

THE SABBATH RECORDER.

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ONE of the bitterest elements of grief would be eliminated from the death-bed scene if it were as distinct in our hearts as it is in Scripture that death is embarkation.

Select the remotest star in the universe, and if you could suddenly realize that your departed and sainted friend were there, with what overwhelming brightness your conception of death and the heavenly world would be transformed, enlivened and beautified! May the Holy Spirit encourage our thoughts to move out cheerily along this line of a sweeter and richer consciousness of the Somewhere of the heavenly world; a little of the bitterness be thereby subtracted from the bereavements that have shadowed our past, and our anticipations incline with a firmer confidence toward the City which hath foundations, and toward reunion with those whose bark sped out into the night and over the sea while we stood weeping upon the shore.—

Charles H. Parkhurst.

Sabbath Recorder.

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

REV. DR. PLATTS, of Milton, Wis., has gone to Colorado Springs for rest. The RECORDER follows him with best wishes, and hopes for a speedy and permanent recovery.

THE RECORDER prefers to publish news from the churches only when it is sent directly. But some items are at hand from sources which seem authentic, in which all our readers are interested. Rev. Clayton A. Burdick, now of Brookfield, N. Y., has accepted a call to Ashaway, R. I.; Rev. H. D. Clarke, of Dodge Centre, Minn., goes to Garwin, Iowa, and Rev. Leon Burdick, goes from Garwin to Marlboro, N. J., and Rev. D. W. Leath goes to West Virginia from Arkansas. Rev. A. P. Ashurst is ill at Americus, Ga.

EVERY life is empty and weak which is not dominated by some exalted purpose; every life is narrow and fruitless of good, the horizon of which is bounded by this world alone. One of the greatest incentives to high endeavor and one of the sweetest assurances that high endeavors are not in vain comes from the consciousness of our immortality and of the life which lies beyond. Even if earth were all, every man would be happier in all things pertaining to manliness, and life would be richer in all things pertaining to nobility and righteousness, if dominated by the highest purposes and the holiest endeavors.

It is perhaps well that parents and teachers should be warned frequently against the insidious and destructive methods which the publishers of immoral literature follow. Our public bill-boards and a certain class of our illustrated newspapers are often unfit for the home, and equally unfit to become an educating influence for the masses of American school-children. Many of these evils are beyond the reach of definite legislation, although much has been, and is being, accomplished by the work of Anthony Comstock and others; but parents and teachers cannot be too careful in protecting their children, both boys and girls, from the devastating influences of such devilish literature. It burrows in the dark like rats, and must be hunted as they are.

AMERICAN skill and promptness in the matter of bridge building has been illustrated lately by an order for a railroad bridge in the Soudan, Africa. This was awarded to an American firm because it could build the bridge in two months instead of eight. We have already noted the great demand for locomotive engines for foreign countries. Orders of this kind have been given lately to a Philadelphia concern for locomotives for African railroads. It is stated that the American builders can deliver engines within four months, while the British ask eighteen. Such evidence of American skill and "push" needs no comment.

GOD'S promises are meant for all human experience. The greater promises, which include all the redeemed, belong equally to each member of Christ's kingdom. As in nature the great laws governing the universe touch each particle of sand in our world, so in

Christ's kingdom each promise, however great, touches each individual life. We are to expect great things of God, and to appropriate the great promises he makes without any fear that others will be robbed because we are enriched. Make a full surrender of your life, and in return receive fullest assurance that the promises are yours.

DeRUYTER—OTSELIC—LINCKLAEN—SCOTT.

Heat, dust, forest fires; these were prominent features of a trip to DeRuyter on the 28th of April. We preached on Sixth-day evening to an attentive audience, of moderate size. The evangelistic services at DeRuyter, by Rev. J. G. Burdick, have lately closed. Some good results have come which we suppose Pastor Swinney will report in the RECORDER. We had too little time to gather details concerning the work. The Quarterly Meeting commenced at Otselic on Sixth-day evening, J. G. Burdick preaching. Strong delegations from DeRuyter and Lincklaen gave a fine congregation on Sabbath morning. The editor of the RECORDER spoke upon Sabbath Reform and denominational work. In the afternoon, after a sermon by L. R. Swinney, came a conference on denominational work, together with an address by the writer. Much interest was evinced. In the evening after the Sabbath we spoke upon: "Why we are Seventh-day Baptists." Most of those present were not Sabbath-keepers. Mr. Swinney went to Syracuse for his regular appointment on First-day, and the services of the Quarterly Meeting were left in the hands of J. G. Burdick, who preached morning and evening. Otselic and Lincklaen have been strengthened and encouraged by the evangelistic work of Bro. Burdick during the past winter. The sudden death of Rev. J. E. N. Backus, who came onto this field as missionary pastor, was a great disappointment to the people. They are still seeking a pastor. Meanwhile Rev. L. M. Cottrell is supplying the churches with an enthusiasm and energy which younger men might well emulate. Bro. Burdick began work at Cuyler on the 4th of May. He will continue there, we believe, until the meeting of the Central Association.

The writer preached at Lincklaen on the evening of First-day, April 30. An impending thunder storm interfered somewhat with the service, but a goodly number were present. Special efforts to circulate Sabbath literature on that field will be made. Wise leadership is an essential element of success on these missionary fields. Push and power to organize are among the most important features of a pastor's work at such points. Right adjustment of forces, the development of unused talents, and the preventing of complications over small matters demand unceasing care and attention.

If you want to make the train "on time" when miles lie between it and you—all the miles in this section seem to be a mile and a quarter long—ride with L. M. Cottrell. You will get there—if things hold together—and have good company besides. A vigorous sunshine flooded the valley between Homer and Scott, between the hours of ten and twelve o'clock on the first day of May. An uncovered stage is an excellent adjunct to such a sunshine. One does not need any "old school theology" for heating purposes, at such a time. But the genial welcome of B. F. Rogers, and an easy chair in the cozy par-

sonage at Scott make amends for such trifles as dust and sunshine.

It will be fifty-three years, come October next, since we left our birth-place in Scott, for the "Territory of Ouskonsin." Some old landmarks are familiar, and some school-mates, bearing their old names but not their old-time faces, greet us. The home of our childhood "down by the brook" is gone save some timbers and part of a cellar wall. We drank from the brook, choked back some throat-disturbing memories, and hurried away before a shower that came over "Lake Hill," just as showers did fifty years ago—but this is no place for memories.

It was under the pastorate of Eld. Russell G. Burdick, and in connection with the evangelistic work of Eld. John Greene, in the winter of 1845, that we made profession of faith in Christ. Emigration has been busy with Scott, and the development in social and religious matters has not kept full pace with its depleting influence. In spite of storm, a fair audience gathered and gave earnest heed to words of warning and of encouragement, while we plead with them to lift up the standard of truth and righteousness, with renewed hope, faith and earnestness.

TO PASTORS.

In the last Annual Report of the American Sabbath Tract Society, all pastors were asked to make special efforts during the current Conference year to secure a higher grade of spiritual life in the churches. It was justly premised in that report that the work impending could not be done, at least with great success, unless the people, as a whole, were led into increasing spiritual devotion. That pastors are the natural as well as the official leaders in all efforts to secure spiritual life is too apparent to need more than a statement. Two-thirds of the Conference year are past. The RECORDER has aimed during that period to lead its readers into higher spiritual attainment. It has no right to ask that pastors report what they have preached, nor what efforts they have made to carry out the recommendation of the Tract Society. But it does not hesitate to call attention to that recommendation, and to urge with deep earnestness that it be not forgotten. It ought to be true that the reports for the Conference, next August, shall each contain some statement like the following: "Our hearts rejoice while we report that during the year the power and presence of the Holy Spirit have been manifested abundantly in this church. Higher attainments in Christian living, deeper development in spiritual life, greater enjoyment in the service and work of the Master, have come to us. We send this report, believing that we are better prepared than one year ago for the duties, obligations and privileges that will come during the Conference year to follow." Something like this from each church would bring abundant strength to every church. It would bring new life and new hope into all parts of our denominational work. It would indicate a strengthening of the bonds binding pastors to their churches and an increasing of the love which makes those churches one in Christ. May the Lord grant that each church, because its spiritual life has been increased abundantly, may be able to send such a report to the Conference in August next.

ANSWERS TO "INFORMATION WANTED."

NORTONVILLE, Kas., April 22, 1899.

To the Editor of the SABBATH RECORDER:

As a child of God, what I want most is a well-rounded-up righteousness, not ignoring the fact that simply being a Seventh-day Baptist will not save.

Respectfully,

O. DAVIS.

God's Word is full of invitations to such a well-rounded life as Bro. Davis longs for. It is well indeed when we rise above the narrow idea that personal salvation is the point to be gained in being a Christian, or that salvation is secured by being especially obedient along some one line. Men rejoice in "well-rounded-up righteousness" as it appears in others. Much more must God rejoice in it. Even if one could attain to a place in heaven by surpassing in any one line of right-doing, he would lack much in capacity to enjoy its glories and to continue growing in righteousness. Perhaps this correspondent had in mind also the blessedness and strength and peace which come to one in this life through abundant attainments in Christian life. Such blessedness is the richest reward that can come to us here. It means rest in Christ. It means victory over temptation. It means calmness when trials crowd, and peace when sorrow darkens the soul. Let us all join in seeking well-rounded righteousness, an important factor in which is being good Seventh-day Baptists.

DAYTONA, Fla., April 23, 1899.

To the Editor of the SABBATH RECORDER:

It gives me pleasure to accept of your kind invitation to state briefly our deepest longings for ourselves and the denomination.

For my self, I am deeply longing to know and do the will of God, and to live for his glory; to this end, some years ago, I made a complete surrender to the Holy Spirit, of myself and everything, asking him to mold and fashion me into such shape vessel as would subserve the cause of Christ best; first empty me of self, then fill me with himself.

For the denomination, I have longed and prayed much that its individual members (especially the clergy), might "tarry at Jerusalem" until they be endued with power. Beloved, "receive ye the Holy Ghost;" do not resist, but simply receive him; open wide the door of your hearts, your homes and the office, and invite this blessed one in, and he will fit each one of us for service; yes, anoint us for the work, and will bring to us the peace, joy and rest that pass understanding.

HID IN CHRIST.

NOTE.—I do not believe that the Lord expects us to live on milk always. Some are already hungering for stronger food, and we would be sorry to be compelled to go outside our denomination for the "meat." If we do not improve our opportunities I believe that the Lord will let some one else take our places. Our people do not take up the deeper work of grace as I wish they would.

No Christian can be strong in faith and abundant in service for Christ, who is not helped and guided by the Holy Spirit. No one can be guided and made strong who does not long for and seek the constant indwelling of the Spirit. This May morning the air is cool, invigorating, inspiring. It abounds. To every one stepping out of doors it brings greeting, and asks chance to fill the lungs, purify the blood and endue with power to do and enjoy. But the benefit it can give is determined by capacity to receive. He who hides indoors with closed windows will gain little good. He who goes out of doors with narrow chest and weak lungs, will not gain much. He whose chest is large, who walks with shoulders thrown back, who takes deep and full inspirations, will find all his being thrilled and filled with new life. The same law holds good in spiritual experiences. Holy Spirit waits to fill our souls,

guide our choices, inspire our devotions, and accomplish much for Christ and truth through us. Those who believe this will long for help and seek for guidance. Lazy wishing is not longing. Still less is longing a theoretical system of doctrines about the "Work of the Spirit." Such personal surrender as the correspondent who signs "Hid in Christ" speaks of, is the only evidence of actual longing. There are doctrinal vagaries about the work of the Holy Spirit, put forth for sake of argument or to build a "sect" which hinder rather than help in coming into communion with Christ. These beget polemic theorists, but not consecrated servants.

The RECORDER rejoices in all things which teach such self-surrender as brings obedient living. The joy of such surrender is next to joy of conscious salvation. This full surrender is reached in different ways, by different Christians. It is more or less epochal in all cases, although it is reached mainly by quiet growth. Sharp experiences of sorrow, misfortune or great blessing, may lead to it. That Seventh-day Baptists need this self-surrender, and consequent power, is beyond question. Our correspondent is right in suggesting that pastors need the anointing of the Spirit. This age tends to worldliness and intellectualism. The temptation is great to preach theories about life, more than the need of the indwelling Spirit, by which, alone, life comes. May the Lord teach us how to be hid in Christ. The RECORDER often speaks of this hiding as "higher spiritual life." Our only road to success in the great work before us is this higher, deeper, richer, soul-experience which comes with full surrender, and the consequent indwelling of Christ by the Holy Spirit. Seek such life. Surrender to it. Test the promises until you find it.

WAITING ON LIFE.

The delayed springtime because of this cold April, is not without valuable lessons. Someone has said that the strongest man needs to "await occasions." Therein lies a great truth. The right thing cannot be done successfully at the wrong time. Gathered knowledge and gathered forces, as reserve elements, have much to do with final success in all efforts. A story is told of General Sherman, that he spent a vacation during his college days in Georgia. While his companions were busy playing cards and indulging in nonsensical talk, he was busy tramping over the country. Through his notes and memory he secured a general map of the country, and this knowledge became the prominent factor of success in his famous march to the sea. Something like that appears in the development of all life. It is illustrated prominently in all great reforms. God never hurries. Confidence is always deliberate. True greatness is always tranquil. The grandest life springs from small beginnings. An acorn, the mere plaything for a baby's hand, has in its heart an oak; but a century is necessary to develop it. The same babe, weak, ignorant, practically helpless, has within itself the germs of mental and physical greatness which mark scholarship and mighty achievements; but half a century at least must intervene between the time when the incipient giant lies in his cradle, a helpless babe, and the day when, as commander it may be, of a great navy, he stands on the quarter-deck, guiding obedient hosts to victory. Our short sight

and our eagerness make us restless when we must await the development of life. There is much weakness in such restlessness. He who has studied life as a whole knows that soon or late,—it may be like this springtime, late by a month, it may be the seeming delay of some great reform, which to our vision is behind time for a century—but soon or late life attains its purposes. The man of seventy plants the seed; his grandchildren pluck the fruit that results therefrom. Out of all these illustrations our hearts should learn the grace of patient waiting. We should also learn that while waiting, the obedient and earnest soul is not failing. The hand that carefully shields the sprouting acorn does a work as important as the hand which finally fells the mighty oak and shapes it into forms of usefulness a century later. This waiting for the fuller development of life teaches, as few things else can teach, the unity of all God's purposes. Our chief lesson is to do well the work allotted us, whether it be to plant the acorn or await the seemingly slow development of the sprouting seed. Over-clouded skies and rainless days at last give place to sunshine and abundant showers.

