructing a bridge across the Harlem River, in upper New York.—A brisk investigation as to corrupt management in the municipal affairs of New York is being made by a committee of the Legislature, under the direction of Chairman Mazet.—The final exchange of the papers em-

bodying the treaty of peace between the United States and Spain took place at Washington on the 11th of April. The President then issued a proclamation announcing the complete restoration of friendly relations between the two countries. Diplomatic relations will be renewed and new treaties concerning commerce will soon follow.—A serious outbreak has occurred in Samoa during the week. On the first day of April a small force of British and Americans were decoyed into ambush by the army of Mataafa, and three officers and four seamen were killed. A German planter has been arrested for complicity with the rebellious king, but it is thought that the affair will not stop the favorable course of the diplomatic relations between Germany, Great Britain and the United States.—Stephen J. Field, late Justice of the Supreme Court of the United States, died at his home in Washington, D. C., April 9, 1899. He was the ablest and most noted jurist of this generation.—The Methodists of Northern New Jersey, in Conference assembled, during the past week, gave strong expression against popular evangelists.—Professor Monier-Williams, of Oxford, England, died on April 11, 1899, eighty years of age. He was the leading Sanscrit scholar of his time. Oriental literature and the work of Oriental investigation suffer a great loss in his death.—On the 13th of April a noted political dinner was held in New York, ostensibly in honor of Thomas Jefferson; actually it was a political movement in the Democratic party to oppose the nomination of Mr. Bryan as a candidate for the presidency in 1900. It was a gorgeous affair, "at ten dollars a plate." Over 1,000 men sat down to the feast.—The trial of Senator Quay, of Pennsylvania, for misappropriation of public money, has been in progress during the week past.—During the week the American forces have continued their successful work of taking possession of the inland ocean-lake known as Laguna-de-Bay, which nearly bisects the island of Luzon. Santa Cruz, the chief town on the eastern shore of the lake, has been taken and the Tagal forces have been driven to the mountains. Slight attacks have been made on the United States forces north of Manila. President Schurman reports that excellent results are being reaped from the proclamation issued to the Tagalos.—In consequence of the absorption of Finland by Russia, the emigration of Finns to the United States is increasing rapidly.—Evidence of the grave injustice done to Dreyfus accumulates as the investigation goes forward in Paris.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXVI.

NATURE OF THE EXORDIUM.

What shall the exordium be like? Recall at this point the definition by Quintillian, viz., the exordium is "designed to make the hearer think favorably of what the speaker is about to say." Add also Vinet's thought that the exordium must be united to the sermon "as intimately as the flower is united to the stem." The law of specific fitness which is so well expressed in the comparison of the flower, forbids the thought that one general form of exordium may be made to fit different themes. The cheap illustrated papers compel one wood-cut to represent many different faces; so some poor preachers have only one

exordium with which they preface all sermons. Themes which are related to each other may be prefaced by exordiums which have certain elements in common. But there is a generic character to each theme which demands an exordium fitted to itself. Serial sermons form something of an exception to this law, since they are parts of one whole. In that case the same exordium, varied to meet the varying shades of thought, might properly be used throughout the series. Be careful, however, not to deal in "ready-made" exordiums, unless you wish your sermons to appear like a group of men whose wardrobes are supplied from the same "old-clothes shop" on Chatham Street.

MATERIALS FOR THE EXORDIUM.

A thing so important as a fitting exordium must be made from good and pertinent materials. If there be need of overcoming prejudice against the theme or the speaker, this should be done in the exordium. Seldom, if ever, attempt this by apology. An apology is the poorest exordium possible. Disarm prejudice by a brief and skillful explanation, or by a candid request that prejudice be laid aside and judgment be suspended until the case has been heard. Such an exordium will not be demanded often. Preaching to your own congregation, where you are well known, you will usually have the sympathy of the audience without asking. They believe you to be orthodox and honest, and hence there will be no effort necessary to reconcile prejudice or disarm criticism. Under such circumstances the exordium will usually take the form of an explanation concerning the text, or the theme, or both. It is well to suggest here, in general, that all allusions by the speaker to himself should be carefully made, if made at all. People love to feel the power of a speaker, and are willing to acknowledge it, but they also delight in the modesty which prevents the speaker from assuming any power or importance beforehand. Personal allusions must be delicately interwoven, and must be free from every vestige of self-conceit. The audience should be made to feel that the speaker is conscious of reserve force through which he holds himself competent to the task in hand. It is his place, however, to prove that power by his work, rather than to assume or assert it at the beginning. By the same law all apologies and excuses are excluded. They are both foolish and injurious. If you are compelled to appear before an audience poorly prepared, say nothing about it. If you have not studied your theme, do not tell of it. Better, however, never allow yourself to appear in the pulpit when such an apology would be true. If called upon at the instant to discuss a new theme, state frankly that you have not examined it, and say no more about it than you really know. Better end your speech in two minutes than to commence with an apology wherein you state your ignorance, and then go on through a lengthened exhibition of that ignorance. Some people seek to gain sympathy by pretending ignorance—which is too often real, rather than pretended—hoping that the sympathy awakened will lead to a mild judgment concerning their failure. Such an opening is disgraceful in any pulpit. If you know nothing about a theme, keep still. Silence then is wisdom.

EXORDIUM BY CLASSIFICATION OF THEME.

By classification we mean a placing of the subject before the hearers as belonging to a

certain class of themes, or as a naturalist would say, indicating the genus and specie to which it belongs. For example, a theme may belong to the genus faith in general, or to some particular species under that head, as "Faith in God's power over matter," or "over individual destiny in this life," or "over disease," or "over the affairs of nations." Such an exordium would express the general relations of the theme to similar themes, and thus aid the hearer by bringing his mind into the right position for observation. Drawing an illustration from astronomy, we say such an exordium points the telescope toward that portion of the heavens which the sermon proposes to explore.

BY COMMENDATION.

Sometimes a theme will be liable to be looked upon lightly or indifferently by the audience. The speaker will know that they have little interest in it, and less sympathy with it. Its announcement would be to them as something dry and meaningless. Under such circumstances, the exordium should wisely commend the theme by showing its importance and its bearing upon some prominent and practical point. This will insure sufficient interest to awaken attention and prepare them for candid investigation.

BY COMPARISON.

Befitting contrasts abound in nature and in art. They serve to bring things out boldly and impressively. By such an exordium you can show the resemblance or the difference between the theme and one or more other themes with which the people are already familiar, and thus enable them to see the force of the comparison at once. This is a very efficient form of exordium if the speaker is conversant with the attainments of his audience, and thus enabled to make wise comparisons.

BY ANTAGONISM.

This form of exordium consists in setting the theme over against some popular notion or theory or practice. In this way you awaken interest and insure attention on the part of those who agree with the position you aim to establish in the sermon. It will equally arouse those who disagree with that position by mildly antagonizing them and their opinions. This is a very efficient form, since those who agree with you will be eager to note how well you sustain their views, while those who oppose your position will be equally eager to hear what you have to say concerning their pet theory or practice. In making such an exordium—as always in the pulpit—avoid all appearance of ill-feeling; do not awaken antagonism by unkindness.

BY LOCAL REFERENCES.

Closely allied to the foregoing, and equally stimulating to attention, is the "local" exordium. This should be used when your theme is to deal with some circumstance with which all are acquainted, and in which all are interested. Such an exordium compels attention, since it says, if not in words, in effect, "We mean you, here, now." It is in a sense personal to each hearer. Each one feels that the sermon is to contain something especially germane to himself. In making such an exordium, be careful that it is not awkwardly nor unkindly done. When an exordium is offensive, it is usually inefficient. Rare instances may occur wherein the exordium should thoroughly antagonize the congregation. When

this is necessary, the speaker must be sure that he has the power, both in himself and his theme, to overcome the antagonism as the sermon progresses, and so obtain a victory in the battle to which the exordium challenges his hearers.

BY TEXTS AND CONTEXTS.

The texts and contexts will often indicate the method of developing the exordium. But aside from the distinct forms of which we have already spoken, the text and context, that is, the general portion of Scripture from which the theme is drawn, will supply ample and appropriate materials for the exordium. Some writers hold this to be the only true source of exordium. We think highly of this form, but would not confine you to it. It is a most fruitful source of material, but we would draw from every appropriate source, and use various forms according to circumstances.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Turn of the Tide.

Speaking of a certain Seventh-day Baptist community, a friend said: "At the time that Elder Blank was there for a little while on a visit, if he could have stayed longer and the interest could have been cared for, the young people could have been brought in and the cause saved. But now they have drifted away so far—many of them beyond reach—and I am afraid meetings will not do very much good." Perhaps we are too much inclined to look back to some golden opportunity in the past, and overlook those of the present; but of how many communities a record in some respects like this must be written. It is not the first time that such a sad story has come to our ears. The record is not that of a frowning providence, but of forces unutilized, opportunities wasted.

There is a tide in the affairs of men and of communities. It is ours, who are stewards of God's grace, to watch for the lifting of the waters, and to give assistance at the time of crisis. When the favoring gale comes, let our hands be ready to help hoist the sail of resolution which shall carry the ship clear of the bars and the shoals of discouragement.

Roentgen on the Witness Stand.

That X-ray machine, the largest yet built at the time when Prof. Rogers gave it to the University, has its own lessons to teach. It opens up mysteries before unsolved, and achieves wonders before impossible. "I have always wondered," said an old man, "whether that bone knit together again at the place where it was severed years ago." The photograph of the *radius* in question with its narrow fissure still in evidence lies upon the table in the Babcock Hall of Physics.

Tell a savage that he could look through a block of wood or several inches of living flesh, and he might be expected to answer: "White man heap liar." But we know what we have seen. The X-ray was discovered by experiment. The wisest professor cannot fully explain its secret, but the simplest child can see the result.

O foolish and faithless generation, seeking after a sign, "and no sign shall be given," except the sign of redeemed souls and transformed lives. We know what the Gospel does. The best evidence of Christianity is a Christian.

God Abideth Faithful.

He did not feel much like preaching that night; for preachers, like other people, have their moods, their times of homesickness or weariness, times when they seem touched for the moment with an irresistible sense of discouragement. He had preached the night before with great enthusiasm to a crowded house—"We are able to go up and take the land." Of course this was the time the discourager took to invite him into the valley of downheartedness, just this side of the slough of despond. The shade of the juniper tree quite often follows the sunlight of Carmel, and you might as well be looking out for it.

He had felt this way before, and the Lord had helped him through. This was God's meeting, not his. There were hungry hearts before him waiting for the Bread of Life; restless, unsatisfied souls, weary of sin and the loneliness away from God, waiting, waiting for—something. Another opportunity. He would speak his message and depend on the Holy Spirit to impress it home. And he did. There were many tender, earnest testimonies in the after service. Several young men rose to express the desire to be Christians. It was good to be there.

My letter to young preachers would be: Prepare yourself the best you can, then trust the Holy Spirit to wing the message with power, to convict of sin and of need, to awaken the soul.

Is it not the way to live? We have our moods. We are up and down. We have faith, then we lose it. But God abideth faithful. Let us reckon on his faithfulness, count on it, depend on it. The things which were true yesterday are true to-day, and they will be true to-morrow. You are not in the mood for family prayers this morning, but you need them as much as ever. If you have to sled on bare ground, keep moving. There is power enough to take you through, and it will be better just a little further on. The Red Sea may not withdraw till your feet begin to touch its waters, but "speak to the children of Israel" that they go forward.

Out of an experience much shorter than that of many others, I can say that I have never gone forward into the dark trusting God without finding the way made clear. "He is faithful that hath promised."

RESOLUTIONS

Adopted by the Dodge Centre Seventh-day Baptist church, April 2, 1899.

WHEREAS, The Rev. H. D. Clarke has labored so faithfully for the past six years in both the church and the Endeavor Societies, and

WHEREAS, He has seen fit to tender his resignation as pastor of this church; therefore, be it

Resolved, That we recognize the divine will in the events which have led our beloved pastor to sever the ties which have so long bound him and his people, and do hereby accept his resignation to take effect the last Sabbath in May, as he has requested.

Resolved, That by purity of life and conversation, by kindness of spirit and grace of conduct, by patience and fidelity in the discharge of the many duties of his high office, especially by his faithfulness in our Junior Endeavor Society, he has inspired nobler views of life, and has won the hearts and confidence of his people who will follow him with their prayers wherever he may go.

Resolved, That a copy of these resolutions be placed on our church records, and that a copy be sent to the SABBATH RECORDER for publication.

LULA B. ELLIS, } Com.
H. S. OLEN, }

THE slightest sorrow for sin is sufficient; if it produce amendment; the greatest is insufficient, if it does not.—C. C. Colton.

Missions.

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

EVANGELIST E. B. SAUNDERS is in West Virginia to do evangelistic work, but more especially to unite some of the small churches in an effort to settle pastors over them in joint support. What our little churches in West Virginia most need is regular and steady pastoral work, and if Bro. Saunders shall organize, unite and enable them to have it, he will accomplish a good work.

REV. J. G. BURDICK has been successfully holding meetings with the DeRuyter church. As soon as he is through there he goes to Preston, N. Y., to engage in evangelistic labor.

EVANGELIST L. C. RANDOLPH has not yet closed his labors at Alfred, N. Y. A good work has been done in the First Alfred church and in the neighboring communities. He goes from Alfred to Hebron, Pa.

REV. J. H. HURLEY has been on the sick list, and has had to take up some of his appointments. As soon as he is able he will resume his evangelistic work in Nebraska. He will, if nothing prevents, conduct the gospel tent work in South Dakota the coming summer.

THERE is an element in our nature to make that which is familiar more or less commonplace. We treat things with which we are very familiar with indifference, pass them by without notice. Where the sun rises every twenty-four hours, the event is so commonplace people do not give it a moment's thought or notice. In countries in the north of Europe, where the sun does not rise for six months of the year, on the morning of his re-appearing the people climb to the summits of the tall cliffs to see his glory and splendor. There are wonderful truths in the Bible, of God, of Christ, about salvation, spiritual life, eternity, heaven, which are so familiar to our ears they seem to make no impression upon us. We treat them as commonplace things, when they should engage our deepest interest and arrest our greatest attention.

SUPPOSE a heathen man, intelligent, cultivated, refined, should hear for the first time the wonderful truth, and it should sink deep into his heart that God gave his only begotten Son to die for the sins of the world, that he spared not his own Son but delivered him up for us all, what an impression it must make upon him! How deeply he must be moved! How it would stir up his soul in thought, admiration and earnest action! But people in a Christian land have heard it so often, are so familiar with this wonderful truth, that they are indifferent to its significance and importance. They seem to pass it by as an idle tale, a mere myth or legend. How will people ever be saved, or, if saved, make grand attainments in spiritual life and character, if they treat such vital truths as an oft-repeated story, too familiar to be worthy of earnest attention?

THE Apostle Paul not only tells us that God "spared not his Son, but delivered him up for us all," but also "how shall he not with him freely give us all things." How great the gift of Jesus Christ! All things worth having are to go with this gift. The greater includes the less. God will not with-

hold from those who receive his Son anything, however great or costly, that will secure in and for us the end for which he gave his only Son. As the stream contains what is in the fountain-head, so all spiritual blessings and attainments are in Christ Jesus, and flow freely from him to his followers. He was "made unto us wisdom, righteousness, sanctification and redemption."

"Thou, oh Christ, art all I want;
All in all in thee I find."

BEATITUDES IN THE GOSPEL.

There is a great spiritual law that it is impossible to get something for nothing. This seems at first to contradict the teaching that "grace is free," that "whosoever will may come," and that salvation is "without money and without price." But the moment we look a little below the surface we find that there is no contradiction here.

In many of our institutions of learning in America "education is free," but that does not mean that education is conferred upon the student without effort and co-operation on his part, or that he can sit with folded hands and "receive" an education. In the same way character is free—i. e., it does not cost a man any money fee to have a good character; but, nevertheless, no man can "receive" a character ready-made, or have it supplied to him, without moral effort and a struggle with, and victory over, temptations.

All the beatitudes of the gospel are of this nature. In one sense the "blessings" are as free as air and sunshine, but we see at once that they come only when a certain spiritual state, or condition of life, has been realized. In other words, it is impossible to have the wider view until the mountain is climbed, though the view above is just as "free" as it is below, on the ground level. Look at the beatitudes and see how they all illustrate that spiritual law of which we spoke at first.

There is the beatitude of seeing God, but it is granted only to "the pure in heart," which means, of course, that seeing God is the normal result of getting the heart pure; it becomes then "second nature" to see God. God does not confer this beatitude as a free gift. What he does give freely is the opportunity of making the heart pure; and the spiritual eyes open to see God just as fast as we climb up into the life where such vision is possible. The blessedness comes with the quality of life.

There is again the beatitude of being filled, but it comes only to those who have been feeling the sorrows of emptiness and the pangs of hunger and thirst. It is the passion for righteousness which God blesses, and without the passion the beatitude which attaches to it cannot be received. There is the beatitude of "having the kingdom of heaven," but there is a spiritual state required first which is called "being poor in spirit." You get the blessing only as you enter the state. "Poor in spirit" does not mean being depressed, or despondent, or of no account in the earth; but it does mean coming to the condition where we realize our poverty of soul and our need of God and his riches. It is the sense of incompleteness and worthlessness, followed by the incoming flood of God's completeness and fulness. When God comes, of course the kingdom of heaven comes.

Then, too, there is the beatitude of being "comforted," but it comes only to those who have gone down into the baptism of some

hard experience. It "is light after darkness, peace after pain." It is not too much to say that God never could be fully known or enjoyed by one who had never been in a furnace of trial. Love is never fully revealed so long as its "course runs smooth." It is when love comes to comfort that we catch its real heart and meaning. It is when God comes in to heal and bind up our wounds and to fill a great void in our lives that we learn the meaning of this beatitude. Every experience has its own beatitude. At each point on the slopes of Pisgah we get the vision according to our height.—*The American Friend.*

TREASURER'S REPORT.

For the month of March, 1899.

GEO. H. UTTER, Treasurer.

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, March 1, 1899.....	\$ 976 39
Quarterly Meeting, Shingle House, Pa.....	2 58
J. G. Mahoney, Shingle House, Pa.....	1 42
Mrs. N. M. Frank, Alfred, N. Y.....	20 00
C. Latham Stillman, Westerly, R. I.....	5 00
H. W. Stillman, Daytona, Fla.....	25 00
Easter Offering, Plainfield, N. J.....	10 00
John Congdon, Newport, B. I.....	5 00
Mary B. York, Farina, Ill.....	7 00
A. L. Chester, Chairman, Income Permanent Fund.....	723 20

Churches:

Marlboro, N. J.....	2 00
Shiloh, N. J., General Fund.....	\$10 06
China Mission.....	95—
Plainfield, N. J.....	24 46
Hartsville, N. Y.....	5 00
Second Hopkinton, R. I.....	13 00
Milton, Wis.....	7 47
Pawcatuck, Westerly, R. I.....	55 07
China Mission.....	6 00
Chicago, Ill., General Fund.....	7 51—
First Westerly, R. I.....	13 51
Nile, N. Y., North Carolina field.....	12 42
General Fund.....	75
Nortonville, Kan.....	12 21—
Second Brookfield, N. Y.....	11 78
Sabbath-school, North Loup, Neb.....	7 62
Sabbath-school, North Loup, Neb.....	1 62

Woman's Executive Board:

Susie Burdick's salary.....	\$76 50
Helpers' Fund.....	2 50
Home Missions.....	21 00
Girls' School, Shanghai, China.....	8 20
General Fund.....	36 25
Medical Mission, China.....	2 25
Shanghai Mission School.....	8 00—
	154 70
	\$2,108 21

Cr.

O. U. Whitford, on account of salary.....	\$ 25 00
D. H. Davis, Shanghai, order.....	60 00
Wm. C. Daland, London, Eng., salary, quarter ending March 31.....	300 00
Evangelistic Committee, orders Nos. 125-127.....	119 23
Cash in treasury, April 1, 1899:	
Available for current expenses.....	\$991 47
Fund for reinforcing China Mission, Teacher.....	612 51—
	1,603 98
	\$2,108 21

E. & O. E.

GEO. H. UTTER, Treas.

THE greatest word in the book of the Acts is "all." All were baptized, all spake, all prayed, all spread abroad the good tidings, all participated in public worship, all exercised authority in church government, all were thrilled by the rapture of a great love, ennobled by the weight of a great responsibility, and zealous in the performance of a great task.—*Rev. Charles E. Jefferson.*

"TAKE your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—*Oliver Wendell Holmes.*

THERE was a new church, I have heard, which the sexton was so intent in keeping in perfect order and cleanliness that a spider tried in vain, in all the windows, to keep his webspread out for flies. It was brushed down every week. Finally he spun it across the mouth of the contribution box by the door, and it was never disturbed.

SUCH a heart I'd bear in my bosom,
That, threading the crowded streets,
My face should shed joy unlooked for
On every poor soul one meets;
And such wisdom should crown my forehead,
That, coming where counsels stand,
I should carry the thoughts of justice,
And establish the weal of the land.

—*Julia Ward Howe.*

Woman's Work.

By Mrs. R. T. ROGERS, 117 Broad St., Providence, R. I.

SONG OF THE MYSTIC.

BY A. J. RYAN.

I walk down the Valley of Silence,
Down the dim, voiceless valley alone!
And I hear not the fall of a footstep
Around me save God's and my own.
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago was I weary of voices,
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary with places
Where I met but the human and sin.

I walked in the world with the worldly;
I craved what the world never gave;
And I said, "In the world each ideal
That shines like a star on life's wave,
Is wrecked on the shores of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the False with the True;
I sought mid the Human for heaven,
But caught a mere glimpse of its Blue;
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human;
And I moaned mid the mazes of men;
Till I knelt long ago at an altar,
And heard a voice call me—since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my Trysting Place with the Divine,
And I fell at the feet of the Holy.
And above me a voice said, "Be mine."
And there arose from the depth of my spirit
An echo—"my heart shall be thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray.
But my tears are as sweet as the dewdrops
That fall on the roses in May;
And my prayer like a perfume from censers
Ascended to God night and day.

In the hush of the Valley of the Silence
I dream all the songs that I sing;
And the music floats down the dim valley
Till each finds a word for a wing,
That to hearts, like the Dove of the Deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the Silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley—
Ah me! how my spirit was stirred!
And they wear holy veils on their faces;
Their footsteps can scarcely be heard.
They pass through the Valley, like virgins,
Too pure for the touch of a word.

Do you ask me the place of the Valley?
Ye hearts that are harrowed by care!
It lieth afar between mountains,
And God and his angels are there;
And one is the dark Mount of Sorrow,
And one—the bright mountain of Prayer.

"If thou doest well, shalt thou not be accepted?"

"By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."

How much of encouragement there is for us in our service for the Master in these two passages from God's Word.

We so often despair in our efforts to do or say anything that will help some struggling and discouraged brother or sister. When asked to do a kind act, or speak words of comfort to another, we shrink from it, fearing we may fail. Do we realize that these very excuses, this shrinking from duty, are the means of robbing ourselves of a promised blessing? "Only a cup of cold water in the name of our Master" will bring us a rich reward.

"There's a work for you, a work for me," to do for Christ, and we must stand or fall on our own merits. Let us not be discouraged or falter, because our Master is calling for more

service, opening more doors for us to enter, but double our vigilance, our gifts, our prayers and rally around all our denominational interests with renewed diligence, and remember it is a glorious thing that God will accept our imperfect service in his name.