In all this there is no chance for indolence, for he mistakes most sadly who waits in inactivity. One may always be doing something to forward the coming and development of life; or, if not this, to better fit himself for the larger duties when developing life shall call him to them. In Christ's service, in the work of reform, in the slow uplifting of the world, in the curing of great evils, and in the enthroning of righteousness, we must be content to work and wait the development of life.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

AFFAIRS IN FRANCE.

There are hopeful indications in the Dreyfus case that the trial now progressing will do justice to the man hitherto so greatly wronged, and that the outcome of the trial will tend to strengthen better things in the affairs of France. With a people so changeable and excitable as the French it has not been an easy task to establish a permanent and well-ordered republic. The two great enemies to the establishment of such a government have been found in the remaining imperialism represented by various factions, and in the militaryism out of which the injustice to Dreyfus grew. Imperialism and militaryism are not yet dead in France, but several important and favorable changes are going forward among the masses of the people. General education has increased, although much remains yet to be done. In spite of superficial religiousness and open infidelity there is a growing loyalty to the doctrines of human liberty and individual rights on which republics rest. The exact influence of the Roman Catholic church is an unknown quantity in French politics and in French social life. It is undoubtedly great, and the more so because it is fed from without.

If the final outcome of the Dreyfus trial shall give a death-blow to the hatred for the Jews, out of which his former treatment sprang, it will be a result worth all it costs. How much ecclesiastical influence has had to do in cherishing this hatred for the Jews and forcing it to expression through other than ecclesiastical channels may not be known,

but we devoutly hope that the revelations connected with the trial and the consequent disturbance throughout France will result in such purification of the public mind and of the military service as will demonstrate that great law of history according to which the sufferings of the individual often become the doorway for greater good for races and nations.

SECULARITY AND COMMERCIALISM.

Secularity and commercialism are the prominent characteristics of these years. They are the two great dangers which assail Christian life. They are not peculiar to any one class of people. They thrive alike in city and country. They are equally at home, and equally baneful, in farm-house and in counting-room. The "small tradesman" is no more secure from their influence than is the manager of a great "trust." They float in the air like the germs of an epidemic. They lurk in the blood like the seeds of an endemic.

Define them? Secularity places the things of this world higher than those of the next. It puts time before eternity. World-appetites, lusts, pleasures, attainments, treasures, are made the chief end of life by it. High aspirations, holy endeavors, and spiritual-mindedness are poisoned and destroyed by secularity. Good theories about life and duty do not save men from death through secularity. To know what a Christian ought to be is not the same as being one. Secularity makes men content with knowing, while it prevents them from doing what God requires.

Commercialism is that which the Apostle James describes as leading men to say, "To-day or to-morrow we will go into this city, and spend a year there and trade and get gain." (4: 13.) To be diligent in business is a Christian's duty; but it must be "serving the Lord," or it soon begets evil. People who do but little business are likely to think that they are in no danger from commercialism. One can live to get gain for gain's sake as easily on a farm of twenty acres as on a ranch of twenty thousand. He is quite as much endangered who sells five thousand dollars worth of goods in a year as he who sells five hundred thousand dollars worth. It is not amount, but purpose, that determines results. To be safe from the dangers which attend commercialism, one must do business for God's sake, and not for gain's sake. The determining factor is whether we are doing business, much or little, for the sake of treasures here, or in heaven. Commercialism sanctified, is a blessing. Secularity sanctified, becomes spiritual-mindedness.

CONTINUANCE IN WELL-DOING.

A story of a devout old lady used to be familiar in Connecticut, who was accustomed to thank the Lord for the "gift of continence." She is reputed to have placed a low estimate on her personal attainments in Christian living, but a high estimate upon the fact that through all changes, and in spite of all difficulties, God granted her grace to continue in the devout purpose of serving him and the church. That thought is worthy of a high place in the mind of every Christian. Permanent work and successful upbuilding, whether of individual character or of church life, come only through patient and continued effort. The brilliancy which attends temporary revival and the lofty flights of emotion at such times have a certain value; but these

alone tend to weaken individual development and to promote periods of decline, if not of absolute decay, in church life. The deep purpose to be Christ-like and to do his work, regardless of emotion or of surroundings, is the only basis for permanent good. The foundations of the earth are laid in granite, and not in crumbling shale. The groundwork of Christian life, and the foundations of the church of Christ must be granite-like as to purpose and conviction and endurance. That is a suggestive truth which appears often in the New Testament, and is embodied in the words, "He that endureth to the end shall be saved." The important question, however, is not personal salvation, but such personal character and individual effort as will leave an enduring foundation for the work of Christ when the individual life goes out, on the earthly side. He whose history leaves to the world only flashes of emotion and brilliant moments of exaltation, has not left enduring material for those who come after him. He who patiently, though ploddingly, has purposed and performed in his Christian life that which shall endure, leaves for the generations following him such foundations for larger superstructure as will bless and strengthen the cause of Christ through all centuries. Be more anxious to do that which is enduring, and to plan for that which is permanent than for any other one attainment. We need to realize that each generation does comparatively little, when the whole field of the establishment of Christ's kingdom in the earth is considered. What is most needful, therefore, is that each generation shall build, in so far as it does build, permanent foundations and symmetrical superstructure, to which those who come after may add, without fear that the imperfect work on which they build will prevent success, or worse, bring ruin to their efforts. Happy is the man who is not obliged to remove rubbish left by those who have gone before him before he can do his part in the service of Christ.

NEWS OF THE WEEK.

The Governors of Pennsylvania and of California have appointed Senators for their respective states to fill the vacancies occasioned by the dead-lock, which prevented the election of a Senator by the Legislatures of these states. If the Senate adheres to established precedents, the men thus appointed will not be seated. The Constitution of the United States makes no provisions for such folly as the "dead-lock" in such cases.—The ordination of Dr. Charles A. Briggs, as an Episcopalian priest, is sharply opposed by some Episcopalians in New York. Others in high standing favor it. What Bishop Potter will do remains to be seen; he is known to favor the ordination. Should he attempt to proceed, protests will be made and another "heresy trial" will be at hand.—Congregationalists have suffered a notable loss in the death of Rev. Dr. A. H. Clapp, who was for thirty-four years an efficient officer in the American Home Missionary Society. He had reached a ripe age, after a life of great usefulness. The writer knew him personally, and we feel a sense of personal bereavement in his loss. He was an able editorial correspondent of the *Congregationalist*.—The report of the Beef Court of Inquiry was made to the War Department on the 29th of April.

The charges of General Miles are not sustained. General Egan is criticised for purchasing so large a quantity of "canned roast beef." General Miles and other officers are criticised for not reporting complaints more promptly, while the army was in the field.—Business interests are gaining in Cuba and Porto Rico, and steady progress is made toward better social and civil affairs.—England and Russia have announced the settlement of their plans with reference to China. Russia is to hold Northern China, and England is to be undisturbed in her predominance over the Yangtse Valley.—Siam is making rapid progress in governmental reforms and in general prosperity.—South Africa is greatly disturbed over commercial and political complications between the local government of the Boers and Great Britain. Rich mining interests intensify the trouble.—The Supreme Court of South Carolina has affirmed the constitutionality of the law, allowing the heirs of any man who has been "lynched" to collect \$3,000 from the county where the lynching occurs. That is well.—Soon after the victory of the United States forces, told in this column last week, propositions came from the Filipinos for an armistice, that negotiations for peace might be undertaken. General Otis gave several days to interviews with those sent. Before a week had passed, it was seen that the representatives sent from Aguinaldo were full of deceit and falsehood. At first they said to come from General Luna; later they confessed that this was a deception. They asked for three months in which to assemble a congress and consider terms of peace. Lenient to the last degree consistent with safety, General Otis refused to fall into the proposed trap, and ordered forward movements, which have resulted in taking San Toma, and other towns, and in crowding the retreating rebels between the advancing lines of the United States forces. Such is the situation at this writing, May 5, A. M.—Compressed air is in use, successfully, for running street cars on certain roads in New York City.

WEIGHTS OF WILD ANIMALS.

"What does a lion weigh?" Ask that question of any acquaintance and see what he will say. Those who know the look of the king of beasts best and how small his lithe body really is will probably come furthest from the truth. About 300 to 350 pounds is a usual estimate. But this is below the mark. A full-grown lion will tip the scale at no less than 500 pounds. Five hundred and forty pounds is the record for an African lion. His bone is solid and heavy as ivory.

The tiger runs the lion very close. A Bengal tiger, killed two years ago by an English officer, scaled 520 pounds. A tiger of this size has, however, considerably greater muscular strength than the biggest lion.

Few people know that a grizzly bear can give points to any other carnivorous animal in point of strength. A grizzly bear weighing just 400 weight has been watched carrying a heifer of more than two-thirds its own weight for two miles up the most steep and rugged mountain-side, and this without pausing for one instant for rest. The grizzly bear is the largest and most powerful of all the bear tribe, but his cousin, the cinnamon bear, runs him very close, and the big, white polar bear, though not really so dangerous a customer, is capable of performing the most extraordinary feats of strength. A polar bear has been seen to move with his paws a boulder six men had with difficulty put in position to guard a cache of provisions.—*Boston Traveller*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Promise of Little Genesee.

This church was a surprise. The dimensions and beauty of the building, the number of members, the evident culture of the people, the size of the congregations, the loveliness of the country, and the hopefulness of the field were all a little better than we expected. Pastor Coon and his wife have entered on their work under bright indications. The church has passed through severe trials, but a better day is dawning. The warmth and activity of spiritual life are far below what they should be; but attendance at services is large and growing. There is no other church within several miles. The throngs of children offer promise of the future. This is a wide field and an important one. May the gracious Lord of the harvest send refreshing showers upon the thirsty ground:

Wanted—All-Round Christians.

There are plenty of people who are of the world, worldly. There are also the folk who are lukewarm, counting themselves "rich and increased with goods," dreaming not that they are "miserable, and poor, and blind, and naked." Then there are those who are earnest and zealous, but, oh! they are cranks, running off on some hobby, repelling others by their harshness, bartering away their influence by their narrowness.

Thank the Lord for the all-round Christians, may their tribe increase. Men and women who have conscience—and charity; integrity—and love; who have faith in God and do not worry; who have the courage of their convictions; who can be depended on to do their share and more—cheerfully; who live to make the world better, happier, more wholesome. Yes, there are many such. They are the salt of the earth, and their number is growing.

The Sympathy of Conscious Weakness.

He had troubles of his own that morning. A touch of the blues, a strain of discouragement, a dash of disgust, an element of shame, overspread by a general glamour of loneliness, combined to weigh on his spirits. It was one of those off mornings when

"Ten thousand foes arise,
The hosts of sin are pressing hard,
To draw thee from the skies."

So he went out to help some one else. There is always some one else who needs it.

Oh, the old story of sin and failure—under varying guise, the story of our common life! If we could only have it to say that since we received Christ and had the cleansing blood applied to our souls, we had never wandered, never been untrue to the grace that saved us—but we cannot. Humiliated, disheartened, we have had to come back again and again for forgiveness.

But three thoughts have been growing stronger in our minds: human frailty, God's saving grace, the need of constant charity for the failings of others. Oh, poor, weak man, who trembles before temptation's lightest breeze, go to other men who are heirs of the same frailty, and tell them of the cross where you found salvation and pardon.

So, before the sun reached the meridian, he was praising God again. For he had turned the very record whose memory oppressed him to good account. He knew how others felt, for he had been over the same ground. They

sat on the same level, talked face to face, and God was glorified.

Away from the sickness to the Physician. Away from the sin to the Saviour. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

What the Gospel is Doing.

They say that no man can become good suddenly; but I know better. God can convert a man in an instant. Talk all your philosophical rubbish you please—we know what Christianity will do. "If you had been at this saw-mill a few weeks ago, you would have found the air blue with profanity. I was one of the worst. I used to like to swear at the church members to see if I could bother them. I have no desire to swear now. It has been taken out of me by the grace of God. Everything about the mill is smooth and quiet. It doesn't seem like the same place that it used to be."

"I once had hardness and bitterness toward several people; but it is all gone now"—and the face showed it. Thank God the old miracle of grace is still being performed. The hardened sinner and scoffer stands up with the light of love and joy in his eyes to invite his friends to Christ.

It will be the same as ever in a month? No! With some the work may prove to be not of God; some may go back into the world for a time; but many will be steadfast soldiers. The sower will not be discouraged because some of the blades wither away in their shallow soil, or are choked by the cares of this world. "Other fell into good ground, and brought forth fruit, some an hundred fold, some sixtyfold, some thirtyfold."

"Who hath ears to hear, let him hear."

Baptism at Main Settlement.

The last link in the chain of churches before it drops across the state line is Main Settlement. Pastor Mahoney preaches in Pennsylvania Sabbath morning, in New York Sabbath afternoon.

At the urgent request of the people, a ten days meeting is being held before going on to Hebron. A Salvation Army revival at Ceres, three miles away, which closed a few weeks ago, accomplished a great work, whose influence reached our own church, and the time seems ripe for a short series of meetings. Although it is a very busy season, the congregation averages about a hundred, and the interest is strong. This is another of the hopeful fields for the extension of our cause. Baptism next Sabbath.

There are some splendid workers in the meetings, and a spirit for extending the gospel campaign into other communities. The pastor is himself an evangelist in heart. With a singer to help him, he can do good service in the country round about, whenever he can be spared from his duties at Main and Shingle House. There are open doors in this section of country which should be entered soon.

A Genial Pastor.

It is the idea of Bro. Mahoney—and surely a good one—that all a man's powers should be laid on the altar, and consecrated to God's service. He would not go out of his way to say a sweet thing; but that unique flavored Irish wit, quick as a rapier, genial as a sun-

beam, is always on tap ready to flow when some one turns the spigot.