THE Leonardsville Benevolent Society started out this year under some discouragements. Financial failures had seemingly paralyzed the town; and as is many times the case, the women felt it as keenly as the men; perhaps more, as woman's nature is to look ahead and attempt to "cross the bridge before she comes to it." We did not then see the bright pathway before us, and we went to the annual meeting with long and careworn faces. After the opening exercises and a little thought given to the many blessings we had received, we elected our officers. Our President, who had labored hard for two years, after much urging, consented to take the place again. She is a woman who enters the work with a consecrated heart; a life ambitious to make the most and best of it, and fitted to lead others. We found it comparatively easy to pledge our usual amounts to the Societies, and to the work at home. Ways and means of earning our money were discussed, and we all went home feeling that God had helped us, and that we were better for the meeting.

In response to the call from our Associational Secretary, for \$10 for the Boys' School in China, we raised this amount by subscription. In doing this, our enthusiasm was, in a measure, imparted to our children, and as the Superintendent of the Junior Society is a member of our Society, she told them of the needs of the school, and they eagerly went to work and raised five dollars as their part, and sent with us. As a result, not one of those eighteen Juniors but feels a deeper love for the mission work in China. As to earning our money we have proven over and over "That a way to a man's pocket is through his stomach," so we hold our monthly ten-cent teas, with fair attendance. We need these social gatherings if for nothing more than to keep in touch with all the society, and we get considerable money in the year. We held a calico carnival in January, and as the ladies dressed in calico and carried carpet rags to sew, with the help of the men, we passed a merry time, also took some colds by doing it in midwinter, and some cash. Last week we held a cake and apron sale. One of the large homes was opened to us, and with a table of aprons, comfortables, broom covers, etc., for sale in the parlor; a table in the dining-room beautifully decorated with blooming plants, and filled with fine cakes, which we sold for a small amount above the cost; and little tables on which were served cream and cake, we found good customers and had a fine time. One feature of the cake table was a Scripture cake made from the recipe given below, and cut and sold in pieces, together with a card bearing the recipe. From this sale we cleared twenty-one dollars and a half, to add to our bits in the treasury which make up the sum total.

We see much to do at home and many uses for our money, but we desire to be guided by the All-Wise One, and use what he lends us to his glory. We have much to cheer us on. We are united and love the work, and we desire to see it prosper. We have just lost one of our number who has gone home. She has

been a member of our Society many years, but for sometime the body has grown weak, the mind been clouded, and inability to speak has kept from us the words of helpfulness she used to give; but, to-day, "she is sitting at the feet of Jesus, clothed and in her right mind." The crown and the blessed "at home with Jesus" comes after the crosses here.

E. D. B.

RECIPE FOR SCRIPTURE CAKE.—One cup Judges 5:25 (last clause); 2 cups Jeremiah 6:20; ½ dozen Job 39:20; a little Genesis 19:26; 1 cup Genesis 24:20; 2 cups Deuteronomy 23:24 (chopped); 2 cups Mark 11:13 (chopped); 1 cup Numbers 14:8; Large spoon of 1 Sam. 14:25; 3½ cups 1 Kings 4:22 (first clause). Follow Solomon's advice for making good, Proverbs 23:14 (first clause), and you will have a good cake.

DR MARY EDDY, of Syria, was called upon by "a young farmer, very tall and strong, but fearfully cross-eyed. 'Will you fix my eyes?' he said. 'How far away is your village?' He replied, 'Two hours.' 'Well,' I said, 'go home and wash your face and head-covering and I will do your eyes.' He had chronic granular affection of the lids, and had heard that I remove granulations with an instrument, while I supposed he desired to have his eyes straightened. He came the next day, and, when the operation was completed, I gave him a mirror to view the improvement. He gazed at himself open-mouthed. He had never heard that eyes could be straightened, and you never saw astonishment and rejoicing struggle for utterance as in that poor fellow's case. He went home and sent me all the lame, the halt, and the blind from his place."—*Missionary Review.*

BABY'S KISS.

BY MARY F. BUTTS.

I carried it with me downtown,
I sipped at its sweetness all day;
It made me more patient with worrying work,
More thoughtful of what I should say.

And once in the thick of the fray,
When the flame of my anger flashed high,
I cooled with the thought of my baby's smile
As she kissed me a loving good-bye.

When I thrust at my work-fellow's fault,
Whom I deemed in honor remiss,
I sheathed the blade of my scorn as I thought,
"He has no baby to kiss."

Whatever of pleasure or pelf
Thy father may happily miss,
God make him, my darling, more fit
Each night for thy welcoming kiss.

—Selected.

WOMAN'S BOARD.

March Receipts.

Ladies' Benevolent Society, Berlin, Wis.....	\$ 5 00
Mrs. Witter Green, Milton, Wis., Teacher Boys' School.....	1 00
Sale of Mr. and Mrs. Rogers' pictures at Hammond, La., Teacher Boys' School	1 50
Woman's Missionary Society, Nortonville, Kan.....	25
Mrs. O. D. Sherman, Mystic, Conn., Teacher Boys' School.....	30 00
Woman's Missionary Society, Boulder, Colo.....	4 00
Young People's Society, Seventh-day Baptist church, Brook- field, N. Y., Susie Burdick, \$5; Dr. Palmberg, \$5.....	10 00
Ladies' Aid Society, Hebron, Pa.....	2 50
Woman's Evangelical Union, Chicago, Ill., Teacher Boys' School, 25c; Sale of Scroll, 30c; Unappropriated, \$25.....	25 55
Woman's Society for Christian Work, Plainfield, N. J., Susie Burdick, \$20; Board Expense Fund, \$5.....	25 00
Total.....	\$104 80

E. & O. E.

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., April 10, 1899.

SAID a Chinese woman at Shanghai to the missionary: "I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before him with just nothing."

ONE said to the Quaker, "I can't help feeling for the poor heathen." And quoth the Quaker, "Dost thee feel in the right place? Dost thee feel in thy pocket?"

DR. W. W. CRANDALL.

William Wells Crandall, M. D., was born in Genesee, Allegany County, New York, March 23, 1828. His parents were natives of Rhode Island and were among the first of the early settlers in that section of Western New York. He graduated from Alfred Academy in 1848, and for several years engaged in teaching in the schools of New York, and also in Rhode Island, after which he matriculated at Brown University, but relinquished his studies at the end of the sophomore year, on account of the serious illness of his father, who died in 1855.

He then entered the medical department of New York University, from which he received the degree of Doctor of Medicine in 1858. Dr. Crandall then took a post-graduate course in the New York Eye and Ear Infirmary, and also visited London for purposes of medical study, and upon his return began the practice of his profession at Andover, Allegany County, N. Y.

His pre-eminent qualifications attracted an exceedingly large clientele, and his life of excessive professional work was uninterrupted for a score of years, except by two terms (1872-3) of service as Member of Assembly from Allegany County.

In 1887 he removed to Wellsville, N. Y., where he continued his professional work until loss of health compelled his retirement. His death occurred March 19, 1899.

He married Miss E. Euphemia Potter, of Alfred, N. Y., in 1852, who, with a daughter, Mrs. Stetson Sherman, survives him.

These are the outlines of a life whose value to the community, which was the beneficiary of its varied activities, cannot easily be estimated.

The principal sources of Dr. Crandall's influence, and the characters which rendered him distinguished among his fellow-men, are apparent to all who knew him intimately.

From his sturdy New England ancestry he received a liberal inheritance of mental vigor, sound morals, an energy and determination which never fail of success, and what is of almost equal importance with any and all of these essential qualities, a strength of body, which it took a lifetime to impair and finally destroy. He was studious by nature, an investigator who was unsatisfied with half-knowledge, and never undertook any work without a fixed intent to master it in every detail. Hence it was that his student life at Alfred Academy won for him the place of honor in his class—his career as a teacher was notably successful, and his medical education marked by a thoroughness almost unknown in this country forty years ago.

Dr. Crandall was fitted for the wider sphere of a metropolitan career, instead of the less alluring part of the country doctor, which finally secured the rich fruitage of his thorough training and acknowledged professional skill. As a matter of course, he became one of the most popular physicians in Western New York, and a man whose counsel was sought by his professional associates. In his relations with them he was always genial, considerate of their errors, never humiliated but always aided them, and never made an enemy through any failure in the attributes of a physician and a gentleman.

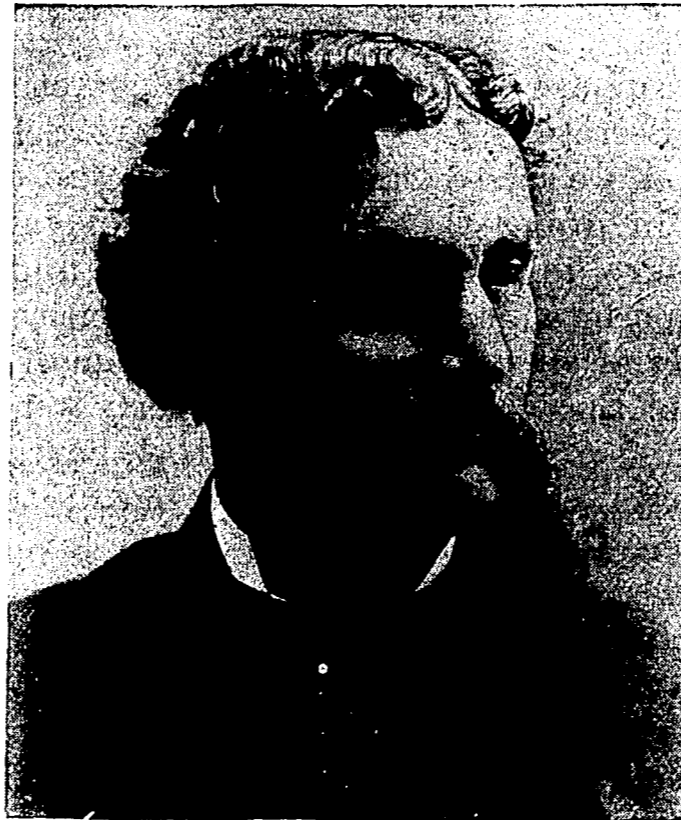
It is not difficult to understand why scores of young men sought him as a preceptor, and that the friendship formed between student and teacher never wavered to the last. These same attributes endeared him to his patients,

and there are no more sincere mourners now than the thousands of sufferers whom his skill relieved, whose sorrows he shared and whose lives were made happy through his efforts. He was generous to a fault, and the poor and the prosperous always received the same unfailing attention and care from him.

Dr. Crandall possessed the natural qualifications of leadership. Hence it was that the voters of Allegany County chose him as their representative at Albany, and re-elected him by an increased majority. For the same reason he was chosen President of the Medical Society of the County, elected a delegate therefrom to the Medical Society of the State of New York, of which he was chosen Vice-President in 1892.

On all public questions his convictions were strong but never hasty, freely expressed but not offensive even to his adversaries, and he was not always destroying his ability to influence people by first knocking them in the head, as many professional reformers are inclined to do.

The indomitable will and almost super-human energy of the subject of this sketch, while making his life an exceedingly useful one, rendering him so prominent a figure in every channel of public life, were indirectly the



DR. W. W. CRANDALL.

cause of his somewhat premature death. Few men can endure such a long and ceaseless round of toil, both night and day, as he was almost compelled to by the urgent demands which crowded upon him every day of every year from 1858 to 1890. We cannot help expressing dissent from such an incessant devotion to duty although it is the price of marked success such as his far too often.

To those of us who knew him intimately, it is difficult to imagine how any single life would accomplish as much as was compassed by that of Dr. Crandall. It is utterly impossible for us to express to strangers the appreciation in which we have always held his high professional honor, his superb attainments, his unwavering devotion to duty, and above all his fidelity to his friends which was as steadfast as the "Rock of Ages," under whose protection he sought shelter in his youth, and around which clung his hopes in his mature years.

DANIEL LEWIS.

252 MADISON AVENUE, New York City.

NEVER does a man portray his own character more vividly than in his manner of portraying another.—*Jean Paul Richter.*

THE TRUTH ABOUT GROWING OLD.

BY ELIZABETH W. DENISON.

It is an easy thing to therioize. One can sit down at thirty-five, for instance, and write most beautiful and inspiring words about the delights of old age. To be honest, I used to do that very thing myself, and I approached the grim reality with a fixed determination to grow old gracefully. But that was a good while ago, and now I really suppose that I am actually "old." Yes, I am "ib" as the children say, and therefore qualified to speak *ex cathedra*. Perhaps some of you who are trembling on the border would like to know how it really seems when one has fairly got one's bearings and see what it is like. A girl at twenty is apt to feel that the world must be a dreary place at sixty-five, and it is amusing to see the queer looks upon youthful faces when any of us branch out for ourselves, and persist in doing things, "just for fun." What do you want to learn a foreign language, or take music lessons, or go a-sleigh-riding for?"

But here I am keeping you waiting when you are longing, I am sure, to know just how it seems! In the first place, I am going to tell the absolute truth about it, as far as I am capable of doing so, and if it doesn't sound like the truth, that may be because others haven't told it when they got here. Well, the thing that strikes one first as the very queerest part of the new experience, is the fact that one is not old, after all! Would you believe it? But I declare and asseverate, in the interests of that truth which I have promised to respect, that I enjoy my life and the beautiful world even more than I ever did before. Do you suppose that because of my sixty odd years, I am blind to the wonders of the sky and sea and land? Do I not rejoice in every subtle tint and shade and shadow that unite to make the beauty which is lavished upon an ungrateful world every day? Is not the love that looks out of friendly eyes dear to me, and can I not be as glad in the mere pleasure of being alive, as if my hair was brown instead of gray, and my face fair and smooth instead of bearing the lines that tell of living? But there is the coming weakness, and perhaps poverty and loneliness. Is not the grasshopper beginning to be a burden, and what of the black substance that Holmes told of which Dame Nature infuses into the blood of such as we are? Do we not feel weary of living, and long for the rest of the grave? No, my dears, we do not, or more properly speaking, I do not, and I have as good a right to say it as anybody. As for the grasshopper, I have not yet made his acquaintance. He was probably a vision of prehistoric times, and must have been long ago eliminated from human experience. At any rate, I have never felt the least fear of him, and as for dear Dame Nature, I have long ago come to the conclusion that she gives us whatever we are willing to take. For me, I will at present have none of her black draughts. By and by they may be welcome and soothing, and just what I need. But the dark future! The lapse of one's faculties! The dependence upon others who may grudge the scanty offices of service and care! Why, do you not know that it is all provided for? There is no darkness where the light of God's love shines. Do you think that he who has provided for every day of our lives thus far, is suddenly going to disappear and leave us to

shift for ourselves when we need him most?—I tell you, old age is the blessed time of life. Think of the youthful, and for that matter, the mature follies left behind. Think of the added wisdom and thoughtfulness and sympathy and unselfishness that make up and grace a sunny old age. Think of the tolerance and kindness and understanding and helpfulness and pleasure in little things, and general heartiness that is ours if we will have it. It is truly "the last of life for which the first was made." Everything in our long experience leads up to this grand climax and summit of things. Worries no longer worry, and the first thing we know they are gone. Circumstances which have seemed iron-bound and dreadful, suddenly become plastic, and capable of being molded to our will. "At evening time it shall be light, and it is light. I once heard a famous painter say, "There is a remarkable similarity between the sun-rising and the sun-setting." Obvious and lovely parallel! One is just as good as the other. "So we'll not sigh and look back, dear, but walk right on alert and bold, to where our life sets heavenly clear, westward behind the hills of gold."

"That is all charming," here interpolate Mr. and Mrs. Doubting-and-fearing, "but every one can not feel as you do. I was cheerful when I was young, but, now—." Well, now you may be cheerful if you choose. Let the outward circumstances go. Not only the circumstances of daily living, but the thought that would print "Old Age," "Old Age," upon every act of every day. Say to yourself every morning, "The spirit can not grow old;" which is literally and absolutely true. And "trust in God. You have probably tried to trust him, and have thought you did, but now make it the very marrow and pith of your whole living to do it! We have always known after a fashion that he is omniscient, omnipresent and omnipotent, but now let us realize these mighty facts, together with the crown of them all, that we have always thought we knew, namely, "God is Love." The moment we really make these truths our own, "the worst turns the best," and a kind of sunshine comes into the soul that effectually disposes of the dark side of old age. No more fear, no more shrinking from the future, no more regretting the ephemeral pleasures of early life.

"Youth shows but half, trust God; see all, nor be afraid.—Interior.

THE TRUE ERA OF THE EXODUS.

BY ALFRED G. MARKS.

[Continued from last week.]

It is true we know that Mineptah II. lost his eldest son during his own lifetime, for he is commemorated on a colossal statue of his father now in the Museum at Berlin. But Mineptah II. himself was the fourteenth son of Ramessu II., while among preceding Egyptian monarchs, Amenophis I. was the third son of Aahmes; it is not suggested that the firstborn son of Ramessu II. or Aahmes was slain by the destroying angel. It is also certain that Seti I., the son and successor of Mineptah II. was acknowledged as heir to the throne during the lifetime of his father. Under these circumstances, one can hardly think that the firstborn son of Mineptah II. was destroyed on the night of the Passover. Accordingly Prof. Maspero deems Seti II. to have been the Pharaoh of the Exodus, and Dr. Kellogg believes Mineptah Si-Ptah

the successor of the above king, to be really entitled to the claim. In the end the whole subject becomes confused and undecided.

Too much reliance has been placed on the assumption that the names of Rameses and Raamses mentioned in the Bible (Gen. 47:11, Ex. 1:11) could not have been known till the fame of Ramesu II. had been established. At the same time we can scarcely put the "land of Rameses" along with the "treasure city of Raamses," excepting by assuming, as is most probable, that the documents in Genesis and Exodus were re-edited in the times of Ramessu II. or Mineptah II. We know that the city of Tanis was called Rameses throughout the reigns of these two monarchs. But it is not to be thought that the above Pharaohs were contemporaries of the Oppression and Exodus. It may be as well to note here that the names of "Ramessu" and "Ramessu-Mena" were borne by two of the Shepherd viceroys of the Thebaid before the rise of the seventeenth Dynasty. Therefore the name was hardly so obscure before the time of the Nineteenth Dynasty as some writers would make out.

Egyptian tradition, as preserved by Manetho and embodied in the work of Josephus, always speaks of Moses in connection with a Pharaoh called Amenophis. It also happens that the year B. C. 1541, the true date of the Exodus, falls at the end of the reign of Amenophis I., the first Egyptian king to bear such a name. There is independent testimony, irrespective of dates, to show that Amenophis I. has good grounds to be thought of as the real Pharaoh of the Exodus. Egyptian history states that the above king made an expedition into Ethiopia; while tradition says that Moses joined such an expedition, but most probably one formed by Aahmes, the father of Amenophis I. Moreover, the Scriptures mention that Moses married an Ethiopian wife. Kitto, in his Biblical History, thought Aahmes to have been the Pharaoh of the Oppression, and consequently Amenophis I. to have been the Pharaoh of the Exodus.

Not much is known from the monuments concerning Amenophis I., but there is little doubt that more information might be acquired by further research. There is also little doubt that if he was drowned in the Gulf of Arabia, while pursuing the flying Hebrews, that his mummy will never be found! It is true that no mummy remains of Mineptah II.; but it is certain that he was really buried in one of the royal tombs of Biban el-Molook, at Thebes, where his corpse was afterwards desecrated by robbers and his sepulchre rifled. The account in Exodus, chapter 14, concerning the overthrow of the Egyptians does not say expressly that the king himself was drowned. Still the words, "there remained not so much as one of them," seem to imply that every living soul in the Egyptian host had perished, including the reigning Pharaoh.* If the year B. C. 1541 is accepted as the true date of the Exodus, as well as of the end of the reign of Amenophis I., one must believe that this monarch was drowned in the Red Sea.

The age of Moses given in the Book of Exodus requires us to extend the time from the era of "the new king which knew not Joseph" to the memorable 14th of Nisan to about eighty years. A false view of the matter has

applied this passage of time to the combined reigns of Ramessu II. and Mineptah II. For instance, Poole states: "It is very probable that two separate Pharaohs are intended by 'the new king which knew not Joseph' and the builder of Raamses, or, in other words, Rameses II. And the time from the accession of Rameses II. to the end of Mineptah's reign can little have exceeded the eighty years of Scripture between the birth of Moses and the Exodus." Eighty years dated back from B. C. 1541 brings us to B. C. 1621, the year in which, according to this reckoning, Moses was born. At this time Lower Egypt was under Apepi II., Aa-ab-tani-Ra, the famous Shepherd-king of the Fifteenth Dynasty, with whom the supremacy of the "hated foreigners" over Thebes and its districts virtually ended. The dynasty itself was expelled by Aahmes from its seat at Avaris in B. C. 1581, after a rule of 259 years. The reign of Apepi II. is to be placed about B. C. 1624 to 1605. The race of the Hyksos, or Shepherd-kings, was at the height of its power under this monarch. The Hebrews, although probably of the same Abrahamic stock as their oppressors—judging from Gen. 25:3, Num. 24:22, 24, and Isa. 52:4—were forced to rebuild Tanis and Pi-tum. These cities were again rebuilt by Ramessu I., but not through the forced labor of the Israelites.

The connection of the Hyksos with the Biblical Asshurim will be discussed in another article dealing with the times of Joseph, Jacob, and Abraham. Appended below is the harmony between the chronologies of Egypt and ancient Israel:

Aahmes, B. C. 1587-62,	Flight of Moses, B. C. 1581.
Amenophis I., 1562-41,	Exodus, 14th Nisan, 1541.
Thothmes I., 1541-16,	40 years wandering, 1541-01.
Thothmes II., 1516-03,	
Queen Hapshepsut, 1503-1481,	Joshua, 1501-1477,
Thothmes III.,	Heshbon, etc., taken, 1502.
Thothmes III. alone, 1481-49,	Rule of Elders, 1477-49,
Tribes of Jacob-el and Joseph-el at battle of Megiddo.	
	April 7, 1473.
Amenophis II., 1449-23,	(Oppression of Chushan-rishaim, 1449-41, Othniel, 1441-01.
Thothmes IV., 1423-14,	Othniel, 1441-1401.
Amenophis III., 1414-1383,	Eglon of Moab, Oppressor, 1401-1383.
Amenophis IV., 1383-65,	(Ehud, 1383-75. (Jos. Ant., v. 4, Whiston's Note.) Simgir, 1375.
Sa-a-nekht, 1365-53,	Jabin's Oppression, 1375-55.
Tut-an-kh-amen, 1353-44	Deborah and Barak, 1355-15.
Ha-eti, 1344-32,	
Horemhib, 1332-28.	
Ramessu I., 1328-27,	
Seti I., 1327-1275,	(Midianite Oppression, 1315-1308. Gideon, 1308-1268.
Mount of Uzer, or Asher, first mentioned by the Egyptians 300 years from the taking of Heshbon, etc., B. C. 1202.	

A SUGGESTION.

With this issue of the RECORDER is published the Third Quarterly Report of the Treasurer of the Tract Society. This, of course, means that nine months of the present Conference Year are already past. It is very desirable that all churches and individuals who have not yet contributed for the work of the Society send in their offerings at their earliest convenience. If these are liberal and come promptly to hand, it may not be necessary to make any additional loans previous to our Annual Report. Kindly remit by money order, or draft on New York, to avoid exchange charges under the recent ruling of the Clearing House Association.

J. D. SPICER, Treas.

Young People's Work

By EDWIN SHAW, Milton, Wis.