Asked to speak at a meeting between two other brethren of the ministry, he likened the program to a bridge, having solid piers at the two ends, but "sagging in the middle."

"Brother so and so gave you quite a shot last night," remarks a friend banteringly. Quick as a flash comes the retort: "It took no effect. It was a blank cartridge."

Of a minister who was reported to have leanings toward a sister Sabbath-keeping denomination he said: "He'll not go to them. He is too old to learn the program *verbatim*."

It is pleasant to taste of a wit which has not fermented and turned to vinegar, as wit is prone to do when it stands too long. A pastor genial, kindly and sweet, loving the souls of his people is a man sent of God. A man of prayer and consecration is he. "Stop," he said, when we had sung several songs, "I want to pray. I must pray." Every member of the family was remembered in that tender, yearning petition which God has been answering since.

Brother Manoney is looking forward with anticipation to the coming General Conference. He thinks the Seventh-day Baptists the finest people he has ever met. We hope that the congregation will have an opportunity during the Anniversaries to hear the story of his conversion from Rome to Christ. Constructed on the Zacchaeus model, it is entitled, "A curiosity seeker marvelously converted by the power of God."

A MODEL FOR ENGLISH WRITERS.

The best model of English composition is the English Bible. There are certain obsolete words, and infelicitous expressions, but take it all in all, for strength, force, clearness and eloquence there is no book like it.

Said John Ruskin, that master of English prose composition: "My mother forced me, by steady toil to learn chapters of the Bible by heart; as well as to read it every syllable through, aloud, hard names and all, from Genesis to the Apocalypse, about *once a year*; and to that discipline—patient, accurate and resolute—I owe, not only a knowledge of the book, which I find occasionally serviceable, but much of my general power of taking pains, and the best part of my taste in literature. From Walter Scott's novels I might easily, as I grew older, have fallen to other people's novels; and Pope might, perhaps, have led me to take Johnson's English, or Gibbon's, as types of language; but, once knowing the thirty-second of Deuteronomy, the one hundred and nineteenth Psalm and the fifteenth of First Corinthians, the Sermon on the mount, and most of the Apocalypse, *every syllable by heart*, and knowing always a way of thinking with myself what words meant, it was not possible for me, even in the foolishness of youth, to write entirely superficial or formal English. . . . This material installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole the *one essential part of my education*."

And this one essential part of a good English education is neglected now, and literary men grow up in ignorance of the one great classic of the English language, the fountain of liberty, the light that lightens the nations, the message of salvation—the living Word of the ever-living God.—*The Christian*.

Missions.

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

CHRIST earnestly desires and appeals to enter every human heart and dwell therein. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." "My son, give me thine heart." The Apostle Paul exhorted the Ephesians "that Christ may dwell in your hearts by faith." Jesus answered and said unto him (Judas, not Iscariot): "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." These and other passages of God's Holy Word emphatically declare how God and his Son Jesus Christ desire to dwell in human hearts by their presence, life, light and power.

WHY do God, Christ and the Holy Spirit wish to dwell in human hearts? They desire to cleanse and purify the heart from the uncleanness and corruption of sin. The light of the divine presence and of the truth will dispel the darkness of sin from the heart. They wish also to renew the soul in life, because it is dead in trespasses and sins. They will create in man a new heart, and renew within him a right spirit. The indwelling of the divine develops men in spiritual character and in the likeness of Christ. It fills the soul with love and unfolds the whole being in spiritual loveliness and beauty. By this indwelling, not only is the highest attainment in soul-life gained, but the highest happiness. Christ is hid in us, the hope of glory. All that man longs for in this life, and in the life to come, is to be realized by the Christ in us. Since he knows our wants, he can supply our every need. Within us as our faith, our hope, our strength, our wisdom, our unfolder, he can help us to live to his glory, fit us to die, and for the heavenly home.

How many men have no room for Christ. By the love of sinning they keep him out. They invite and retain in their hearts guests that bar out the Saviour. He cannot dwell in a heart of unbelief. He will not take up his abode in a heart filled with the love of the world. The world must be driven out, for him to possess the soul. He will not live in a divided heart; he must have the whole heart. We cannot serve God and mammon. There are many who have opened the door of their hearts and have let the Saviour in, as a loving guest and friend, but to-day are without him. They have neglected him and he has taken his departure in sorrow. Some have driven him, crowded him out, by worldly pleasure, love of wealth, by fleshly lusts, by pride, by the vanities of the world. They are without joy, without hope and without life. How sad their condition in this life, and how dark their prospects for the life to come! No room for Christ here, and he has no room for them in heaven. It is easy to tell with what or whom the heart is filled, for out of the fulness of the heart the mouth speaketh. A man's life is the evidence as to who has filled his heart and controlled his will. Let Jesus Christ enter your heart and fill it. For no worldly love or gain keep him out or drive him out.

HE that well and rightly considereth his own works will find little cause to judge hardly of another.—*Thomas a' Kempis.*

FROM S. R. WHEELER.

The weather during the quarter just ended has been most remarkable for this country. It has seemed to us also remarkable that the severe storms and cold have come so much on Sabbath-days. Yet the regular services have been well maintained, considering these circumstances. But the average attendance has been small. All are enjoying the lovely, settled spring weather, and last Sabbath the attendance was very encouraging. The distribution of so many pages of tracts comes from the large supply sent out, and from the effort made to interest all by giving information and distributing these tracts. We all wish we could do more financially to help forward the work, both in old and tried lines, as well as in the newer work of Africa's Industrial Mission.

Twice during the quarter we have been called to attend funeral services. In January the little boy, Alma Sweet, of our community, and in February a Seventh-day Baptist husband and father in middle life, Lugerne Lawton.

We have been more than usually encouraged by reports from non-resident members during the past three months. Thus we are moving along as the weeks and months pass. We are trusting in God and trying to advance his blessed cause. Pray for us.

BOULDER, Col., April 17, 1899.

FROM R. S. WILSON.

You will find enclosed report for the quarter ending March 31, 1899. You will see that this is a very feeble report, as far as preaching is concerned. I preached my first sermon this quarter to our own church in Attalla, Jan. 14. We had not met before in January, on account of heavy rains. I left on the 15th of January for Cullman, and on that trip I visited several of our people in that section, and preached three times. I returned home and found my wife and two children in bed with la grippe. I was taken with the same disease the next Sabbath-day after my return. We were all down for a long time. I was not in our church for five weeks, and I am not well yet, but can go about. We had a very interesting quarter, as there has been much interest manifested in the Sabbath question among First-day people.

Since my illness in February, I have not been able to keep up my monthly appointments at the Heald school-house, and several have been after me to go back there again this summer and preach once a month. While spending the night with some friends not long since in that community, a lady said to me: "I believe you are going to get my husband, and I can say this much: I know you are gaining ground here very fast." That seems to be the cry everywhere I go.

A few words about the Cullman field. I believe I have the confidence of those people there, and I believe they would like to have me in that work. I will agree, as times are so hard, to go there once a month for the remaining nine months of this year, and spend from one to two weeks each time, if it is necessary to stay that long, for \$75 aside from my work and salary here at home, with the Attalla church. The result of my last trip to Cullman was four names added to the church, Bro. Hoyt and wife and Bro. Hawkins and wife. Bro. Hawkins and wife accepted the Sabbath while I was there, and I received two subscribers for the SABBATH RECORDER. Brethren, this field should be looked after by some one.

ATTALLA, Ala., April 15, 1899.

FROM HORACE STILLMAN.

For some months Miss Alena Burdick, of New London, Conn., contemplated holding some meetings at Niantic, R. I. She had been invited by the Christian Endeavor Society of that place. Early in January the churches (Baptist and Seventh-day Baptist) were informed of the contemplated movement and invited to unite in the services. The basis on which we could unite was considered in an informal way by the Seventh-day Baptist church, when it was decided by the suggestion of the pastor that the bonds of the union must be the Word of God, and that we should everywhere teach uncompromising loyalty to all of God's requirements.

We should not only be the receivers of light from those who claim especial consecration but the light that God has given us must be so reflected as to shine across their pathway. A letter of welcome was sent to Miss Burdick in which some of the needs of the field were described, containing also an exhortation to faithfulness in proclamation of the Word. Services were finally announced for a week's meetings, five meetings in the Baptist church and two in the Seventh-day Baptist church.

The meetings were held as announced, and were continued without interruption for two weeks. In this work Miss Burdick was assisted by Mrs. Sisson, a worker in a mission of New London. Their efforts were well received, a deep interest was soon awakened, and several professed to have found the Saviour. At the close of two weeks Miss Burdick was called home, and owing to the continued stormy weather the meetings at the churches were discontinued for two weeks. When they were resumed, they were held for the most part in the Seventh-day Baptist church.

We had one very enjoyable Sabbath-day service, which lasted all day. All of the inhabitants of this vicinity and neighboring churches were invited to come and spend the day at our church. A number of the workers in the mission at New London were invited. Rev. Mr. Potter, of Waterford, Conn., Capt. Potter, of Norwich, Conn., Rev. Mr. Newton, of Waterford. The day was stormy, but enough came to hold such a meeting as never will be forgotten by many of us.

As the devout and generous soldier of Caesarea was visited by the angel and instructed to send to Joppa for Peter for instruction, so there came from these mission fields men who like Cornelius feared the Lord, and their prayers and their alms had like his come up as memorials before God; but as Cornelius still clung to a heathen habit, that of worshipping human beings, as was evinced by his falling in worship at the feet of Peter, so some of these devout persons needed just such instruction as the spending of a Sabbath with those who remember God's holy day, and with his help try to conform their lives and teaching to his requirements. As Peter needed a revelation in the vision that he had, to prepare him for the reception of Cornelius, so we needed to remember God as our Father, and all the world as brothers, that we might also see what great things the Lord has done through many that still need instruction in one of the fundamental truths of the Bible. As professed Sabbath-keepers we need that loyalty which Peter had, that would not forget God's sacred requirement, and that courage which is unyielding in the most trying

circumstances, that will ever cause us to say, "We must obey God rather than men."

When we are thus equipped with God's Word, with that earnestness and devotion of the soul that loves the law of God, and is willing under all circumstances to teach it, we shall find in increasing numbers such as Cornelius and his company, who were ready to say, "We are all here present before God, to hear all things that are commanded thee of God."

The leaven of Sabbath truth is working in the hearts of these leaders that come to us from other denominations. Some of them will come out clear and strong for obedience to all of God's requirements. Others will go back, shorn of their strength, to dwindle and die. In Niantic, where there has been some of the good seed sown, the enemy has been busy with his tares. O, that God may so open the eyes of our Seventh-day Baptist brethren that we may behold wonderful things out of God's law, that we may faithfully preach the Word.

NIANTIC, R. I., April 19, 1899.

THE TRIFLES OF CIVILIZATION.

BY KATE UPSON CLARKE.

Civilization grows by constantly giving men and women more time from the actual struggle for existence. It was the leisure of the peace during the eighth and ninth centuries in England which, the historians tell us, gave the first great impetus to literature and thought there. Strong hands held the reins of government, and men could turn their swords into pruning-hooks and take time to think matters over. Anything which saves time in the doing of necessary work gives opportunity for some art or philanthropy or science to grow. Even within the last quarter of a century all of us can see how progress has been promoted in greater things by the introduction of trifles which save time, especially the time of women.

Great inventions, like the telegraph, the telephone, the bicycle and the typewriter have probably quadrupled the effective force of the world. In their glory we often lose sight of some tiny things which have perhaps been of use much out of proportion to their apparent importance.

Thus, twenty-five years ago the rubber band had only just come in. As a help to system and order its value can scarcely be overestimated. Rubber tires to carriages, which make the roughest cobble-stones seem almost smooth, and which must greatly ameliorate the lot of the infant, as it is wheeled along by its too often irresponsible nurse, save incalculable nerve-force.

A safety pin in those days, or a little earlier, was a rare thing. Now in a dozen sizes and shapes and colors it is a necessity of every toilet table. The arts of housewifery may have suffered somewhat through its use, but the sum total of gain thereby is greatly in excess of the loss.

Wire hairpins were then the only ones in use. Those made of tortoise shell, celluloid and similar materials form a most comfortable addition to the resources of the hair-dresser.

In those days, outside of the most fastidious circles, the care of the nails was held to be of consequence only for cleanliness. Now almost every village has its manicure, and the hand even of those who toil may become a thing of beauty.

Fresh fruit in winter used to be a luxury. Now oranges and bananas can be purchased in all large cities at reasonable prices all the year round. Some other forms of food have scarcely grown cheaper, but the oatmeal boiler has put the cheap and wholesome cereal beyond the spoiling power of the most ignorant cook.

The value of a good bed in conserving the power of the race is now thoroughly understood. Springs, and hair or other comfortable mattresses, are now common. Twenty-five years ago they were rare.

The kodak and the cheap picture processes have made good works of art and good portraits of our friends almost universal. The pleasure of the world, as well as its civilization, has been unspeakably promoted by the vast increase in the number of good pictures. Even the multitude of bad ones cannot neutralize this positive benefit.

Cheap watches, cheap china, cheap transportation, cheap cooking utensils, cheap postage—all these have pushed the world ahead wonderfully.

In that bright future when electricity is made so cheap that all our dwellings can be heated and lighted by it, when a style of dress is introduced which gives women freedom of movement, when our churches find ways of making the Sunday night services and the weekly prayer-meetings interesting enough to attract a fair percentage of their members, instead of a mere corporal's guard—when these and a few other so-called "minor" but really vital improvements are invented, then we may well believe what a good old orthodox minister preaches often to his flock—that the millenium is really here, and civilization has reached its height.—*Evangelist*.

IDYLS OF TRAVEL.

BY EFFIE KELLY PRICE.

"I don't mind the days so much, for I can look at the people, and they keep my mind off him. But the nights are hard, for I can't keep from thinking," a woman's voice was saying behind me. It was just after the great railroad strike of 1894, and the trains were crowded with delayed travelers. As I looked about me I saw that the coach which I had entered was full of people. I wondered whether the woman behind me was in trouble. And at that moment she came forward to share my seat, while the porter put her berth in order for the day. She was a large, plain woman, in a soiled brown traveling dress. After one or two remarks about the country and the weather, she said, abruptly:

"My husband and I are going to Springfield. We've had a long trip, and we're pretty tired."