Do NOT be afraid of your doubts. They are your best friends. The highway to earnest belief is earnest doubting. A question-mark is simply evidence that a man is beginning to think. Take, then, the doubts which education has given you, and face them. Seek to resolve them. The only skepticism that the pulpit has a right to condemn is the skepticism of Pilate, who says, "What is truth?" and goes out without waiting for an answer. If you wish to know the truth, dare to inquire into everything. For there is no truth, however bitter, that is not better than any delusion, however sweet. . . . You do not know if you are immortal? My friend, there is something a great deal more important. It is this: living as a man lives who deserves to be immortal. It is a great deal better not to be immortal and to have a soul that is worth immortality, than to be immortal and to have a soul that does not deserve immortality. What could one think of worse than this, to have a soul that ought to die and could not? Live the immortal life now and here, and feel your way if you cannot see.—*Lyman Abbott, in the Outlook.*

PROFESSIONAL CHRISTIAN WORK.

When an earnest individual feels the stimulus of Christian experience, it may result in an impulse to devote his life to professional Christian work. This impulse he may consider a "call," and so in the decision of the matter his conscience may become involved. This call is to many a true one, and might well be to many more, but by many others the impulse to do Christian work should not be regarded as a call to engage in it in a professional way. A man can do effective Christian work in any reputable calling. I have known of men possessed of a combination of qualities that go to make successful careers in business, in the trades, in the professions, who turned aside from the honorable occupations in response to what they regarded as a call to duty, and became comparatively unsuccessful in other fields. We must all recognize the fact that there are "diversities of gifts," and furthermore we should recognize the additional fact that the only intelligible "call" is in the direction of these same gifts.

We will suppose that a young person who is an earnest Christian is deciding whether he will enter a line of work toward which all his tastes incline him, or some professional Christian work toward which his sense of duty seems to be drawing him. If his sense of duty is strong, he is in danger of mentally arraying his natural gifts and his Christian duty against one another, and of developing a most unnatural conflict. Natural gifts are not opposed to Christian duty, but to make it more effective. The two must be made to co-operate, and the real problem is how can one make his natural gifts most effective in Christian service. For the benefit of such persons who may be in trouble over this seeming conflict, I wish to invite your help, by sending to me articles for this department of the RECORDER, on any or all of the following topics: The opportunities of Christian influence which are presented in the life of a teacher; The opportunities of Christian influence which are presented in the life of a physician; The opportunities of Christian influence which are presented in the life of a

farmer; or of a lawyer, or merchant, or a dressmaker, or a carpenter, or a stenographer, or any other reputable work. Now if my readers do not respond promptly to this request for articles on such subjects as here suggested, it will be necessary for me to write them myself. My experience is limited to about three of the above. Others will please help me out.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Since writing you in the RECORDER of March 13, I have been going so steadily that I have neglected to write. On my way to West Virginia, to work for a time with the pastorless churches; I made a two days' stop at Holgate, Ohio, with the little church where I had spent a few days only a few weeks before. By notices in the city paper, and in other ways, the meetings had been well advertised, so the house was well filled each night. Those who had made a start when the meetings were held here were still faithful and active. One more young lady was received into our church by vote, and is awaiting baptism; this makes four in all. Others wish for baptism who are undecided yet as to their church home. Baptism will be attended to as soon as can be. Their Quarterly Meeting was held and the Lord's Supper served on Wednesday night. This little church needs our prayers. From there I went on the night train to West Virginia. From Grafton down to Salem the hills are carpeted with green, and stock is in the pastures feeding.

A storm commenced early Sixth-day morning and has been almost constant for two days and nights; a cold rain.

When I came to call at the homes of our people, Sabbath morning, on my way to the appointment for meeting at the Black Lick church, and learned of the mumps, measles and a mad-dog scare just in progress, in addition to the gathering storm, I was happily disappointed to have a very fair sized congregation. We had a most excellent meeting, in which nearly all the Christians took part after the sermon. I then crossed the mountain, three miles, to the Middle Island church, where I again spoke in the afternoon and evening. These meetings were not dry either, for it rained steadily all the after part of the day. On Sunday night, though very dark and muddy, a good, large congregation gathered at the Greenbrier church, where we again had a meeting of more than usual interest. Pray for us, brethren.

E. B. SAUNDERS.

THE time for the Annual Meetings of the Associations is approaching. Let us all make our plans to attend these gatherings so far as possible.

It has been the custom of the Permanent Committee to send blanks for the Annual Reports to the Associational Secretaries in time for the meetings of the several Associations. A change will be made this year. Blanks from the Permanent Committee will be sent direct to the local Societies early in July.

Blanks, however, will be sent to the Associational Secretaries for their own use. These Secretaries have charge of the Young People's part of the program. The success of these exercises will therefore depend very largely upon the energy and enterprise of Roy

F. Randolph, L. Gertrude Stillman, G. W. Davis, Eva St. Clair Champlin, Lura M. Burdick and Leona Humiston. And yet, however great the enterprise and energy of these persons, they can accomplish but little without the united effort and assistance of many others, in fact of you, whoever you are.

THE RECENT DISCOVERIES IN THE ROMAN FORUM.

The excavations now being carried on in the Roman Forum have resulted in a number of interesting discoveries, the most important of which, including that of the supposed pedestal of an honorary column to Julius Cæsar, were enumerated and explained by Mr. Richard Norton in his letter published in *The Times* of January 9. Since then another interesting site has been discovered hard by the Via Sacra, and not far from the arch of Septimus Severus. With some precipitation the site was immediately baptized the "Tomb of Romulus," although, according to the legend, Romulus had no tomb, having escaped the fate of ordinary mortals by being "translated" by his father, Mars. Some of the archæological authorities in Rome, however, prefer to suppose the site to be that of the tomb of Faustulus, foster father of Romulus, basing their judgment upon certain passages in the works of Festus's commentaries on the classics. The site is as nearly as possible three meters by four in size, and is paved with blocks of "precious black stone." Its sacred character is evident from the attempts made to preserve it during the transformation of the pavement of the Forum.

With regard to the value of the discoveries, the well-known English historian and archæologist, Mr. St. Clair Baddeley, has kindly furnished me with the following notes: "It may be of use to suggest that statements made concerning both the most important recent discoveries in the Forum should be accepted with considerable caution. The octagonal pedestal of the column erected to Julius Cæsar, in the one case, is made of tufa concrete, a material not employed for such purposes until days very long after his date, while in the case of the so-called 'Tomb of Romulus,' in front of the Curia, the material uncovered consists of quadrangular blocks of 'nero venato,' or marble, from Cape Tænarus, sufficiently irregular in size as to suggest work of the third century A. D. They have, it is true, suffered by exposure in ancient times, and still more by the superposition of still later pavement of 'celce,' or lava blocks, but they can never have been precisely uniform in size. They measure on an average sixty centimeters by seventy-five centimeters, and are nineteen centimeters to twenty-five centimeters in depth. That some object of great historical importance will be found beneath we may rest assured, but whether it will prove to be related to 'Faustulus' or to the story of Attus Navius and the Whetstone, none may yet say. As the whole of this portion of the Forum was swept by the fire of Carinus, the pavement probably dates at earliest from A. D. 260. It may originally have been square; it is now about four meters by three meters seven centimeters; orientation, southeast by northwest." — *London Times.*

AN old colored preacher asked, "Did you ever hear of a church dying from giving too much? If you ever hear of such a church let me know, and I will make a pilgrimage to it, and I will climb upon its old moss-covered roof, and I will look up to heaven and say, 'Blessed are the dead which die in the Lord.'"

Children's Page.

GOD'S KISS.

[A little lad at Duxhurst, Lady Henry Somerset's home for slum children, after he had finished saying his prayers, put in another petition as a kind of postscript, "And please, God, would you mind giving my mother a kiss?"]

Please, God, I have finished my prayers,
But there's one thing I want to say,
My mother lives up at the top of the stairs,
And she's lonely now I'm away.

You'll be sure to know her, because
There ain't nobody half so good;
And she's just the dearest that ever was,
I'd die for her if I could.

The neighbors are not very bad,
But, of course they aren't like me,
I've got for to think what will make her glad,
And to get her a cup of tea.

And sometimes, please, God, she ain't strong,
She have got such a lot to do,
And it frets her so much when folks does wrong,
And she thinks no end of you.

When she's tired she likes to sit
On the floor and lean against me,
For it comforts her aching head a bit,
To rest it upon my knee.

I sit all so still and don't stir,
And she calls me her bit of joy,
And tells me I'm like a mother to her
As well as her sonny-boy.

It does hurt me to think of her
All alone by the firelight,
And she ain't got me for to comfort her,
To love her and hold her tight.

So, please, God, I hope you won't mind
If I ask you just to do this,—
I'm sure she'd take it so very kind
If you'd please to give her a kiss.

—Union Signal.

CHARLEY'S DREAM.

BY MARY H. FISK.

"You look green," said one wave to another.
"Anyway, I'm not fresh," retorted the other.

"Get out of my way," roared a big one as he rolled over on the beach, sending his spray high in the air.

"Nobody's afraid of you!" and back into the ocean the two silly waves sped, with a little gurgling laugh at their own joke.

"Wish I were out in mid-ocean, where a big storm was raging," said a fierce-looking billow.

"It would be more fun," said another close behind him, "to be down in the depths of the ocean where the sea-nymphs ring their bells of shells, and—"

But Charley never knew what else the sea-nymphs did, for the bells of shells he had been dreaming about turned out to be the striking of the clock his father had given him. Would you like to know why his father gave him a clock? I will tell you about it.

His home was a great many miles away from the ocean; he had read and talked about it, and longed to see it.

This summer his father had said to him, "Charley, I want you and your mother to spend the summer at the seashore." Charley was wild with delight. "But," went on his father, "I can't have your mother eat her breakfasts all by herself. Do you think you can get up in time every morning?"

Charley did not like to get out of bed the minute he woke up, one bit—he would a great deal rather turn over and take another nap—but he did want to go to the seashore; so he promised he would get up, and his father had given him the clock that he might know what time it was.

"A promise is a promise," thought Charley, "and I'm not the kind of a fellow to go back on my word when I have given it." So he sprang out of bed even before the clock had

done striking. "I do wish I could have dreamed a few moments longer, though, and found out what else the sea nymphs were going to do, but I suppose now I shall never know."

All day he and his mother sat on the sand, watching the waves come in, and he was sure he could recognize the silly waves and the fierce wave he had seen in his dream, and he found there were other kinds too.

There were the demure waves that came in so quietly that no one thought of paying any attention to them, when suddenly they would sweep away up on the beach, making the children run away from them screaming with laughter.

"There come the racers," shouted Charley, "but they always spoil it by turning to look at each other and getting all mixed up, so I never can tell which one touches the beach first."

"I am sure that venerable-looking wave is trying to tell us," said his mother, "that he is so old he can remember the time when little Indian children played on this beach, and the white children were all on the other side of the ocean."

"What is that onesaying?" asked Charley.

"That one is saying, I am a traveled wave and have been where you can't go, for my drops of water have climbed the 'ladders' the sun sends down for them, to the cloud-land; have rained down upon the earth, sinking into the ground for a time; have come out as springs of water, that, running together, formed brooks, the brooks flowed into the rivers, and the rivers into the sea, and thus my drops of water found their way back to their home in the ocean."

Charley did feel so sorry his father could not be with them, for they were having such a good time—he felt it was the very best time he ever had had in his life.

Every day he wrote his father a letter, and they were long ones, too. He had so much to tell him, for, besides watching the waves, and bathing in them, and playing in the sand, he was making a collection of shells and sea-mosses which the "kindly waves," as his mother and himself had named them, washed up upon the beach.

And besides all this he had a secret that took up a great deal of his time. As his father could not come and see the ocean for himself, Charley decided to paint some little pictures to take home to him. He did not speak of it in his letters, for he wanted it to be a great surprise. He was discouraged over them sometimes, for the waves were hard to draw, but before the summer was over he had finished four pictures. The first one was a view of the waves on a pleasant day, sparkling in the sunshine and as blue as the sky. In the second, the waves looked green under a cloudy sky. The third was the day after a storm, when the waves were rolling in mountain high, and very little could be seen but spray and foam. And the fourth was a moonlight scene, when the waves were coming in so gently and quietly that Charley was sure they were singing a lullaby to the sand.

Charley had a happy summer, and he had a happy home-coming, too.

His father was pleased with the pictures, and said they were the next best thing to seeing the ocean for himself; and he also said—and this was one of the things that made Charley so happy—"Charley, you promised

to get up every morning and take good care of your mother, and you have done it. I am proud of my son, and think him a man."—*The Outlook.*

HOW THE BABIES TRAVELED.

Away up in Alaska, sixty miles from the seacoast, where part of a journey was through a dangerous pass, two little babies have just made a journey. Their father and mother went there four years ago. It was a great event when this dainty little woman came into the silver-mining camp in Alaska, where no woman had ever been before. A little home was made amid the snows and ice, and after a little while two beautiful babies came to live in it. These babies were welcomed by all the men, and loved by the roughest of them. The most beautiful presents that the men could procure were brought to them, and many men sent these babies presents of silver and of curiosities who never saw them, who only just heard that there, in the Yukon mining camp, were little twin babies. But two years ago their mamma left them, when they were only three months old. It was a sad day for all the mining camp and for the whole district when this dear little lady died. The desolate condition of the little babies only made the men more tender and loving, and two of the men gave up their mining work to take care of the babies. The father saw that he could only keep these children with him for a little time, that it was not right to have them growing up without any woman about them, or any home such as babies should have, and he decided last June that he would bring them to the United States. The children were put in fur sleeping-bags, which were strapped on their father's back. Every man told the father that he was crazy to attempt to make this journey with the two babies, but he felt sure that he could accomplish it, and he did. He said that often, while going through the pass, when the cold was so bitter that it almost made him helpless, he would not hear any sounds from the sleeping-bags on his back, and he would unstrap them, only to find that the children were playing with the hair of the sleeping-bags, or with each other, or had gone to sleep. He said it was very funny, the constant amusement they found in playing with his hair. After three weeks of journeying through cold and over rough roads the father at last reached the seacoast, and the babies are now safe with their relatives in Minnesota.—*Ex.*

TREASURER'S REPORT.

Third Quarterly Report, Jan. 1, 1899, to April 1, 1899.

J. D. SPICER, Treasurer.

in account with

THE AMERICAN SABBATH TRACT SOCIETY.

Balance, Cash on hand Jan. 1, 1899.....	\$ 492 70
Receipts in January, as published.....	253 36
February,	187 53
March,	331 58
Office Receipts, J. P. Mosher, Agent.....	1,967 80
Interest, Gas and Electric Light Company, Bonds.....	75 00
Income, Geo. H. Babcock Fund.....	111 59
Dividend, City National Bank Stock.....	20 00
Interest, Mortgage, S. Williams.....	15 00
Total.....	\$3,454 65

CR.

J. P. Mosher, Agent, Office Expenses, Sundry Bills and Pay Roll: \$323.50, \$291.03, \$311.30, \$293.59, \$474.44, \$319.97.....	\$2,013 83
A. H. Lewis, Salary, \$166.07, \$166.07, \$166.06.....	500 10
G. Velthuyesen, Senior, \$50.50, \$50.50, \$50.50.....	151 50
W. C. Daland, Postage.....	2 96
L. C. Randolph, Editorials, \$10, \$12.50, \$10.....	32 50
A. H. Lewis, Traveling Expenses, \$30, \$25.....	55 00
Exchanges.....	10 00
Ch Th Luckey, Hebrew Paper work.....	50 55
Clerical Assistance.....	25 00
Total.....	\$2,841 34
Cash on Hand.....	613 31
Total.....	\$3,454 65

Indebtedness, Loan, June 3, 1898..... 500 00
E. & O. E.

J. D. SPICER, Treas.

Examined, compared with vouchers, and found correct.

D. E. TITSWORTH,
WILLIAM C. HUBBARD, } Aud. Com.

APRIL 9, 1899.

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.

VERONA MILLS, N. Y.—A note from Wm. Moore, Sr., under date of April 5, reports a good attendance at Sabbath service on the first Sabbath after the departure of Bro. Sindall for his new field of work. The service was by the people, without preaching. Bro. Moore, a man past middle life, embraced Christ and the Sabbath in connection with the evangelistic work of E. B. Saunders at Verona. He rejoices in the rest of faith and obedience.

NEW MARKET, N. J.—The dear people of Verona and Utica, N. Y., are in my mind this evening, and while my thoughts are many, I will write a word or two concerning the field of labor and the people we have left.

The homes and people are dearer to me than "the scenes of my childhood." Some of them found the Saviour, and some the Sabbath while we labored there. Leaving Verona seemed more like tearing away from the loved ones of our own families than anything else. I want to speak a word of praise for two brethren in the Second Verona church, Deacons Joseph West and Francis Mills. They have been faithful all these years and are loved and respected in the community in which they live. They have a lasting place in my memory.

We have found a pleasant people and church at New Market, and pray that our work here may be as greatly blessed as our reception has been cordial. I find it is all one work, only in different localities. Will the friends who write to the pastor of the old New Market church kindly address him at Dunellen (the new town) instead of the old time post-office, New Market.

Praying for God's blessing upon the Verona churches, the good people at Utica, and the incoming pastor, and asking you all to remember us on our new field of labor, I am as ever yours in the work of trying to save souls.

M. SINDALL.

DUNELLEN, N. J., April 12, 1899.

MILTON JUNCTION, WIS.—We are still locked in the cold embrace of winter. Had several snowstorms in March, but very little good sleighing. Our Sabbath-school was re-organized last Sabbath. Dr. Will Ticknor is Superintendent. According to a resolution adopted only professed Christians can be selected as teachers, and with the approval of the Superintendent. Prof. D. O. Hibbard, Principal of Racine, Wis., High School, lately visited here. Mrs. Ambrosia Clarke, of Brookfield, N. Y., who is spending the winter with her uncles here, is at Utica this week. Cas. Emerson, formerly of Alfred, N. Y., has located here in the meat market.

Mr. and Mrs. Booth met with a hearty reception. Our people are very favorably impressed with them and their scheme for work in Africa.

ECHO.

APRIL 2, 1899.

WEST HALLOCK, ILL.—We have enjoyed a treat in the recent visit of our missionary to Africa, Mrs. Joseph Booth. She came to us from Welton, Iowa, on the evening of March 30, in time to meet some of the members of the Ladies' Missionary Society, who were

gathered at the parsonage that afternoon. On Friday evening, Mrs. Booth gave a brief account of African scenes and experiences, and on Sabbath morning presented to a large and interested audience the interests of the Sabbath Evangelizing and Industrial Mission. The following day a women's meeting was held at the parsonage, which was well attended, at which time she described the condition of African women, and made a touching appeal for the sympathy and help of their American sisters. Mrs. Booth was very successful in securing subscribers to the stock of the new corporation.

Pres. B. C. Davis, of Alfred University, was a welcome guest here over the Sabbath, and preached on Sabbath afternoon, April 1. His sermon was scholarly and inspiring, and was greatly enjoyed by all.

The air is full of gossip about the new railroad which is about to be built, just east of our village, and crossing the Santa Fe near Edelstein, a mile and a half north of us. The laborers have made their camp within sight of us. It is reported that one hundred men and two hundred horses are now on the ground. The line runs from St. Louis to Clinton, Iowa.

H.

APRIL 6, 1899.

NORTONVILLE, KAN.—We have recently enjoyed a pleasant call from Pres. B. C. Davis, of Alfred University. He left with us the influence of three able sermons, and a large amount of educational enthusiasm, which we hope will result in permanent good. The week following, Bro. Joseph Booth, of the African Industrial Mission, came among us and awakened a great interest in the welfare of the people of the "Dark Continent." Perhaps this new industrial feature of mission work is to be, in the near future, a prominent factor in the solution of the perplexing question of missionary finances.

Our ladies are preparing clothing to be used in Bro. Booth's work among the natives in Africa.

We are favored with delightful weather at this writing, but "Smiling Spring," has been very tardy with her smiles for Kansas this year. Perhaps they will be appreciated more fully for the delay.

G. W. H.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 9, 1899, at 2.15 P. M., Second Vice-President D. E. Titsworth in the chair.

Prayer was offered by Rev. L. E. Livermore. In the absence of the Secretary, F. L. Greene was chosen Secretary *pro tem*.

Members present: J. F. Hubbard, D. E. Titsworth, A. H. Lewis, J. D. Spicer, L. E. Livermore, A. E. Main, Stephen Babcock, Henry Dunham, C. C. Chipman, J. M. Titsworth, G. B. Shaw, W. C. Hubbard, F. L. Greene, and Business Manager J. P. Mosher.

Visitors: H. H. Baker, H. B. Lewis, W. H. Crandall and W. H. Satterlee.

The report of the Advisory Committee was given by Cor. Sec. A. H. Lewis, expressing his intention to complete the canvass of the churches of Central New York during the last week of the present month.

The Supervisory Committee reported the book by Dr. Lewis completed and in the bindery.

The Committee on *Eduth* reported that the last remittance to Mr. Lucky had been received and receipted for.

The Special Committee on L. M. Cottrell's leaflet reported briefly, and the matter was recommitted for farther report.

The Treasurer presented his Third Quarterly report, which was adopted.

The Corresponding Secretary reported a large amount of correspondence and routine business.

Voted that, in view of the increasing demand upon the columns of the SABBATH RECORDER for long obituary notices and "In Memoriam" articles, such notices shall be limited to one hundred and fifty words, and that notice of the same shall be published at the head of the proper column in the RECORDER.

Voted to refer with power to the Committee on Distribution of Literature the question of the price of Dr. Lewis' book, and the discounts to agents.

Voted that the matter of raising funds from the churches, as heretofore, conjointly with the Missionary Board, be referred to a special committee, of which Dr. Lewis shall be chairman. A. H. Lewis, Stephen Babcock and A. E. Main were chosen as such Committee.

Minutes read and approved.

F. L. GREENE, *Sec. pro tem*.

THE UNITED STATES IN HISTORY.

[Referring to the article "Some Universal Principles in History," in issue for April 3, the reader is asked to consider the history of the United States in the light of those principles.—ED.]

Turning to the United States, let us note the elements out of which our national life was born. Its primal source reaches to the ancient Indo-Germanic civilization from which the world has drawn much that is best in life. Within the English-speaking period a strong current flows from the time of Alfred the Great (870 to 901 A. D.). This is largely from the Bible and the Ten Commandments. A high conception of the rights of individual manhood comes from 1240 A. D., when the Barons of England forced *Magna Charta* from King John. Our Colonial life began when the results of the Renaissance of learning and religion in Europe had culminated in the utmost activity along all lines of thought. The translation of the Bible into German and English was coupled with the development of the Reformation in Germany, England, Holland, Scotland and France. Protestantism and Puritanism had entered the field. Luther, Knox, Wickliff, Cromwell and others were calling men to higher spiritual and political living. The Old World sent its bravest and best blood to people the New. Pilgrim and Puritan in New England; Dutchman and Swede in New York and New Jersey; Cavalier, Quaker and Huguenot in Pennsylvania, Virginia and further South, united to form the fiery palpitant life; a new national life more composite and more vigorous than any of the sources from which it was drawn. Every experience of the colonies hastened the welding and unifying process. Bunker Hill and Lexington, Trenton and Yorktown, cemented the compact in patriot blood. With each decade of years, after the Revolution, great questions and new issues touching human rights and national duties came to the front. The nation rose higher through training, development and re-adjustment with each experience.