And she went on to tell me that they had come from Idaho, and were taking the body of their only child to be buried in Springfield, Mass.

"My husband's folks live in Springfield," she explained, "and we want to bury the baby there. We had to wait for the strike to break before we could bring him on."

She evidently found it a comfort to talk. So I sat silent, for the most part, while she told me about the four-year-old boy, whose little coffined body was in the baggage coach ahead of us. Such a little box it was, when I saw it later!

All day, first to one fellow passenger, and then to another, the bereaved parents talked of the little fellow. His father, a small, dark,

wizened man, dwelt continually on the boy's weight, his height, the size of his head. When we left the train to eat our luncheon, he came into the dining-room late, his face softened and reverent. "They had to change it to another baggage-car here, and they handled it very tenderly," I heard him say to his wife.

Early in the afternoon a very young mother got on the train with her boy, a child of two years. The childless father and mother looked at the babe hungrily. It was not long before they were exchanging confidences with his girlish mother. They insisted that she should go out for some luncheon when the train made a brief stop, while they cared for the boy. It was pathetic to see them brooding over the laughing baby, the mother holding him while the father talked to him and played with him. When his little mother came back they urged her to take a nap—they would amuse the boy. And for half an hour they had him to themselves.

They were sadder when his mother bore him triumphantly off the train to meet his young father. Their loss seemed fresher, somehow, when the stranger baby was gone.

But we were nearing Springfield, and a great silence—the first silence of the day—fell upon them. We all understood the little box in the baggage coach was too near the end of its journey, for them—tired though they were with days and nights of travel. They must give it up soon and be strangely empty-handed and free from care.

As our long train moved slowly out of the Springfield station, I saw the little box lying on a baggage truck, the father standing beside it, with his hand resting protectingly on its lid.—*Christian Intelligencer*.

WHEN THE SPRING BEGINS.

John Burroughs, the great naturalist, says:

A correspondent writing to me from one of the colleges suggests that our spring really begins in December, because the "annual cycle of vegetable life" seems to start then. At this time he finds that many of our wild flowers—the bloodroot, hepatica, columbines, shinleaf, maiden hair fern, etc., have all made quite a start toward the next season's growth, in some cases the new shoot being an inch high.

But the real start of the next season's vegetable life in this sense is long before December. It is in late summer when the new buds are formed on the trees.

Nature looks ahead and makes ready for the new season in the midst of the old. Cut open the terminal hickory buds in the late fall and you will find the new growth of the coming season all snugly packed away there, many times folded up and wrapped about by the protecting scales. The catkins of the birches, alders, hazel-nuts, etc., are fully formed, and, as in the case of the buds, are like eggs to be hatched by the warmth of spring. The present season is always the mother of the next, and the inception takes place long before the sun loses his power. The eggs that hold the coming crop of insect life are mostly laid in the late summer or early fall, and an analogous start is made in the vegetable world. The egg, the seed, the bud are all alike in many ways, and look to the future. Our earliest spring flower, the skunk-cabbage, may be found with its round, green spear-point an inch or two above the mould in December. In all cases, before nature closes her house in the fall she makes ready for its spring opening.

Woman's Work.

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

JUST FOR A LITTLE WHILE.

BY JULIA H. MAY.

If for the little while
That life has left to me fair fortune's smile
Could rest upon me; if my closing days
Could be like this October, all ablaze
With gold and scarlet; if I only might
Have hands both full of silvery delight,
And all that wealth can buy, or wealth refine,
Could be at my command at wish of mine,
Just for a little while!
My child, take what is given to-day—
A little money for a little way.

If for the little while
That life has left to me the Muses' smile
Could rest upon me; if my closing days
Could be like this glad morning, all ablaze
With sunlit fields and mountain tops of thought,
My poems be in every language sought;
If all that noblest genius can combine
Could come together at some word of mine,
Just for a little while!
My child, take what is given to-day—
A little knowledge for a little way.

If for the little while
That life has left to me, full many a mile
On land or sea, to east or west or north,
Across the world, I could at last go forth;
If I might mount the heights of Greece or Rome,
Instead of climbing little hills at home;
If I might all the Alpine mountains view,
Instead of watching shadows on Mt. Blue,
Just for a little while!
My child, take what is given to-day—
A little climbing for a little way.

If for a little while
I could be very rich; if pile on pile
Of gold or gems could be at last my own,
To take and keep, or to be let alone;
If I could have enough to give away
To every sufferer, bid the wanderer stay
And eat and drink his fill; if every eye
Looked up with gratitude as I passed by,
Just for a little while!
My child, take what is given to-day—
A little helping for a little way.

If for the little while
That life has left to me affection's smile
Could rest upon me; if my closing days
Could be, like starry evenings, all ablaze
With blessedness; if lips I loved could say,
"It is so good to be with you to-day";
If all that heart can hold of happiness
Could be my own, unfathomed, measureless,
Just for a little while!
My child, take what is given you to-day—
A little loving for a little way.

—The Congregationalist.

CONTENTMENT.

BY FLORA G. BURDICK.

"My crown is in my heart, not on my head,
Not decked with diamonds and Indian stones,
Not to be seen; my crown is called content;
A crown it is that seldom kings enjoy."

Happy, indeed, are we to whom this page belongs if we can repeat with the poet, "my crown is in my heart," and can possess soul-rest and quietness of mind under whatever circumstances we may be placed, to such a degree that we can say, "My crown is called content."

We are God's children. His loving hand guides and upholds us in the pathway of life. He has given us just such bodies, intellects and surroundings as seemeth best to him. Then let us be content. Even though we are ever conscious of some physical infirmity which we would gladly have removed, some condition of body or mind which we would have changed, let us not worry ourselves into a state of despondency over it, but rather heed the comforting words of our Lord, "My grace is sufficient for thee, for my strength is made perfect in weakness"; and let us say with Paul, "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me."

There is liable to be a tendency on our part to be drawing comparisons and deprecating our own qualifications, as we listen to those more highly gifted than ourselves. There comes the temptation to say, Lord, I pray

thee excuse me, and let the talented work for thee. But this mode of thinking will never add a jewel to our crown of contentment.

"We'll therefore relish with content
What'er kind Providence has sent,
Nor aim beyond our power;
For, if our stock be very small,
'Tis prudent to enjoy it all,
Nor lose the present hour."

Our surroundings, perhaps, have more to do with contentment than either our physical condition or our capabilities. Paul tells us that if we have food and raiment, we are to be therewith content, and that we are to be content with such things as we have. Of course he does not mean that we are not to make advancement. Contentment should not hinder progress, but rather further it by producing a peaceful, happy condition of mind most helpful to higher thought and greater activity.

If our homes are poor and our raiment plain and worn, while our neighbor lives in elegance and wears fine clothing, shall comparison beget in us a covetous spirit? or will we be so intrenched in the spirit of contentment that as we lift the latch of our own door, after visiting our prosperous neighbors, we can breathe forth the song, "Home, sweet home, there is no place like home."

A lady of culture and refinement (?) with high aspirations in life, was invited to tea in a humble cottage. She took in the surroundings and with a sigh remarked, "Oh, I could never be contented in a home with such low walls as these." Her remark indicated a state of mind that would not be contented anywhere; that could not in its present condition experience genuine contentment. To the discontented even wealth is vexation. To the contented even poverty is joy.

Paul had the crown of contentment when he sat chained in the prison suffering the indignities that had been heaped upon him, else he could not have sung God's praises as he did; yet, when his release came, he hasted away on his mission of progress.

Contentment then is a crown worth striving for. It glorifies the world to those who go forth under the bright and glorious sky with a fervent heart of faith, and, when evening shadows gather, can look back on duties well performed, and days well spent. Then let us all

"Enjoy the present hour,
Be thankful for the past,
And neither fear nor wish
The approaches of the last,
For the noblest mind the best contentment has."

INDEPENDENCE, N. Y.

THE IDEAL MEMBER OF A MISSIONARY SOCIETY.

BY MRS. L. H. GORDON.

In the first place, this Mrs. Ideal is a very busy woman. She looketh well to the ways of her household. Her children are the objects of her tenderest care and sympathy. Her ministrations reach out to the poor, the sick, the lonely ones. We often wonder how she accomplishes so much, but she has let a few of us into her secret. It is hard for her to attend the meetings. Many would say they were tied at home, but she says a great deal can be done by a little careful planning; that things must have a system, and by hurrying up this piece of work and putting off that, she finds on the afternoon of the meeting that she is free to go. She makes a great deal of planning her work ahead. At the meeting she has a cheerful word for everybody, takes her part willingly and promptly, generally

has some interesting item of church news to tell, and shows by word and look that it is a pleasure for her to be there. She was always at "our last meeting," and expects to be at the next.

In the meantime she thinks over the subject, reads up the magazine, loans it to her neighbors, secures their subscription for it, tells her friend what a helpful meeting the last one was, invites her to the next, conscientiously looks after her tenth, and, best and most helpful of all, she lays the whole matter before the Lord in prayer. She has actually been known to kneel down in prayer before going to the meeting, and then pray all the way there, while there, and all the way home again. She has great faith in prayer. She says the way to make public praying easy is to do a great deal of private praying. But this woman has some queer ideas. She says the daily cares and worries that come to her as a housewife and mother, instead of narrowing and cramping her mind, as is generally supposed to be the case, only serve to broaden her views and enlarge her sympathies. This certainly is very queer, but this is the way she explains it: She says at night when she bathes her children and puts them to bed, all sweet and clean, she thinks of the fifty thousand orphaned Armenian children for whom there is no such loving care, and her heart is moved to pity, and she prays the dear Father in heaven to hear the orphan's cry, and to send them help in this awful time of need. Many times a day she allows her ordinary duties to call up high and noble thoughts, and thus bring a blessing to her. She says some days her duties are so many and varied that by nightfall she has been over most of the world in heart and mind.

She cannot imagine any circumstance that would keep her from being interested and even helpful in the cause of missions; because if one's hands are tied it is impossible to bind the mind and soul, and so she expects always to be able for something. She can at least—and nothing is greater—pray the Lord of the harvest to thrust out laborers into his harvest.

These, dear friends, are some of the characteristics of the ideal member. She seems different from some of us, doesn't she? Does she belong to your society? Are you on intimate terms with her? Have you noticed that all these characteristics are simple in themselves, that each goes toward the making of a helpful Christian life? Are they not worthy of imitation?—*Woman's Missionary Magazine.*

THERE is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hope, health and wealth. No danger that stood in their way, no obloquy that deterred them. In this day of our pride and exultation at the deeds of our young heroes in Manila and in Cuba, let us not forget that the American missionary in the paths of peace belongs to the same heroic stock and is an example of the same heroic temper.—*Hon George F. Hoar.*

If we know our weakness, it becomes our strength.—*John Ruskin.*

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXIX.

DIVISIONS SHOULD BE NUMBERED.

For the reasons already given, the leading divisions in the body of the sermon should be numbered, and announced in connection with their numbers. The law of memory is that of association; the subordinate divisions, if announced in this way, bring the law of association into play, and thus assure their being remembered. The objection is sometimes urged that the numbering of subdivisions gives an appearance of formality and stiffness to the sermon. This objection would have some force if the former custom continued of making many divisions, and announcing them at the opening of the sermon. But when the common-sense plan of announcing each number as it comes in order is followed, the objection vanishes. When the sermon is complete, the peroration may often be introduced by a recapitulation of the leading points which have been made. In this way valuable aid is given to the memory of the hearers.

The body of the sermon should not be divided by any arbitrary system. There is as natural a method in the construction and development of a discourse as in a piece of machinery. When this natural method is followed, parts come together harmoniously, and the whole structure becomes powerful and effective. The natural method must always be sought, and we suggest the following as aids in reaching that method.

GENUS AND SPECIES.

President Allen once said that his botanical studies gave great aid in the study of theology, because they taught him how to analyze and classify ideas. Genericness is a characteristic of truth, and the language of Scripture is remarkable as illustrating this characteristic; hence the separation of generic truth into specific truths is the prevailing method of sermonizing. Take for example the law, "Thou shalt not steal": one form of division might be as follows: To whom is this law addressed? When shall men refrain from stealing? To what manner of theft does the law apply? What forms of stealing are forbidden? Passing thus from the generic to the specific, the divisions and subdivisions crowd upon one, and judgment must tell, not how much to divide, but when to stop dividing. This method, from genera to species, should be the prevailing one.

In pursuing the foregoing method, care should be taken to classify so that genera and species will stand together in their true relations. Botany never puts pines and oaks together, much less pines and roses. It is careful to distinguish between ferns and grasses. The same care should govern in arranging the parts of a sermon.

DIVISIONS BY CO-RELATIONS.

Each truth sustains certain relations to other truths. It is often necessary to exhibit a given truth in the light of these relations, showing its association with some, and its separation from other truths. Thus the truth in hand is made to stand out clearly and in due proportion.

A theme will often be a simple proposition which the speaker desires to establish. In that case the subdivisions will be formed by bringing forward in their order the proofs by

which he proposes to confirm the proposition. In following such a method, great care should be taken to adduce only the prominent proofs. Never bring an unimportant or feeble proof into action. A wise military leader would never bring a regiment from a hospital into an important engagement. If there are no strong and vigorous proofs, change your proposition, or let it alone. Weaklings will injure your cause. Having selected the more vigorous arguments, lead them forward in such a way that each will support the other, that each will form a separate movement in the attacking column, and all will support your main proposition. Be careful in using this form of division that your proposition is wisely chosen, as a shrewd commander chooses his position and compels the enemy to fight him on his own ground.

DIVISION BY ILLUSTRATION.

The proposition will sometimes consist of an unquestioned truth, which you desire to illustrate in various ways. It stands before your hearers, but they do not see all phases of it, nor all of its beauties. In that case you should make your subdivisions by marshaling the illustrations in their appropriate order, aiming to reveal the phases of truth culminatingly, making each division to express it more clearly and more forcibly than the preceding one.