The Civil War came, supreme trial of our national existence. The furnace fires which separated North and South for a time wrought for national purification. They melted the chains of 3,000,000 slaves, and clarified the vision of both parties. New chapters were written in darkness and blood at Chancellorsville, Shiloh, Gettysburg and Appomattox. The storm passed. The sobbing ceased. We looked each other in the face, looked God in the face, and reached hand to hand across the closing chasm. Before a generation had passed, the nation was one again under the old flag, with no stripe erased, no star obscured.

Meanwhile the hour of Spain's judgment had come. Her wrong-doing crowded under our windows. The blows of her brutality, and the moans of her victims, came to us on every wind across the summer seas. Above them rose the voice of God, saying, "Let my people go. Let my people go!" What could we do? The best blood of centuries throbbed in our veins. All the past laid obligations on us, bidding us hear God's call for deliverers. With such a history back of us, and such an inheritance within us, we were crowded to action. We acted, not from greed, but for justice. Spain fell.

Her victims were left in our hands. Should we pass them back for further maltreatment? All history, and the civilized world, said no. Should we leave them prostrate, and unfit for self-government, largely because of the treatment they had received from Spain? A nation with a history different from ours might have done this; we could not. Our best manhood cried out against it. We are told that we had no business to interfere. There is something cold and cruel in this proposition from the anti-Imperialists. It flies in the face of Christ's parable of the man among thieves, on the road to Jericho. Every page of our history puts obligations on us. Every blow of the lash of retribution which fell on us during the years of the Civil War, blows which fell because we had been unjust to the Negro, put obligations on us to interfere. It surpasses credulity that one so cultured in some things as is the lecturer who lately addressed a Plainfield audience, denouncing the course we have taken, should be so blind to the deeper philosophy of history, and to the obligations which common humanity, to say nothing of Christianity, puts on us.

We are also told that if we hold the people thus freed from Spanish rule until they are fit for self-government, the devil of greed, and the lust of power will possess us, and drag us to ruin. To make this appear more probable, these coldly self-righteous anti-Imperialists create a mythical imperialism, a man of straw, and set that up as the purpose of our government. Nothing could be more unjust. No word has been spoken, nor plan proposed by the noble men who stand at the head of the nation, and its armies, to justify such a conception. We entered on the crusade in the name of humanity and justice. We have struck no blow for territory; have made no plan from greed. We seek only to help these unfortunate people to help themselves to such government as they shall choose, and can maintain. McKinley and Dewey, and Otis and Schley and Sampson, and their compeers, stand together for this end, and this alone. It is as unjust as it is untruthful to charge the nation with any other purpose.

Once more. To assume that we can sink thus low is to deny the unvarying law of the philosophy of history. That philosophy shows that to all nations, not wholly ignoble, new duties bring new inspiration and beget new endeavor. The lessons we have learned within the last generation forbid us to sink thus low. We were not just to the Africans. We have not been without blame in our dealings with the Indians, and most grievously have we suffered therefor. We bow in repentance in the presence of what God has taught us, that lesson which the martyred Lincoln put in words of matchless power and beauty in his speech at Gettysburg. Hear them: "Yet, if God wills that this mighty scourge continue until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether!'" He is blind to the philosophy of history, and disloyal to the best inspirations and aspirations of the American people, who charges that we can repeat the shames of Spanish history, with such a past as ours. Our path from Plymouth Rock to Gettysburg, and from Gettysburg to his hour, is full of promises of better things. The present temper of the people forbids such results. We are not thus ignoble. We shall not come to be. We have not lost the breed of noble blood. We yet have

"Men; high-minded men;
Men who their duty know; who know the right,
And knowing, dare maintain."

We yet have men who can rise to turn aside the long-aimed blows of tyranny, and crush the tyrant while they rend his chains. The hearts of the people are neither weak, nor corrupt, and our great leaders are neither knaves nor cowards. We are rising to higher things. We shall continue to rise. Let our boundaries extend, that justice and righteousness and liberty may extend within them. Let it be true that the sun shall never set on the stars and stripes, whether floating over Alaska's snows, or tropic palms, and let it be equally true that under them manhood shall be cherished, womanhood shall be honored, childhood shall be educated and protected, and righteous self-government shall be assured. For this, our nation has been born; to this, under God, we shall come.

Hear again the grounds on which these conclusions and prophecies are based. History is a living organism, in which causes and effects forever combine in orderly succession. From given germs, *i. e.*, ideas and principles, given results must come. No nation ever separates itself wholly from the past. The inheritance of Spain, her inborn tendencies and choices made her unfit to deal with colonies or to build herself in permanent greatness. The losses and defeats which have come in her history were self-induced, and as unavoidable as fate. Blind, with stubbornness and pride, she refused to grant justice or listen to wisdom. Nothing was left but to accept the forfeit which her folly demanded. If now she shall learn wisdom, and repent, some success may crown the little part left her in the world's history. If she does not learn wisdom now she will pass into obscurity, so far as the great work of the world is concerned.

Our birth was utterly unlike hers. Instead

of savage tribes gathering little good from decaying civilization, our national life began in the best impulses and the highest conceptions which filled the opening years of the brightest period of modern times. The rise of modern literature in which the Bible and Bunyan's Pilgrims Progress played a prominent part; the progress of the Reformation; the political struggles for the rights of manhood which made Republican institutions possible; the abolition of slavery in Europe and, later, in America; and the constant discussion of great ethical questions combined to enrich our national childhood. From Plymouth Rock to Santiago we have been forced to consider, in some form, great questions of ethics touching human rights and human destiny. The people, as well as the great leaders, have taken part in the discussion of these questions. We have not been burdened by the demands of Old World monarchies, nor hindered by the checks of ecclesiasticism. Free speech and a free press; school-house and college; pulpit, platform and lyceum, have kept investigation at its height. We have never seen an hour of national stagnation along these great lines of thought. With such a history we have firm basis for such prophecy as I have made, and abundant reason to repel with scorching scorn the charge that our motives have been base and our purposes ignoble in the intervention which gave rise to the war, or that we shall not be able to follow its results, even to the expansion of our territory as well as our duties without falling into the pit, where Spain fell. This is not weak self-praise. It is but justice to our history, to our present position, to the purposes of the people. And we shall be helped to meet the demands of these years by a just recognition of what our fathers have been, of what we are, and, therefore, of what we ought to be.

"ON CHANGING SERVANTS."

Under such a head, Priscilla Leonard in the *Interior*, March 9, writes many things which house-keepers will appreciate. Among them are the following:

It is astonishing how changing servants reveals the flaws in one's housekeeping. Each new incumbent is apt to discover a fresh weak place in our system. And like all other trials, this one does us good. We recognize errors; we learn progressive methods. We buy new cooking ranges; we become up-to-date in flat-irons and carpet-sweepers; we make our servant's bed-room more comfortable; we reorganize our system of sweeping and dusting. And we learn much—oh! so much if we are wise—about human nature. We recognize its limitations; we realize, that, not being the perfect mistress, we cannot logically expect the perfect servant; we learn how much may be reasonably expected from the average maid—and how little; and, after from a month to two years of this progressive domestic education (the time varies according to the individual and the circumstances) we find an approximation to our original ideal, with whom we are satisfied, and who is satisfied with us. Then we are justified in expecting several years of peace; for the mistress who changes all the time, year in and year out, is fatally deficient somewhere. The good mistress, in the end, will always find her natural affinity, the good servant, though the process be a tedious one.

But in that process, what cataclysms come now and then! We have in mind one friend whose husband, driven to desperation, started out for her one Sunday afternoon with thirty addresses of servants. In his agitation, he engaged four, for the one place, a negro, a Swede, an Irish woman and a German, of whom two appeared that night, and two the next morning. This complication having been unraveled, the Swede was selected as the successful competitor. She went to work at once; but developed an aggravated form of homesickness in three hours, and left before Monday evening! In another case, a child's nurse developed a rare case of knee trouble, and had to be sent to the hospital at once. A new nurse was advertised for, and chosen out of over twenty applicants. Within two days, she developed exactly the same trouble with her knee, and turned out to have been afflicted in that way for some months. That out of a whole city full of nurses, the mistress should be fated to choose two specimens of an extremely rare but identical disease, was surely a triumph of malign coincidence.

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 V.—THE COMFORTER PROMISED.

For Sabbath-day, April 29, 1899.

LESSON TEXT.—John 14: 15-27.

GOLDEN TEXT.—I will pray the Father, and he shall give you another Comforter.—John 14: 16.

INTRODUCTION.

Our present lesson is a continuation of the words of comfort of Jesus to his disciples. The connection with last week's lesson is very close; the passages for study are parts of the same paragraph. The disciples were beginning to realize that their Lord was now about to be taken from them.

NOTES.

15. *If ye love me, keep my commandments.* In the best MSS. the verb in the second clause is in the future indicative instead of in the imperative. Instead of an exhortation, we have a statement in regard to the way in which love for Christ will be manifest. "If ye love me, ye will keep my commandments." Compare verse 21.

16. *And I will pray the Father.* Literally, "And I will ask the Father." *And he shall give you another Comforter.* The word *παράκλητος*, translated "Comforter," means literally, "Helper," "Advocate." It occurs four times in John's Gospel and once in his first Epistle. In this latter passage it is translated "Advocate," and refers to Christ. In the Gospel it is a name given to the Holy Spirit. As a part of his help is in the way of comfort, the translation Comforter is retained by the R. V., although it is not very accurate. The word "another" alludes to Christ. The Holy Spirit is another helper besides our Lord. *That he may abide with you forever.* Jesus in his human form could not, in the nature of things, be with his disciples always; but this new Helper is to remain with them for ever. This is not meant to deny that Christ himself is to be with his own forever, in a spiritual sense. See v. 18, and Matt. 28: 20.

17. *The Spirit of truth.* That is, the Holy Spirit as the possessor and bearer of truth—the divine truth. Contrast "the spirit of error." 1 John 4: 6. *The world.* That is, the men of this world, considered apart from God and alienated from him. These are incapable, in their present condition, of perceiving the Spirit, or being helped by him. *But ye know him, etc.* The present tenses are used in these general truths without particular reference to time. Ye are so constituted by your belief in me as to be suited to the reception of the Spirit.

18. *I will not leave you comfortless.* Literally, "I will not leave you orphans," that is, bereft. *I will come to you.* That is, in the spiritual fellowship after his resurrection. This coming is also through the Holy Spirit, as the context implies.

19. *Yet a little while, and the world seeth me no more.* Compare John 13: 33 and John 8: 21, 22. Jesus is speaking of his death. *But ye see me.* You behold me spiritually. To his disciples Jesus was to be just as really existent as before. *Because I live, ye shall live also.* That is, my true and eternal life is the proof that you shall have also the real life. These two clauses may, however, be rendered with equal grammatical accuracy as giving a reason for the preceding, "because I live, and ye shall live." The disciples continue to behold their Lord, because they both have continued real life.

20. *At that day.* That is, when ye see these promises fulfilled. This is, perhaps, a concrete reference to the day of Pentecost. *Ye shall know that I am in the Father.* They were to realize the essential unity of the Father and the Son, and the similar unity of Christ with his disciples. Compare Gal. 2: 20.

21. *He that hath my commandments, etc.* This is to set forth the moral condition of the one who has this knowledge just mentioned. *And will manifest myself to him.* This is the correlative statement to "ye see me" of verse 19.

22. *Judas.* The same as Thaddeus of Matt. 10: 3. He was evidently expecting a Messianic kingdom of this world, and did not understand how Jesus could be seen by his disciples and not by others.

23. *Jesus answered, etc.* Repeating somewhat of his former statements, and showing that love toward Christ is the prime requisite for beholding him. It follows, therefore, that the world, lacking this element of love, is totally incapable of discerning him.

24. *And the word which ye hear, etc.* Compare 7: 16, 8: 28, and other passages.

25. *These things have I spoken unto you, etc.* With this verse begins a new paragraph. So much teaching from Jesus, but there is to be additional teaching from the Helper.