If you desire to lead men to obedience in a given direction, concerning which they are already informed, but have not been induced to act, the sermon becomes mainly an appeal. In this case you should display the various motives which ought to move them to action. These different motives would form the proper subdivisions in your discourse. Here, too, care must be taken to make the movement culminative. The last motive presented should unite with the rest to sweep your hearers into the current of action. When this method of division is used, the sermon will gain rush, push, and momentum. Compared with the argumentative sermon, it should be like storming a castle at the point of the bayonet, in contrast with the slow approach of a siege.

It will seldom happen that a sermon will be divided entirely by any one method, although some one will usually be more prominent, and give character to the discourse. Usually two or more methods will combine in each sermon. Pains should be taken to make this combination wisely, in due proportions, and with natural adaptiveness. The combination should be logical and exact.

If in any case in the development by arguments there seems to be a demand for proof by indirect methods, that is, by answering objections, let that be attended to in the beginning of the sermon. We advise that this plan be avoided as far as possible; certainly you should never set up "straw men" for the sake of knocking them down. Truth is positive, and it is better to sweep away objections as rubbish by a vigorous and direct argument, rather than dignify them by making them prominent as objects of attack. If you call the attention of your hearers to an objection at all, let it be after that objection lies in the dust, and not when you have bolstered it up by making it the object of special attention.

TACT does not remove difficulties, but difficulties melt away under tact.—*Lord Beaconsfield*.

THE SUPREME CHARITY OF THE WORLD.

True charity is not typified by an alms-box. The benevolence of a check-book does not meet all the wants of humanity. Giving food, clothing and money to the poor is only the beginning, the kindergarten class, of real charity. Charity has higher, purer forms of manifestation. Charity is but an instinctive reaching out for justice in life. Charity seeks to smooth down the rough places of living, to bridge the chasms of human sin and folly, to feed the hungry heart, to give strength to the struggling, to be tender with human weakness, and greatest of all it means—obeying the divine injunction: "Judge not."

The true symbol of the greatest charity is the scales of judgment held on high, suspended from the hand of Justice. So perfectly are they poised that they are never at rest; they dare not stop for a moment to pronounce final judgment; each second adds its grain of evidence to either side of the balance. With this ideal before him, man, conscious of his own weakness and frailty, dare not arrogate to himself the divine prerogative of pronouncing severe or final judgment on any individual. He will seek to train mind and heart to greater keenness, purity and delicacy in watching the trembling movement of the balance in which he weighs the characters and reputations of those around him.

It is a great pity in life that all the greatest words are most degraded. We hear people say: "I do so love to study character, in the cars and on the street." They are not studying character; they are merely observing characteristics. The study of character is not a puzzle that a man may work out overnight. Character is most subtle, elusive, changing and contradictory—a strange mingling of habits, hopes, tendencies, ideals, motives, weaknesses, traditions and memories—manifest in a thousand different phases.

There is but one quality necessary for the perfect understanding of character, one quality that, if a man have it, he may *dare to judge*—that is, omniscience. Most people study character as a proofreader pores over a great poem: his ears are dulled to the majesty and music of the lines, his eyes are darkened to the magic imagination of the genius of the author; that proofreader is busy watching for an inverted comma, a mis-spacing, or a wrong-font letter. He has an eye trained for the imperfections, the weaknesses. Men who pride themselves on being shrewd in discovering the weak points, the vanity, dishonesty, immorality, intrigue and pettiness of others think they understand character. They know only part of character—they know only the depths to which some men may sink; they know not the heights to which some men may rise. An optimist is a man who has succeeded in associating with humanity for some time without becoming a cynic.

We never see the target a man aims at in life; we see only the target he hits. We judge from results, and we imagine an infinity of motives that we say must have been in his mind. No man since the creation has been able to live a life so pure and noble as to exempt him from the misjudgment of those around him. It is impossible to get aught but a distorted image from a convex or a concave mirror.

If misfortune comes to some one, people are prone to say, "It is a judgment upon him." How do they know? Have they been eavesdropping at the door of Paradise? When sorrow and failure come to us, we regard them as misdirected packages that should be delivered elsewhere. We do too much watching of our neighbor's garden, too little weeding in our own.—*Saturday Evening Post*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE man who does so much talking about how little Christian people give to the Lord's cause is usually so poor that he gives very little himself.

PEOPLE often excuse their bad temper, their moroseness, their unkind disposition, by saying that trouble and sickness and misfortune have made them hard-hearted and nervous and indifferent to the welfare of others. Jesus Christ and Paul and Peter and every true Christian was, and is, made sweeter and purer and gentler, and more cheerful and unselfish, by trials and misfortunes and disappointments of life.

IN looking through a bundle of sermons written by the late Rev. Elston M. Dunn, I found now and then a phrase or sentence or paragraph that had been marked out. I studied several of these with a view of determining the reason for the omission. Sometimes the marks were made with a lead pencil, or with ink and pen that indicated a date later than the time of the first writing. In these instances I concluded that at some time when the sermon had been repeated Eld. Dunn thought that because of different surroundings the marked place was inappropriate. But in several places the marks were evidently made at the time of the first writing. In these places there was given an insight into Eld. Dunn's nature; for often these sentences were sharp and bright and cutting. He wrote them down as they came to his mind, but on longer meditation, he left them out of his discourse, the sweeter, gentler part of his nature dominating. People receive deserved credit for things which they say. Often they should receive greater credit for the things which they leave unsaid.

THERE is no such word written as "Believe the Bible and you will be saved." No, it is "Believe on the Lord Jesus Christ and thou shalt be saved." Do not trouble yourself at present about questions connected with the Book of Genesis, or difficulties suggested by the Book of Revelation, or even to what extent the Bible is inspired. For the present let the wars of the Jews and the slaughter of innocent children and women alone, and dismiss Jonah from your mind. Look to Jesus, get acquainted with him; listen to his Word, believe in him; trust him, obey him. That is all that is asked of you in the first instance. After you have believed on Christ and have taken him as your Saviour, your Master, your model, you will not be slow to find out that "All Scripture is given by inspiration of God, and is profitable for doctrine, and for reproof, and for correction, and for instruction in righteousness." You may never have all your objections met; but though difficulties may still remain, and interrogation points be scattered all along the pathway of sacred history, you will be sure of your foundation. You will feel that your feet are planted on the "Rock of Ages," even on him of whom God by the mouth of his prophet said, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation."—*From an Unpublished Sermon.*

A GOOD conscience is the finest opiate.—*John Knox.*

THE REASONABLENESS OF BELIEF.

BY HENRY WADE ROGERS.

In that remarkable book, Boswell's "Life of Johnson," an interesting conversation is recorded which I shall place in the beginning of this article: "Boswell: 'There are, I am afraid, many people who have no religion at all.' Seward: 'And sensible people, too.' Johnson: 'Why, Sir, not sensible in that respect. There must be either a natural or a moral stupidity, if one lives in a total neglect of so very important a concern.' Seward: 'I wonder that there should be people without religion.' Johnson: 'Sir, you need not wonder at this, when you consider how large a proportion of almost every man's life is passed without thinking of it. I myself was for some years totally regardless of religion. It had dropped out of my mind. It was at an early part of my life. Sickness brought it back, and I hope I have never lost it since.'"

There are more men and women in the world to-day who are religious than in any previous period of our history. It is still unfortunately the case, however, that there are many people living in what we call Christian countries, who have no religion at all. We find them in our universities and colleges, as well as in the world outside. Fortunately, we do not often find them in professors' chairs, or in places of influence and power. When we do find them we can only say, as old Dr. Johnson said, that however sensible they may be in other things, they certainly are not sensible in this very important—nay, most important—matter.

It is true that most irreligious people belong to the thoughtless class, and that they are irreligious because they are thoughtless and indifferent. As a rule, the irreligious students in our colleges are not the most serious-minded. They are not the thinkers, they are rather the dawdlers. This is not always so. But where it is not, it is the exception proving the rule. Those who are irreligious are not so because they have investigated the claims of religion and found it intellectually impossible to assent thereto. With rare exceptions they are irreligious because they have never seriously considered the matter.

There is no class of men who are better qualified to weigh testimony than the lawyers. And it may be of some value to recall that the great lawyers have accepted the Christian religion, and the evidence upon which it rests its claims. It is not without significance that Simon Greenleaf, whose "Treatise on the Law of Evidence" has been for fifty years, and still continues to be, the standard authority on that subject throughout the United States, should also have written the "Examination of the Testimony of the Four Evangelists, by the Rules of Evidence Administered in Courts of Justice, with an Account of the Trial of Jesus." This book was published in England as well as in the United States. That the conclusions of this master of the law of evidence were favorable to the claims made for the Christian religion is evident from the fact that Greenleaf was for many years the President of the Massachusetts Bible Society.

Only men who are the most eminent in the legal profession reach the exalted office of Chief Justice of the United States. What such men have thought of the Christian relig-

ion it may be worth while to inquire. The first Chief Justice was John Jay, of whom Webster said: "When the spotless ermine of the judicial robe fell on John Jay, it touched nothing less spotless than itself." He was a devout member of the Episcopal church, and was its generous benefactor. The last office he filled was that of President of the American Bible Society. The following extract from his will shows his deep religious conviction: "Unto him who is the author and giver of all good, I render sincere and humble thanks for his manifold and numerated blessings, and especially for our redemption and salvation by his beloved Son. Blessed be his holy name."

President Rogers goes on from here to consider other men, as Chief Justices Marshall, Taney, Chase, Ellsworth, Waite and Fuller, and at the end says: "Every one of the Chief Justices, therefore, has been not only a believer in God and the Bible, but also in the divinity of Jesus Christ." His article closes as follows:

"The point I desire to make is that it is not 'sensible,' to use Dr. Johnson's word, to be unconcerned about religion, or to assume that the claims made for the Christian religion are so unsupported by evidence that great minds accustomed to sifting testimony and to weighing evidence can not believe that the Bible is really the Word of God."—*The Intercollegian.*

THREE BEERS A DAY OR

- 1 Barrel of flour,
- 50 Pounds of sugar,
- 20 Pounds of corn starch,
- 10 Pounds of macaroni,
- 10 Quarts of beans,
- 4 Twelve-pound hams,
- 1 Bushel sweet potatoes,
- 3 Bushels of Irish potatoes,
- 10 Pounds of coffee,
- 10 Pounds of raisins,
- 10 Pounds of rice,
- 20 Pounds of crackers,
- 100 Bars of soap,
- 3 Twelve-pound turkeys,
- 5 Quarts of cranberries,
- 10 Bunches of celery,
- 10 Pounds of prunes,
- 4 Dozen oranges,
- 10 Pounds of mixed nuts.

FOUR BIG BARRELS HEAPED UP! and in the bottom of the last barrel, a purse with two pockets. In one pocket a five dollar gold piece marked "a dress for mother," in the other pocket a ten dollar bill, marked, "to buy shoes for the children."

Men, look at that list.

What is it?

That's what three beers a day for a year would buy.

Do you hear that, drinking men?

Three beers a day would buy that whole list, and a five dollar dress for mother, and ten dollars' worth of shoes for the children thrown in. Every drinking man that buys three beers a day could send to his home such a Christmas donation every year.

Fathers, look at that list.

Show it to mother.

Show it to the children.

Ask them how they would like such a donation for Christmas next year.

Three beers a day will buy it!—*Set,*

Children's Page.

WHAT THE CLOCK SAYS.

What does the clock say, loud and clear,
Upon the mantle high?
Hark! only two wee words I hear,
While snug in bed am I.
The whole day long it sang, 'tick, tock!'—
Now it has changed its tune, this clock.
'You're good! you're good!' it seems to say,
When I have been quite good all day.

What does the clock say, loud and clear,
When lips have learned to pout?
How it should know I'm bad is queer,
I'm puzzled to find out.
And yet when all the house is still,
A voice the whole room seems to fill.
'You're bad! you're bad!' I hear it say;
Who told it I was bad all day?—

—George Cooper.

A BRAVE YOUNG ARAB.

BY ANNETTE L. NOBLE.

Jack Howard was a happy boy. He had gone to the mountains with his uncle's family to camp out. Every day brought some new delight. One afternoon he said to his Aunt Mary: Did you ever have a nicer time in all your life, auntie?"

"Well, Jack, this is very pleasant, but I camped out once for three weeks in the Holy Land, and that was really more wonderful. We rode on horseback all day until sunset, then our tents were pitched, and we were so tired and so hungry! We had been all day seeing places that we had read about in the Bible, places where our Saviour had been, or where David or Samuel or Joshua once lived."

"Were there any little boys along?" asked Jack.

"There was one about twelve years old, and I think he was quite a little hero."

"Did he kill some wild beast?"

"There were none to kill, only noisy little jackals, who used to keep us awake sometimes with their yelping. No, Hassan did not look like a hero. He was a dark-skinned, bright-eyed boy, who wore a faded blue shirt, a pair of old white drawers, and a dirty little skull-cap on his head—nothing else. He ran six hours a day by the side of a pack-horse. He was what you might call a heathen, besides, for he was a Mohammedan boy."

"What made you call such a chap a hero, then?" asked Jack, contemptuously.

"One day," replied Aunt Mary, "we were going from Jericho to the Dead Sea. It was very, very hot, not a cloud in the sky, and the road along a sort of stony wilderness much of the way. At noon we got to the Dead Sea, put up a tent, and prepared to get some lunch, and cool off with lemonade or mineral water. The lunch was very nice, I remember. There were cold chicken, boiled eggs, figs, oranges and nuts. Hassan had walked all the morning, and the drops of perspiration stood out on his forehead as he sat outside on the hot sand. A gentleman filled a glass with cold, sparkling wine and took a plate of meat out to him. Hassan thanked him, but refused both the wine and the food; but as he talked only Arabic, the gentleman could not tell why he did not eat and drink. Just then a 'dragoman,' as the Syrian guide was called, came along, and said: 'Hassan is a Mohammedan; he says he has never tasted wine, and never means to, for he believes it is wrong to drink wine.'

"Well, then," said the gentleman, 'he can drink water; but why does he refuse to eat?'

"Because it is the fast of Ramadan, as they call it. For weeks he will not touch a mouthful of food during the hours of day-

light, no matter how hard he works. After dark he can eat.'

"Yes, but it is so hot, and he has walked miles since morning. We are not Mohammedans; we shall not tell of him.'

"The dragoman smiled and told Hassan what was said. The boy shook his head, and began a monotonous sing-song, with which he often beguiled the time, which we did not understand.

"He would not drink the wine or eat, for anything. He says it is wrong," said the dragoman.

"Now, Jack, I wondered how many boys in our own Christian land would have done what they thought right so quietly, and certainly without a thought of yielding to temptation. Do you think you would have been so—well, I call it brave?"

"I don't know," replied Jack meekly.—*The Temperance Banner.*

THE CONTENTED LITTLE SQUIRREL.

Five little squirrels were chatting one fine day
Of the weather and the crops, in a gay and friendly way.

"I think," said a plump little fellow, "we shall see
More nuts this year on that great walnut tree."

"And I hope," said the next, "that the chestnuts will be
fine;
If they are—no children will be better fed than mine!"

"I'd rather have the acorns," said the next with a nod,
"They have no prickly burr and their shell is not so
hard."

Said another, "A variety of nuts best suits my needs,
With a few frozen apples and a store of choice, ripe
seeds."

But the last little fellow with a happy chuckle cried,
"With whatever food is plenty I shall be satisfied!"

—Hattie Louise Jerome.

HOW FIVE KITTENS CAME TO BE NAMED.

BY JULIA DARROW COWLES.

There was the mother cat and five kittens, and none of the kittens had names. Somehow the children had been so busy watching them tumble over each other and try to walk and then all go to sleep in a bunch, that they had not thought of naming them.

The mother cat was gray, and four of the kittens were gray, but the fifth cat was black, jet black, and so without any planning or forethought the fifth kitten came to be called Blackie.

It was easy enough to distinguish her from the others, but how to tell apart the four gray ones was a question. At last it was discovered that three of the gray ones had white feet and the fourth one was gray all over. So again, without a thought of naming her, the children designated her as Gray Paws.

And then there were the other three. One of these had but one eye, the children announced sorrowfully, after the kittens were old enough to prove that they had any eyes at all, and then in all tenderness and with no thought of reproach, the afflicted kitten became One Eye.

Still there were two left; two that looked almost exactly alike. Of course the children watched them every day and it did not take them long to find out that one of these was a very spunky kitten. She would spit at the others if they came near when she was eating or if she was suddenly surprised by any one, and when this was discovered she was dubbed Spittfire.

But the remaining kitten was the one who made the others "stand 'round." If they did not do as she saw fit, she boxed their ears. If the rest came around her saucer of milk she cuffed them away, and so of course she was the Boss.

And no one was more surprised than the children when we discovered that the kittens were all named, for every one was sure he had not named them.

And such a funny lot of names it was: Blackie, Gray Paws, One Eye, Spittfire, and Boss. But the names all fitted, and some of them had been earned, and the kittens didn't seem to mind them in the least.—*Youth's Companion.*

THE FATHER'S INVITATION.

Calling to see a gentleman at his office, I was surprised to find his little ten-year-old girl. "Why, Nellie," I said, "I thought that you were in the country at school."

"Yes," said Nellie, "but I came up this morning."

"Did you come so far by yourself? How did you find your way? Weren't you afraid?"

"Oh," she said, "papa met me at the station."

"But what would you have done if he hadn't met you?"

"I knew that he was sure to come; for he wrote to me, and said: 'Come by the nine o'clock train, and you will find me waiting for you on the platform.'"

So Nellie was not afraid to come in the train by herself, for she trusted her father when he said as plainly as could be: "Come, and you will find me." Our heavenly Father says the same thing to us in the Bible.

STAND BY YOUR FRIENDS.

"Why are you always ready to own that you are a Christian?" asked one boy of another.

"Because Jesus is my best friend, and I believe in standing by my friends," was the answer. "Stand by your friends if you would have them stand by you, and stand by your friends because they have stood by you, is my motto."

It is a good motto for every boy and girl, man and woman in the world; only be sure that yours are real and true friends. A false friend is never a safe one to stand by, nor yet to have any friendship with; but Jesus you know to be a true Friend, so stand by him.

IF I WERE A STAR.

If I were a little star,
I'd shine all through the night;
And if I were a sunbeam,
I'd shine with great delight.

If I were a sun,
I'd shine all through the day;
But I'm just a little girl,
To shine when I'm at play.

ONCE there was a little snowflake that thought: "Oh, I can do no good; I could not make enough snow for one small boy to draw his sled on." But he joined himself to millions more snowflakes, and they all flew down and spread a pure, white carpet on the earth. So many little hands and many little folks can do a great deal if they all try.

A LITTLE girl from town was staying with some country cousins who live on a farm. At breakfast one morning she saw on the table a dish of honey, and regarded this as an opportunity to show her country cousins that she knew something of country life after all. Looking at the dish of honey, she said, carelessly: "Ah, I see you keep a bee."

"EDIE," cried the mother from the hall below, "what's all that noise upstairs? It's shocking." "Oh, it's these two dolls of mine, mamma. I'm going to put them right to bed and see if we can't have a little peace."

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.

MILL YARD, LONDON, ENGLAND.—We are having a very pleasant spring season, still a little cool, much cooler even than during a part of February. The general condition of health seems to be better, both among our people and throughout the community as a whole.

The season for the "May Meetings" is approaching, indeed has already begun. The Centenary of the Church Missionary Society last week was an event which awakened a great deal of interest. For several days meetings were held in different places, gigantic meetings at the same time in Albert Hall, St. James' Hall and Exeter Hall. In spite of the controversy in the Church of England, this occasion seemed to afford men of both parties an opportunity to stand together on the one platform of the spread of the gospel among those who have it not. Of course various timely topics came in for a share of attention, but the effect of the meeting as a whole was of an earnest desire to save the lost out of all the nations. Many times the thought found expression that England and America must together accept their manifest destiny to be the united missionary people of the world.

Sunday papers are to the front just now. The *Daily Mail* and other papers have just started Sunday editions, and there has arisen a great outcry among the good people of this island against the innovation. There have been Sunday papers heretofore, but they have been special papers printed for Sunday reading, and there has not till now been a paper issued regularly seven days in the week. It is noteworthy that while many, of course, speak against these papers on the ground of a reverence for Sunday as "the Sabbath," the most merely oppose them on humanitarian grounds, that those who labor ought not to be compelled to work for seven days continuously.

Our church affairs are moving quietly on. I believe our Church Secretary has reported a recent church-meeting and also given an account of the formation of the "British Sabbath Society," a lecture bureau for the spread of Biblical truth concerning the Sabbath. We are now sending out circulars offering lectures upon different subjects connected with the Sabbath question, to Mutual Improvement Societies, Endeavor Societies and any others who we may think are liberal enough, interested enough or merely curious enough, to be willing to ask us to speak on the subject.

The matters relating to our property in the hands of the Court are still in the same condition as when I last wrote, except that it now seems probable that no satisfactory compromise can be made. So that it is likely that the case will come back into court again. However, we have received an intimation that the Attorney General, at whose suggestion the case was adjourned out of Court, may consent to receive a small deputation from the church. Accordingly, we held a church-meeting on Tuesday of this week to appoint members to form such a deputation and the points we thought best to lay before the Attorney General.

Last Sabbath we were pleased to have a visit from Prot. and Mrs. Wardner Williams, of Chicago. They were present at our Sabbath service, and, by invitation, Prof. Williams was also present at our church-meeting and took part in our deliberations. Prof. and Mrs. Williams are about leaving London for Paris, where they are to make a somewhat extended sojourn.

Yesterday Prof. Williams and I spent in Oxford, where we visited several of the colleges, the Bodleian Library and other places of interest. We enjoyed a pleasant chat with Principal Fairbairn, of Mansfield College, the college for non-conformists there. Principal Fairbairn made us very welcome, and asked not a few questions about the growth of the University of Chicago since his visit there three years ago. He was also very much interested in our position as Sabbath-keepers, and inquired about our church in London and our attitude toward the general regard for Sunday, especially what we thought of the Sunday papers. We told him that while we were sorry to see any evidence of increasing worldliness or indifference to conscience on the part of Christians or people in general, nevertheless we cannot but rejoice at the fact that Sunday is growing less and less observed. The delicate and difficult questions that grow out of our attitude as Sabbath-keepers toward others, the two-fold duty of maintaining the truth and spreading it in the world, and at the same time not offending others or conveying a false impression where our principles are not known, were spoken of with some seriousness. Dr. Fairbairn is keenly interested in America and the progress of educational matters in the United States. We all wish him a long and useful life in keeping up the evangelical and dissenting end of religious teaching in the great center of High Churchmanship.

We are all more than ever interested in the denominational movements at home, the many changes and difficulties and the open doors that need to be entered. We pray with you that God may bless the work and the workers everywhere.

Faithfully yours,

WILLIAM C. DALAND.

LONDON, 21st April, 1899.

OTSELIC, N. Y.—The Quarterly Meeting at Otselec was well attended. The program was carried out in a satisfactory manner. Sabbath evening Bro. J. G. Burdick preached to an attentive audience. Sabbath the pastor of the DeRuyter church drove over with Rev. A. H. Lewis, in time for the morning service. We did not know how ten miles of such roads would affect the sermon, but the audience listened with marked attention. After a bountiful lunch, Eld. Swinney, by a cheerful address, introduced the services of the afternoon, in which Eld. Lewis gave an outline of the Tract Society's work, and held a helpful conference concerning the work. In the evening the attention was fixed while Secretary Lewis gave us the reasons why we are Seventh-day Baptists. It was a day of labor and of real enjoyment among the people.

Sunday morning, after a few calls, we rode eight miles to Lincklaen Centre. The thunder and threatening rain discouraged a few from the evening service, but the people enjoyed a good meeting. These sermons have led the people to feel more responsibility in personal effort to defend the Sabbath cause on this field. The regret was expressed that Bro. Lewis' stay with us was so short, where there is so much to be done. The friends interested

are truly thankful to the Tract Society for their kindly remembrance of us. Our prayer is for God's blessing on this great work. We hope that our Secretary may be preserved in health to continue this good work. L. M. C.

VERONA MILLS, N. Y.—Our members of the First Verona church are holding the Sabbath-school and Christian Endeavor meetings every week, though we are still without a pastor. The announcement of the resignation of our former pastor, Rev. Martin Sindall, was received with sorrow, not only by our own members, but by many of the First-day people, who had come to love him and his dear wife and children as near and dear friends. Before their departure for New Market a reception and donation was given them at the church, which proved a pleasant occasion, though our hearts were saddened at the thought of losing our dear pastor and his family, who had labored so faithfully among us. Our last leave-taking was at the Ladies' Aid Society, held with Mrs. A. A. Thayer, the last Tuesday in March, at which the pastor and family were present and spoke feelingly of their sadness at leaving their Verona friends, but hoping that their labors in their new field may be crowned with success. Though we mourn the loss of our dear brother and sister, yet we hope that it is for the best, and that they may be the means of accomplishing great good wherever they are called to labor. During their stay of three and a half years with us, they have had the pleasure of seeing many dear souls brought into the kingdom, and have accomplished much good in many ways.

We are corresponding with other ministers, and hope soon to be supplied with another pastor. That the rich blessings of God may ever be shed upon Pastor Sindall and his family is the wish of his many Verona friends.

E.

MAY 1, 1899.

CRAWLEY'S RIDGE, ARK.—We have added six members to the Crawley's Ridge church within the last five months. Two members have been added to the church at Wynne during that time. The work is progressing in both these churches, but the field at Crawley's Ridge is the most favorable for Sabbath Reform at present.

W. H. G.

APRIL 30, 1899.

NORTH LOUP, NEB.—*Dear Recorder*:—We are in the budding of spring-time. Nature is changing her sable robes of cold winter-time for the more pleasing and attractive robes of spring-time. The willow waves its white plumes attractively among the foliage of other trees. The scene on prairie, hillside and by the wooded streams, everywhere, looks fresh and delightful this morning. We desire the Lord to help us to come into a new and attractive life, such as shall be in keeping with nature. How delightfully grand, if everywhere, and especially in our individual life, the robes of coldness and indifference in our spiritual life could be laid aside for the more beautiful and attractive robes of warmth and activity.

Inasmuch as our regular correspondent has failed to mention the fact of President B. C. Davis' visit to us, I wish personally to say we greatly enjoyed his visit and bless the Lord for the strong, helpful words of his two earnest sermons. We regretted being absent ourself the last day of his stay. Surely our schools are a large factor in our denominational life, and will continue to be.

E. A. WITTER.

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 Humbly.....	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 VIII.—CHRIST BEFORE THE HIGH PRIEST.

For Sabbath-day, May 20, 1899.

LESSON TEXT.—John 18: 15-27.

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

INTRODUCTION.

The four accounts of the trial or trials of Jesus and of the denials of Peter present a number of difficulties in harmony. It is not necessary to suppose, as some do, that the earlier accounts were essentially inaccurate and that John corrects their mistakes. We must bear in mind that the Evangelists were not trying to give us a narrative of everything that occurred on that night in rigid chronological order, but were aiming to tell the important events. It is not at all surprising then that they did not all write in the same order or speak in just the same way of the same circumstances.

It is probable that Jesus was examined four times before he was sent to Pilate. First, he was taken before Annas. This was purely informal; and may have been simply to satisfy the curiosity of Annas. Secondly, before Caiaphas, as recorded in our lesson. This was also an informal examination before the members of the Sanhedrin had arrived. Thirdly, before the Sanhedrin. See passages for the last three days in the Daily Readings. Fourthly, a formal examination and condemnation before the Sanhedrin at daybreak. Matt. 27: 1, 2; Mark 15: 1; Luke 22: 66.

In harmonizing the accounts of the denials of Peter some have gone so far as to assert that Peter twice denied his Lord three times; but the discrepancies are of minor importance. It is probable that all three denials occurred in the court of Caiaphas' palace, during the second examination mentioned above.

NOTES.