26. *Which is the Holy Ghost.* Ghost is the old English word for spirit. It is better to speak of the Third Person of the Trinity as the Holy Spirit, and thus avoid allusion to the common modern idea contained in the word ghost. *In my name.* The Holy Spirit is not another and a different Saviour. Salvation is only in the name of Jesus Christ. Compare Acts 4: 12. *He shall teach you all things, etc.* The Holy Spirit is to impart instruction in regard to all divine truth, and in particular to bring to mind instruction which the disciples had received from Jesus, and had forgotten or misunderstood.

27. *Peace I leave with you, etc.* There is here an allusion to Oriental salutation. The expression "Peace to thee," corresponds to our "How do you do?" and "Good-bye." Jesus says that his parting salutation is not a mere empty form, but that he leaves with his disciples true peace—the peace of God which passeth understanding. *Let not your heart be troubled, etc.* Possessing this true peace, it is not appropriate for the believer in Christ to be in any trouble of mind or anxiety. This line reminds us of verse 1 of this chapter.

THE BIBLE IN MEXICO.

The American Bible Society has received the twentieth annual report of its work in Mexico, and regards the report as one of the most luminous and interesting that the Society has ever received. The work of its colporteurs is shown to have been extensive and efficient, and to have been done largely by those who have passed from darkness to light. The report in substance is as follows:

The Central Agency was established early in 1879; one colporteur was employed, and one consignment of books placed with a correspondent. After the Agent had visited most of the mission centers, and had come to know the workers, a system of colportage was introduced, employing from fifteen to fifty men, an average of about thirty during the twenty years. Twenty years of continuous effort for one sole object—to afford to every Mexican who will improve it the opportunity of reading the Holy Scriptures. They have been years of conflict, because the dominant church is bitterly opposed to the free use of the Bible by the humbler classes; has constantly exercised its authority to prevent its use, by prohibition through edicts and sermons, and has kept its hold on the people by a countless store of highly-colored traditions, attractive legends and almost daily festivals.

Outside the priesthood, fanatical publications have tried to make Catholicism synonymous with patriotism; they have charged us with fostering annexation schemes, and working for political ends, but have failed to injure us, because the Mexican Protestant is of the most loyal type.

The lad was right in his theology, though perhaps a little wrong in his history, when asked, "Who were the Pharisees?" replied that they were Jews noted for their stinginess, for one of them brought, one day, a penny to the Lord who took it in his hand and turning it over and looking at it said, "Whose *sub-*scription is this?"

Popular Science.

BY H. H. BAKER.

A Big Merchant Ship.

During the last few years the most wonderful articles having large dimensions have been constructed mostly along the line of war implements, or materials for producing the destruction of life and property, and of such tremendous power as would annihilate ten thousand men, or destroy a fleet, in less than sixty minutes.

The "Hamburg-American Steamship Line" has contracted with Blohm & Voss, of Hamburg, to build them the largest carrying ship in the world. It is to be a twin-screw steamer of the following dimensions: 600 feet on the water line; 66 feet in breadth, and 42 feet in depth. The ship is to have large bilge keels, so as to prevent, as far as possible, the rolling motion in times of storm or high winds.

In addition to the keels, numerous bulkheads are to be made, and the ship is to have double bottoms and sides. The space between the inner and outer covering is to be thoroughly braced to make the sides very strong, and here, also, are found water-tight compartments, so that in case of collision only a small portion of the ship can possibly fill with water; not enough to endanger its sinking.

The capacity of the ship for cargo, exclusive of coal, will be 14,000 tons of 2,240 pounds each, or about 20,000 tons of 40 cubic feet. This wonderful ship is to have ample accommodations for 1,100 passengers, divided as follows: 300 in the first cabin; 200 in the second, and 600 in the steerage; these, together with the crew, would constitute a population sufficiently large for an incorporated village.

The power on board this ship is to be sufficient to drive it at the rate of 14 miles per hour. The construction of the ship appears to combine many improvements over any hitherto made, especially in regard to strength of frame, security in case of collision and safety from foundering.

It being nearly an eighth of a mile in length on the water line, its breadth of 66 feet and depth of 42 feet, together with its double keels, certainly must give it great steadiness, for with its enormous load no wave of ordinary dimensions would produce any disturbance to its steady forward movements.

We gladly look forward to the day when this ship shall be sailing the ocean, carrying the fruits of industry for exchange, and the peaceful and loving people who inhabit every section of our globe. We deeply regret that an order has been given by our government to the Cramps, at Philadelphia, to build the largest ship of war in the world, outreaching by far the "Oregon," and with sorrow of heart will the day be to us when this mighty "battleship," with her missiles of death, and her hundreds of men trained to kill and destroy as a profession, shall sail the ocean, causing fear and distrust wherever she goes, thus constantly disturbing the peace of the world. May the Peace Conference of the Czar mark a change that shall insure the people whom the Lord hath made that they may live their appointed time.

We go and fancy that each man is thinking of us; but he is not; he is like us—he is thinking of himself.—Charles Reade.

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MARRIAGES.

ELLIS-CLARKE.—At the home of the bride's parents, the Seventh-day Baptist parsonage, Dodge Centre, Minn., March 29, 1899, by Eld. H. D. Clarke, Mr. Arthur E. Ellis and Miss Florence O. Clarke, both of Dodge Centre.

BIDDLE-TURPIN.—At Marlboro, N. J., by Rev. J. C. Bowen, April 5, 1899, Herman S. Biddle and Sarah Elizabeth Turpin, both of Jericho.

ERNST-PHELPS.—At the home of the bride's parents, in Claremont, Minn., April 5, 1899, by Rev. W. H. Ernst, Mr. Nathan C. Ernst and Miss Lola T. Phelps.

DEATHS.

OBITUARY notices are inserted free of charge, but space will be restricted to twenty lines.

GREEN.—Mrs. Caroline Rogers Green, in Independence, N. Y., April 5, 1899, in the 70th year of her age.

The departed was born in or near Ithaca, N. Y., but moved to Greenwood, N. Y., when a small child, where she lived until married, after which her residence was in Independence. In 1846 she was united in marriage to Pardon Green. Out of youth, up to the summit of life, and down its declivity, they have journeyed together, making a pilgrimage of nearly fifty-three years. Now she has gone on to the end of life's journey, leaving him for a short time to battle alone with sorrow and pain. To them were given nine children, five of whom are now living. In caring for their mother during her long illness, they have returned in a small measure some of the care and love they had received from her in the happy days of other years. For over fifty years she had been a member of the Seventh-day Baptist church of Independence, N. Y. During this time she has always trusted her Saviour, but her long illness brought her nearer to him. Funeral services Sabbath-day, April 8, 1899. W. L. B.

POTTER.—In Independence, N. Y., April 7, 1899, Edmund D. Potter, aged 66 years, 1 month and 25 days.

Brookfield, N. Y., was Mr. Potter's birthplace. When nine years of age, his father having died, he was adopted by his uncle, John Pierce Livermore, of Independence, N. Y. For four or five years previous to this he had lived at Wiscoy, N. Y. He was married to Antoinette Enos, of Friendship, N. Y., March 19, 1899. [1899 is evidently a "slip of the pen."—ED. RECORDER.] Six years ago this happy union was severed by Mrs. Potter's death. In early life he made a public profession of faith in Christ, and joined the Independence Seventh-day Baptist church, of which he remained a member till death. Though quiet and unassuming in his ways, he was a useful man in the community in which he moved. From time to time he had filled various public offices. He was a workman of no mean repute. He will be missed as a mechanic, a neighbor and friend, but to say that he will be missed by his family—his daughter, who has most faithfully cared for him, and his sons, to whom he has ever been a genial companion as well as father—gives no adequate conception of the loss they have sustained. Funeral Sunday, April 9, 1899. W. L. B.

ROWELL.—Cornelia Adaline Rowell, the "oldest child of Edwin and Pleasant Knight, was born in Jackson Centre, Ohio, Sept. 28, 1856, and died in Garwin, Iowa, April 1, 1899, after a brief illness of about five days, during which she patiently suffered intense pain.

She was the oldest of four children, two boys and two girls; one brother died in infancy. When thirteen years old she found her Saviour, and was baptized by Eld. S. D. Davis and joined the Seventh-day Baptist church of Jackson Centre, Ohio. In October, 1884, she was married to Andrew Jackson Rowell; to them were born three children, who with the father mourn the loss of a companion and mother. Funeral services were held in the Seventh-day Baptist church, Sunday, at 2.30. Mrs. Burdick preached from Jer. 15: 9, "Her sun has gone down while it was yet day." A large concourse of friends gathered to pay the last tribute of respect to the departed. L. D. B.

RANDOLPH.—Rachel Lenox Randolph was born in Plainfield, N. J., February 28, 1805. She passed to the heavenly home Sabbath morning, April 8, 1899.

She was married to Abel F. Randolph in April, 1826. By his death in 1837 she was left a widow with six children. With wisdom, patience and bravery she retained her home and reared her children "in the nurture and admonition of the Lord." Five of them yet remain blessed by her influence, and rejoicing in the memory of her life. She was baptized by Eld. John Greene before her marriage, uniting with the Piscataway Seventh-day Baptist church. In 1838 her membership was transferred to the church at Plainfield, from whence, after more than half a century of loyal service, she was called home. Genial, hopeful, courageous and helpful, her long life was a constant inspiration to obedient faith and well-doing. Living to witness the marvelous changes of this wonderful century, her faith in Christ remained unchanged, except as it grew strong and clear by varied experiences. Her physical health was exceptionally good, and, after a few days of acute disease, release and rest came. The farewell service to her memory was more the celebration of a triumphant life than a mourning for her death, though no one felt that she had "out-lived her usefulness." In her the promise was fulfilled: "Thou shalt go in a ripe age unto the grave, as a shock of corn is carried home in its season." Job 5: 26. A. H. L.

CRANDALL.—Mrs. Susan Stillman Crandall was born in Main Settlement, N. Y., July 12, 1833, and died March 31, 1899, at Nortonville, Kas.

Sister Crandall had been suffering from cancers for some time. One had been removed within the past year. Her parents removed to DeRuyter when she was about four years of age. At the age of thirteen years she became a Christian, under the labors of Eld. Alexander Campbell, and united with the Seventh-day Baptist church of DeRuyter. In 1854 she was married to Daniel Clarke. They removed to West Hallock, Ill., in 1856, and to Freeborn County, Minn., near Alden, in 1864, and to Nortonville, Kas., in 1884. At the latter place Mr. Clarke died in 1890. In January, 1895, she was married to Dea. Joel B. Crandall, who lived only about one year thereafter. At her death she was an esteemed member of the Nortonville Seventh-day Baptist church. She leaves a large circle of relatives and many friends. G. W. H.

CLARA BARTON'S RULE OF LIFE.

"If Clara Barton ever had a motto or watchword, she has kept it so modestly in the background that I have never heard of it," writes the niece of that lady; "but her idea of life, I often think, lies in what she once said to me when, with the feverish haste and impatience of youth, I was longing for great things to do: 'Keep yourself quiet and in restraint; reserve your energies, doing those little things that lie in your way, each one as well as you can, saving your strength, so that when God does call you to do something good and great, you will not have wasted your force and strength with useless strivings, but will be ready to do the work quickly and well.'"—*Exchange.*

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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. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, 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.

GEO. B. SHAW, Pastor,
461 West 155th Street.

THE Quarterly Meeting of the Scott, DeRuyter, Cuyler, Lincklaen and Otselic churches will meet with the church at Otselic Centre, N. Y., April 28, 29, 1899.

Evening before the Sabbath, sermon by Rev. J. G. Burdick.

Sabbath morning, sermon by Dr. A. H. Lewis; in the afternoon by Rev. L. R. Swinney; and in the evening after the Sabbath, Dr. Lewis will speak at Lincklaen Centre. It is expected also that Dr. Lewis will speak at DeRuyter on Sixth-day evening, the 28th, and at Scott the following Monday evening, May 1. COM.

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