15. *And Simon Peter followed Jesus, and so did another disciple.* When Jesus was arrested his disciples forsook him and fled; but these two turned and followed again. It is probable that in the crowd they could easily approach with little danger of detection. *That disciple was known unto the high priest.* It is almost beyond doubt that this unnamed disciple was John.

16. *But Peter stood at the door without, etc.* It is not at all likely that John had to tell the portress that Peter was a disciple of Jesus or that he was not, in order to gain admission for him.

17. *Art not thou also one of this man's disciples?* The portress suspected that Peter was one of Jesus' disciples; but the form of the question in the original, expecting the answer No, shows that she addressed him very respectfully. She was probably asking out of curiosity, with no design of bringing him into trouble on account of his discipleship. *He saith, I am not.* We can scarcely comprehend his reply. It can hardly be possible that he meant to be truthful, thinking I have been his disciple, but am not now.

18. It is probable that John had gone into the house.

19. *The high priest then asked Jesus, etc.* This was probably an informal examination, while the members of the Sanhedrin were coming in. See Introduction.

20. *Jesus answered him, I spake openly to the world, etc.* Jesus replies to the second part of the question. His remarks imply that the high priest very well knew that there was no reason for examining him concerning his teaching, for he had spoken frankly to any who would listen and had taught in public places. *And in secret have I said nothing.* This is not to deny that he had said anything to his disciples in private; but that so far as his teaching of the people was concerned, nothing had been said which could be construed as secret teachings.

21. *Why askest thou me?* It was absurd for the high priest to make inquiries of Jesus in regard to his teachings when no one of those who had heard had made complaint. Jesus' answers all the way through his trials showed the highest wisdom. His persecutors were plainly in the wrong at every step.

22. *One of the officers which stood by struck Jesus with the palm of his hand.* He saw that the high priest had the worst of the argument and so he struck Jesus as if to punish him for insulting the high priest.

23. *If I have spoken evil, etc.* A very appropriate rebuke for the insolent officer.

24. *Now Annas had sent him bound unto the high priest.* The precise bearing of this verse has been much in dispute. Some think that the previous verses of our lesson refer to an examination before Annas and that he is called the high priest in verses 16, 19, 22; but it is more likely that this verse is here inserted parenthetically that we may notice that Jesus was struck while he was bound.

25. *And Simon Peter stood and warmed himself.* Resuming the narrative of verse 18. *They.* That is, the servants of the high priest's household who stood about the fire. Compare the slight variations in the parallel accounts. *He denied it.* Matthew says he denied it with an oath.

26. *One of the servants of the high priest, etc.* The others had charged Peter with being a disciple of Jesus upon presumptive evidence, but this man was an eyewitness of his association with Jesus.

27. *Peter then denied again, and immediately the cock crew.* It is very evident that John is writing with a knowledge of the other accounts already published; he does not stop to say a word of Peter's repentance, although it is plain that he knew of it from the narrative of chapter 21. In regard to the crowing of the cock compare chapter 13: 38.

PECULIAR NAMES IN THE NORTHWEST.

The men who gave names to many of the places in the Northwest were hardly of an æsthetic turn of mind, nor did they belong to the utilitarian school, for a well-sounding name is quite as serviceable as one that grates upon one's nerves every time it is spoken. A paper in Washington has taken the matter of the peculiar names in its section under consideration, and says:

"It is difficult to shake off the names attached to streams and mountains by the pioneers of a new country. With few exceptions Washington state has fared well in nomenclature. In a majority of instances Indian names have been retained, and usually they are easy and poetical. But in some cases the individuality of the first settlers prompted them to an effort to improve on the native names of streams and sections, and in some instances they were not happy in their originality. The word "Hangman" has clung to the little stream which skirts Spokane on its western border, and repeated spasmodic efforts to center the public mind on the more melodious name Latah have failed of their purpose. Now Senator Plummer, of this county, has introduced a bill at Olympia to make this change, and as no objection can attach to the measure it will probably pass, and may exert sufficient force to bring about the desired change.

A few years ago an æsthetic movement swept through the Oregon Legislature, and a number of pioneer names were turned down for more polite ones. The good people of Alkali, in eastern Oregon, imagined that the name was not one to conjure Eastern capital, and dropped it for Arlington. A new name was devised for Bully Creek, and Yaller Dog and Bake Oven were tabooed as primitive and unpoetic. But Bake Oven has adhered, and is still the name of a post-office. Indeed, much room remains for improvement of the nomenclature of Oregon, which includes in its list of post-offices the towns of Burnt Ranch, Gooseberry, Haystack, Lobster, Long Tom, Mule, Shake, Shirk, Starveout and Sucker.

A few names in Idaho could be dropped for the better, among them Bayhorse, Corral, Gimlet, Gentile Valley, Sawtooth and Yellow Jacket.

Popular Science.

BY H. H. BAKER.

Oil from the Chit of Corn.

Oil is being extracted from the chit or germ of corn, in a similar manner to that used in the manufacture of linseed oil. In manufacturing glucose from corn, it becomes necessary, first to extract the germ from the kernel. The corn then is manufactured into starch. The starch by the action of sulphuric acid is changed into an article less sweet than cane sugar; this product is called glucose and is used in adulterating cane sugars, and very largely in the manufacture of candies.

This leaves these "chits" or germs of the kernels as waste, but as those who were manufacturing glucose from corn were working in the line of adulteration, they could not allow this waste. It was first used to adulterate the feed of horses. It was ground with a proportion of oats, and sold for oats and corn ground together, and looked like white corn-meal, the hull of the oats carrying out the deception. A car-load of this stuff was brought to our city and I chanced, at the time, to purchase a hundred pounds. At this time I owned a horse well versed in corn and oats, and in short order he gave me to understand I had been sold. Never another car-load came this way.

Still not to be outdone, a company is now turning out some 350 barrels per day of this chit oil. The most of this oil is said to be shipped to England for soap making. It is shipped in second hand oil-barrels, which hold about 400 pounds, and the oil is rated as worth about 3 cents a pound. Not all goes to England; some, if not more, finds its way into the paints on our buildings. It is used in adulterating linseed and other oils. If you find your paint dries quickly and should ask your painter what makes it dry so quickly, and he should answer, because a drier is put in the paint, ask him if the drier is not "chit oil," manufactured from the chit of corn and mixed with the other oil, since chit oil produces wonderful drying qualities.

Adulteration appears to be the order for harming and cheating in almost everything. I only know of one article that is rendered harmless by adulteration, and that is ginger, when adulterated about one-half its bulk with yellow corn-meal.

A New Method of Making Steampipes.

As steam is used at the present day, it requires very strong pipes, when over six or eight inches in diameter, to convey it from the boilers to the engine, especially when the pressure is over 80 or 100 pounds to the square inch. In order to obtain a pipe possessing remarkable strength, the new way is to make it of rather a light gauge of copper, of the required dimensions, which forms the core of the pipe. Around this core is closely and snugly wound a copper wire. Then the ends of the pipe are closed, and it is placed in an electro-battery, and copper deposited until all the interstices are filled and it becomes a solid mass. Around this is again wound a steel wire of suitable size to insure perfect safety against bursting by any pressure that it would ever be required to sustain. Then it is subjected a second time to the electro-battery, and copper is deposited until the whole is covered. This is now considered the strongest form of pipe yet constructed.

MARRIAGES.

MORRISON—WALKER.—At the home of the bride's parents, in North Loup, Neb., April 18, 1899, by Pastor E. A. Witter. Mr. Chester O. Morrison, of Brownville, Neb., and Miss Pearl O. Walker, of North Loup.

FOGG—BULLOCK.—At Shiloh, N. J., April 19, 1899, by Rev. I. L. Cottrell, Dr. Edward S. Fogg, of Shiloh, and Miss Emma Bullock, of Chesterfield, Derbyshire, England.

DAVIS—CAMPBELL.—At Shiloh, N. J., April 20, 1899, by Rev. I. L. Cottrell, Mr. Harry S. Davis, of Marlboro, and Miss Cora B. Campbell, of Shiloh.

WELLS—COON.—At the home of the officiating clergyman, in Milton, Wis., May 2, 1899, by Rev. L. A. Platts, D. D., Byron H. Wells and Marguerite M. Coon, both of Milton.

DEATHS.

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

STERLING.—In DeRuyter, N. Y., April 11, 1899, of pneumonia, Katie May, daughter of William and Nettie E. Sterling, aged 7 years, 10 months and 14 days.

SMITH.—Near Alfred, N. Y., April 20, 1899, Mrs. Armenia Monroe Smith—killed by the falling of an apple tree,—in the 37th year of her age.

HUNT.—At Durhamville, N. Y., March 31, 1899, of consumption and heart disease, Curtis William Hunt, aged 31 years.

Our young friend and brother was born Aug. 7, 1867. His parents were George and Emerancy G. Satterlee Hunt. He was born in a house only a few steps from the one in which he died. He was converted in 1889, while Eld. J. E. N. Backus was pastor of the Second Verona church, which church he joined after Bro. Backus baptized him. Curtis was an exceptionally good young man, honest, conscientious, industrious. It was like parting with a brother to bid him good-bye, never expecting to see his face again on earth. His mother, a brother and a sister survive him. He is better off "over there," for he suffers not. Praise God for rest and relief from suffering. M. S.

BUTEN.—Phoebe Wells Buten, daughter of Alpheus Miner Green, was born in DeRuyter, N. Y., Nov. 5, 1822, and died in Milton Junction, Wis., April 7, 1899.

She was married to Geo. Buten July 5, 1838. Two years later they moved West, stopping for several years with the family of Joseph Goodrich, at Milton. They were among the first settlers at Utica, Wis., being constituent members of the Seventh-day Baptist church at that place. Mrs. Buten was a member of the Milton Junction church at the time of her death. G. W. B.

COON.—Polly Ann Main, widow of Dea. Wm. S. Coon, was born in Lincklaen, N. Y., Sept. 2, 1820, and died in Little Genesee, N. Y., April 17, 1899.

At the age of 12 years she professed faith in Christ and was baptized into the Seventh-day Baptist church of Lincklaen, by Eld. Alex. Curtis. In 1833 she came with her parents to reside in Main Settlement, where her home has since been. Here she was a constituent member of the Seventh-day Baptist church and ever proved faithful. For the last three years she has been with her eldest daughter, who tenderly cared for her. Six children mourn the loss of a true and faithful mother: Mrs. Geo. Cummings, of Little Genesee; Mrs. Marshall Maxson, of Portville; Mrs. Joel A. Burdick, of Main Settlement; R. A. Coon, of Nile, John B., of Rolla, Mo., and E. N., of Ceres, N. Y. In her last sickness she was patient, firm in faith, and talked of God's goodness and mercy. When near the end, she said, "Bright angels are hovering around me." Funeral services held in the church at Main Settlement, and conducted by the writer, were attended by a large congregation. O. S. M.

DAVIS.—At the home of her son, Leslie H. Davis, in the town of Alfred, N. Y., Mrs. Emily Shaw Davis.

She was one of 11 children born to Phineas K. and Melissa Sweet Shaw, and was born in the town of Alfred, N. Y., March 16, 1832. January 6, 1855, she was married to Joshua Davis, deceased some years since. They were the parents of one son with whom she lived, and a daughter by adoption, who died at the age of 18. Mrs. Davis made a public profession of religion when 15 years old, was baptized by Eld. James Cochran, and received into fellowship of the Second Alfred church, where she has since striven to live a consistent Christian life. Declining in health for several months, her earthly life was suddenly terminated by a stroke of paralysis, Feb. 20, 1899. While she has left a son, two brothers and three sisters who mourn her loss, they are comforted with the assurance that the termination of the evanescent, earthly life, was but the beginning of that which is eternal and heavenly. M. B. K.

LARKIN.—At Lewiston, Idaho, April, 1899, Mrs. Lucy, wife of John Larkin, in the 70th year of her age.

Mrs. Larkin, daughter of Jacob and Sarah Davis, was born in Clarke county, Ohio, and came with the family to Wisconsin when about 14 years of age. She was three times married,—first to Horace Noyes by whom she had four children, second to John R. Butts, and last to John Larkin, who survives her. She was an earnest Christian from early life and died, as she had lived, in the triumphs of the Christian faith. L. A. P.

Literary Notes.

EGYPT IN HISTORY AND PROPHECY, by Robert Patterson, author of "Fables of Infidelity," etc., pp. 58, 15 cents. H. L. Hastings, 47 Cornhill, Boston, Mass.

This is one of the Anti-Infidel Library series. In a simple way this booklet presents testimony from the history of Egypt, showing the truth of the ancient Scriptures. Such presentation has special value for those whose limited library facilities make it difficult to gather facts from sources which are not easily accessible. Well bound in Manila.

ROBERT BARR, in the first of a series of papers on his Travels and Troubles in the Orient, tells some stirring stories of American "guns that can speak Turkish."

"Life would not be so very well worth living along these shores if it were not for the American cruisers . . . which do many things that fail to appear in the official dispatches." Just how United States naval officers sometimes deal with troublesome Turks, Mr. Barr tells in the *Saturday Evening Post* of May 13.

As *The Living Age* grows older it certainly grows fresher, brighter, more youthful and versatile, and more valuable. It has no superior in the field of literature, and we know of no other publication that approaches anywhere near it. Its place can be supplied by no other, and no man who would be thoroughly equipped on the questions of the day can afford to do without it. Magazine and quarterly readers, bewildered with the endless opportunities for choice, will find that work very judiciously and usefully done for them in *The Living Age*. Three months for \$1. The Living Age Co., 13½ Bromfield St., Boston.

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.

CORRESPONDENTS will please address Rev. F. F. Johnson, at Stone Fort, Ill., until further notice.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 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 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 next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Dodge Centre, beginning Sixth-day before the first Sabbath in June, at 2 o'clock, P. M. The Iowa delegate was appointed to preach the introductory sermon; Rev. Wm. Ernst, alternate. Mrs. E. S. Ellis, of Dodge Centre, Mr. Henry Ernst, of Alden, and Prof. Merton Burdick, of New Auburn, were appointed to present essays.

As June 4 is the fortieth anniversary of the church of Dodge Centre, they have decided to celebrate that event in connection with the Semi-Annual Meeting.

R. H. BABCOCK, Cor. Sec.

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 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. Sabbath literature and lectures on the Sabbath question may be secured by addressing Major T. W. Richardson, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N.

THE Quarterly Meeting of the Hebron, East Hebron, Shingle House and Portville churches will convene with the Hebron church, beginning Friday evening, May 12. The following ministers are expected and will conduct services: Friday evening, Rev. Mahoney; Sabbath morning, Rev. Wm. L. Burdick; Sabbath afternoon, Rev. Mahoney; Sabbath evening, Rev. L. C. Randolph; Sunday morning, Rev. L. C. Randolph; Sunday afternoon, Rev. Wm. L. Burdick.

All are cordially invited. E. G. BURDICK, Church Clerk.

THE Ministerial Conference of the Chicago and Southern Wisconsin Seventh-day Baptist churches will convene at Walworth on Sixth-day, May 26, 1899, at 10.30 A. M.

The following program has been arranged:

1. In what sense was Jesus tempted by the devil in the wilderness? S. L. Maxson.

2. How may the interest in our Bible-school work be increased? W. B. West.

3. How can the average pastor, with limited means, keep abreast of the times and meet the demands that are upon him as a teacher and leader of the people? L. A. Platts.

4. What is the Bible doctrine of dietetics? W. D. Tickner.

5. What does the Bible teach concerning the soon "second coming of Christ?" O. P. Freeborn.

6. What improvement, if any, can we as churches, make in our present method of work and worship? G. W. Burdick.

S. H. BABCOCK, Sec.

PROGRAM for South-Eastern Association, at Berea, W. Va., May 18-21, 1899:

10.00. Devotional.

10.15. Words of welcome. Elsworth Randolph.

10.25. Address by the Moderator.

10.40. Introductory sermon. R. G. Davis. Alternate, M. E. Martin.

11.40. Report of Executive Committee. Communications from churches.

AFTERNOON.

2.00. Communications from sister Associations. Report of delegate to the Associations. Appointment of standing committees.

3.00. Sabbath-school Hour, conducted by Geo. W. Lewis.

NIGHT.

7.45. Praise service.

8.00. Sermon. D. W. Leath.

SIXTH-DAY MORNING.

9.45. Praise service.

10.00. Sermon. H. D. Clarke.

11.00. Missionary Hour. O. U. Whitford.

AFTERNOON.

2.00. Report of committees.

2.30. Essay, Candace Lowther. Essay, Luther Brissey. Sermon, Clayton A. Burdick, delegate from Central Association.

NIGHT.

7.45. Prayer and conference meeting, led by E. B. Saunders.

SABBATH MORNING.

10.00. Sabbath-school, conducted by the Berea Sabbath-school Superintendent.

11.00. Sermon. Stephen Burdick, delegate from Western Association.

AFTERNOON.

2.00. Woman's Hour, conducted by Marcella Stillman.

3.00. Tract Society Hour, by A. H. Lewis.

NIGHT.

7.45. Praise service. Essay, by Arthur Bond. Essay, by Miss Ina Hevener. Sermon, George Seeley, delegate from Eastern Association.

FIRST-DAY MORNING.

9.00. Miscellaneous Business. Reports.

10.00. Education Hour. T. L. Gardiner.

11.00. Sermon. A. H. Lewis.

ROYAL BAKING POWDER
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 Makes the food more delicious and wholesome
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AFTERNOON.

- 2.00. Sermon. O. U. Whitford.
 - 3.00. Young People's Hour, E. B. Saunders. Unfinished business. Adjournment.
- XENIA BOND, Sec. A. J. C. BOND, Moderator.

Teams will meet delegates at Pensboro, on B. & O. R. R., on Wednesday, May 17, at one o'clock P. M. On other days, delegates will take narrow gauge railroad from Pensboro to Harrisville, and thence to Berea with the mail carrier.

All delegates will please send their names and time of arrival to G. W. Brissey, Berea. W. Va. COM.

PROGRAM for Seventh-day Baptist Eastern Association, Plainfield, N. J., May 25-28, 1899.

FIFTH-DAY—MORNING.

- 10.30. Devotional service, Rev. L. E. Livermore.
- 10.45. Address of welcome, by President H. M. Maxson.
- 11.00. Introductory sermon, Rev. M. Sindall.
- 11.30. Announcement of standing committees.

AFTERNOON.

- 2.00. Devotional service, Mrs. T. H. Tomlinson.
- 2.15. Communications from sister Associations, Reports of delegates, Executive Committee and Treasurer.
- 3.15. Sermon, Rev. H. D. Clarke, from North-Western Association.
- 3.45. Business.

EVENING.

- 7.30. Praise service, Arthur L. Titsworth.
- 8.00. Address, Rev. S. H. Davis.

SIXTH-DAY—MORNING.

- 10.00. Business.
- 10.15. Devotional service, Rev. Arthur E. Main.
- 10.30. Sabbath-school hour, Rev. I. L. Cottrell.
- 11.00. Education hour, Rev. Boothe C. Davis.

AFTERNOON.

- 2.00. Devotional service, Rev. O. D. Sherman.
- 2.15. Missionary hour, Rev. O. U. Whitford.
- 3.30. Sermon, Rev. W. D. Burdick, from Western Association.

EVENING.

- 7.30. Praise service, Rev. M. Sindall.
- 7.45. Prayer and conference meeting, Rev. A. J. Potter.

SABBATH-DAY—MORNING.

- 10.30. Sermon, Rev. B. C. Davis.

AFTERNOON.

- 3.00. Bible-school, David E. Titsworth.
- 4.00. Y. P. S. C. E., Miss May Dixon.

EVENING.

- 7.30. Young People's hour.
- 8.15. Views of Industrial Mission Life—stereopticon.

FIRST-DAY—MORNING.

- 9.30. Business.
- 9.45. Devotional service, Rev. Geo. Seeley.
- 10.00. Woman's Board hour, Mrs. Anna Randolph.
- 10.45. Sermon, Rev. Theo. L. Gardiner, from South-Eastern Association.

AFTERNOON.

- 2.00. Devotional service, Rev. N. M. Mills.
- 2.15. Layman's Hour.
- 3.15. Tract Society hour, Rev. A. H. Lewis.
- 4.00. Business.

EVENING.

- 7.30. Song service, David E. Titsworth.
- 8.00. Sermon, Rev. Clayton A. Burdick, from Central Association.
- 8.30. Prayer and conference meeting, Rev. I. L. Cottrell.

HENRY M. MAXSON, Pres.

ARTHUR J. SPICER, Sec.

PROGRAM of the exercises of the Central Association, to be held at Leonardsville, N. Y., June 1-4, 1899.

FIFTH-DAY—MORNING.

- 10.30. Call to order by the Moderator, or in his absence by the one who shall preach the Annual Sermon. A short service of song, conducted by the chorister of the First Seventh-day Baptist church of Brookfield; A. Whitford. Words of welcome by the pastor of this church.

10.45. Sermon by the Rev. L. M. Cottrell, of DeRuyter.

- 11.20. Report of Program Committee.
- 11.25. Communications from churches. Announcements.

AFTERNOON.

- 2.00. Song, led by chorister. Prayer. Communications from corresponding bodies.

2.35. Appointment of standing committees.

2.45. Annual Reports of Corresponding Secretary, Treasurer, and Delegates, followed by 15 minutes of devotional exercises, led by Rev. C. A. Burdick.

3.40. Essay. Theme, "Prayer," E. S. Maxson, Syracuse.

EVENING.

7.30. Praise service. Prayer and sermon by delegate from North-Western Association, H. D. Clarke.

SIXTH-DAY—MORNING.

- 9.00. Songs. Prayer, A. Whitford.
- 9.15. Report of Standing Committees. Discussion of the same, followed by 15 minutes' devotional, B. F. Rogers.

11.15. Sermon, by delegate from the South-Eastern Association, Rev. T. L. Gardiner.

AFTERNOON.

- 2.00. Song. Prayer, C. A. Whitford.
- 2.15. Missionary Hour, by Rev. O. U. Whitford, representative of Missionary Society.
- 3.15. Sermon, by O. U. Whitford.

EVENING.

7.30. Praise Service under the direction of chorister Whitford.

7.45. Prayer and Conference, led by Rev. A. B. Prentice.

SABBATH-DAY—MORNING.

- 10.30. Praise Service, by A. Whitford.
- 11.00. Sermon, by Rev. A. H. Lewis, followed by joint collection for Tract and Missionary Societies.

AFTERNOON.

2.00. Sabbath-school, conducted by Superintendent of the Sabbath-school of the First Seventh-day Baptist church of Brookfield, Alfred Stillman.

3.00. Sermon, by delegate of the Eastern Association, Rev. G. B. Shaw.

EVENING.

- 7.30. Praise Service, by Rev. J. G. Burdick.
- 8.00. Young People's Hour, conducted by G. W. Davis, of Adams.

FIRST-DAY—MORNING.

- 9.00. Song. Prayer, by the Moderator.
- 9.15. Unfinished Business.
- 10.00. Tract Society Hour, A. H. Lewis, representative of Tract Society.
- 11.00. Sermon, by delegate from the Western Association, Rev. Stephen Burdick.

AFTERNOON.

- 2.00. Unfinished Business, followed by 15 minutes' devotional, by the Moderator.
- 3.00. Woman's Hour, led by Mrs. T. R. Williams.

EVENING.

- 7.30. Praise and prayer, led by Rev. L. R. Swinney.
- 7.45. Sermon, by B. C. Davis; alternate, Rev. T. L. Gardiner; theme "Education," followed by closing conference by Moderator.

This program shall be subject to such changes as circumstances require.

PROGRAM COMMITTEE.

THE ADVANTAGES OF THE MOCCASIN.

The moccasin is the most rational and comfortable of all foot-wear. In moccasins the feet have full play; they can bend and grasp; there is nothing to chafe them or to impede circulation. In moccasins one can move like an acrobat, crossing slender and slippery logs, climbing trees, or passing with ease and security along dizzy trails on the mountainside where a slip might mean sure destruction. The feet do not stick fast in mud. In the North, when the mercury is far below zero and no civilized boot will protect the feet from freezing, the savage suffers no inconvenience. His moccasins, stuffed with dried grass, let the blood course freely. The perspiration may freeze on the hay in a solid lump of ice, but the feet remain warm and dry. The buckskin moccasin, Indian-tanned with deers' brains and wood-smoke, always dries soft after a wetting. In autumn, when all the leaves and twigs are dry as tinder, a man wearing shoes makes a noise in the forest like a troop of cavalry; but in moccasins he can move swiftly through the woods with the stealth of a panther. The feet are not bruised, for, after enjoying for a time the freedom of natural covering, these hitherto blundering members become like hands, and feel their way through the dark like those of a cat, avoiding obstacles as though gifted with a special sense. Best of all, the moccasin is light. Inexperienced sportsmen and soldiers affect high-topped laced boots with heavy soles and hobnails, imagining that these are most serviceable for rough wear. But these boots weigh between four and five pounds, while a pair of thick moose-hide moccasins weigh only eleven ounces. In marching ten miles, a man wearing the clumsy boots hits twenty tons more shoe-leather than if he wore moccasins.—*Harper's Magazine.*

[The editor of the RECORDER, speaking from experience, bears testimony to the value of the Indian moccasin, described above.]

TRACT SOCIETY.

Receipts in April, 1899.

Churches:		
Adams Centre, N. Y.	\$ 20 00	
New Market, N. J.	37 50	
New York City	14 92	
Plainfield, N. J.	25 01	
Dodge Centre, Minn.	10 00	
First Brookfield, Leonardsville, N. Y.	8 86	
Second Brookfield, Brookfield, N. Y.	5 00	
First Alfred, Alfred, N. Y.	18 41	
West Edmeston, N. Y.	6 00	
Milton, Wis.	9 62	
Rotterdam, Holland	2 00	
Boulder, Colo.	2 60	
Sabbath-Schools:		
Plainfield, N. J.	\$ 2 37	
" " Boodschapper	5 15	7 52
Dodge Centre, Minn.		5 00
Y. P. S. C. E., West Edmeston, N. Y.		3 00
Wm. A. Langworthy and family, New York City		33 33
S. H. Crandall, Glen, Wis.		5 50
A. M. Clarke, Clayville, N. Y.		1 00
J. A. Kenyon, Rockville, R. I.		2 00
		\$217 27

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PLAINFIELD, N. J., May 2, 1899.

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SOME LITERARY QUESTIONS.

[To enjoy the wit of this poem, notice that emphasis is to be placed on the last word of the name of each author.]

- Is Thomas Hardy nowadays? Is Rider Haggard pale? Is Minot Savage? Oscar Wilde? And Edward Everett Hale? Was Lawrence Stern? Was Herman Grimm? Was Edward Young? John Gay? Jonathan Swift? and old John Bright? And why was Thomas Gray? Was John Brown? and J. R. Green? Chief Justice Taney quite? Is William Black? J. D. Blackmore? Mark Lemon? H. K. White? Was Francis Bacon lean in streaks? John Suckling vealy? Pray? Was Hogg much given to the pen? Are Lamb's Tales sold to-day? Did Mary Mapes Dodge just in time? Did C. D. Warner? How? At what did Andrew Marvel so? Does Edward Whymper now? What goodies did Rose Terry Cooke? Or Richard Boyle beside? What gave the wicked Thomas Paine? And made Mark Akenside? Was Tommy Tickell-ish at all? Did Richard Steele, I ask? Tell me, has George A. Sala suit? Did William Ware a mask? Does Henry Cabot Lodge at home? John Horne Tooke what and when? Is Gordon Cumming? Has G. W. Cabled his friends again?

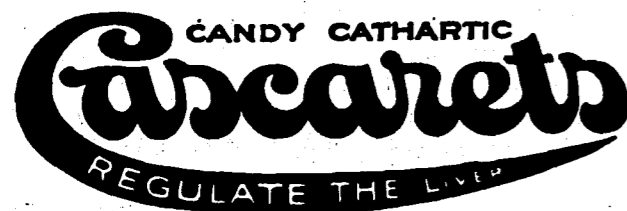
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THERE may be times when silence is gold, and speech silver; but there are times, also, when silence is death, and speech is life - the very life of Pentecost. - Max Muller.



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