

THE SABBATH RECORDER.

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

VOLUME 55. No. 22.

MAY 29, 1899.

WHOLE No. 2831.

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BE STRONG.

BE strong to bear, O heart of mine!
Faint not when sorrow comes.
The summits of these hills of earth
Touch the blue skies of home.
So many burdened ones there are,
Close journeying by thy side,
Assist, encourage, comfort them,
Thine own deep sorrow hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine!
Live not for self alone,
But find in blessing other lives
Completeness for thine own.
Seek every hungry heart to feed,
Each saddened heart to cheer,
And where stern justice stands aloof,
In pity draw thou near.
Kind, loving words and helping hands
Have won more souls for heaven
Than all the dogmas and the creeds
By priests and sages given.

Be strong to hope, O heart of mine!
Look not on life's dark side,
For just beyond these gloomy hours
Rich, radiant days abide.
Let hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a Lethe comes,
For every toil a rest.
So hope, so love, so patient bear:
God doeth all things best.

—Womankind.

Sabbath Recorder.

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

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

EMERSON said, "The world belongs to energetic men." That is true. Earnestness is power. Even folly succeeds when earnestly promulgated. The street vender of a worthless article makes its sale successful through earnestness alone. Advocates at law gain success, ill-deserved and leading to injustice, through earnestness. The defense of truth, above all other things, justifies earnestness. He who attempts such a defense without earnestness is an unworthy advocate. Half-heartedness is failure. Half-heartedness is an affront to truth. Half-heartedness indicates that the advocate is not inspired by truth. Love is always earnest, and love for truth makes an earnest advocate. Do not shame yourself, nor wrong the truth, by feebly advocating that which is worthy of earnestness approaching vehemence. Better not advocate truth nor defend righteousness than to do it lazily.

CHRIST glorified common life. The heavenly light which surrounded his birthplace illumined a stable. His boyhood sanctified a carpenter's bench. He was a servant of those who followed him. The price which Judas received for betraying him was the ordinary price for a slave. All common life is glorified by honest service for Christ. Common service is the most needful service. Extraordinary service is not often called for, and even then, from the higher standpoint, it is but common service. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," teaches that greatest of all truths, greatness in little things.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association held its Annual Session with the Ritchie church, at Berea, W. Va., May 18-21, 1899.

We have not space for a detailed report of the program, but shall aim to give a summary of each day. The opening address, by the Moderator, A. J. Bond, is presented in another column. Mr. Bond is a young man who is studying at Salem College.

The forenoon of the first day was occupied by an address of welcome from Ellsworth Randolph of Berea, the address of the President, the opening sermon by R. G. Davis, pastor elect at Berea, and reports from the churches.

The opening sermon was from Rom. 14: 7, "For none of us liveth to himself." Theme, "The necessity for Christians being sociable." The central idea of the sermon was that Christians ought to cultivate the spirit of sociability and helpfulness, as an essential factor in Christ's service and in drawing men to him.

All the churches in the Association (nine) reported by letter, and all by delegates except Salemville, Pa. The reports showed a good state of spiritual life and growth. See the report of Committee on "State of Religion."

Corresponding Bodies were represented as follows: H. D. Clarke the North-Western Association, E. B. Saunders the South-Western, Clayton A. Burdick the Central, W. D. Burdick the Western and O. U. Whitford the

Eastern. These delegates, together with President B. C. Davis and Secretaries O. U. Whitford and A. H. Lewis, were welcomed to seats in the Association.

The main feature of the afternoon session was the "Sabbath-school Hour," conducted by Geo. W. Lewis, of Salem. The "Importance of Sabbath-school Work," and various forms and phases of the work were discussed by the leader and F. J. Ehret, which discussion was followed by an Open Parliament in which many took part. The discussion emphasized many valuable suggestions, such as the study of the Bible itself rather than lesson helps, the value of Teachers' Meetings, the danger of spiritual indolence, the value of Junior work and the supreme need of consecrated officers and teachers, who are possessed with the spirit of evangelism and a desire for the salvation and spiritual development of their scholars. The session was excellent as to spirit and rich in helpful suggestions.

In the evening, after the praise service, came a sermon by D. W. Leath, late of Arkansas, but about to settle as pastor in West Virginia. Text, Jer. 8: 22, "Is there no balm in Gilead," etc. The sermon presented the fact of moral disease through depravity and sin, the provision for healing through Christ and the need of radical repentance, conversion and obedience. In doctrine it was strong and pointed.

At the close of the sermon Bro. Leath recounted, in outline, his experience in embracing the Sabbath. A few years since, when, a Baptist, he was working in Texas, the *Sabbath Outlook* came to him and sent him to the Bible to test the truthfulness of its claims. Being conscientious he was compelled to obey God and embrace the Sabbath, although wholly alone. In this he found great peace of soul and strengthening in spiritual life. He made an earnest appeal for high, holy living and consistent Sabbath-keeping.

The morning session on Sixth-day opened with a praise service led by W. D. Burdick. This was followed by a sermon by H. D. Clarke. Text, Deut. 11: 18, 19, 32; Eph. 4: 6; Prov. 22: 6. Theme, "Training Children in Sabbath-observance." The sermon was a forceful and earnest presentation of the value of the Sabbath to childhood and the home. It set forth a high conception of the Sabbath as an aid in the spiritual development and conversion of children. It was a sermon for parents, for children, for everybody. It was timely, appropriate.

This was followed by the "Missionary Hour," conducted by Secretary Whitford. He gave an account of the various fields and forms of work in which the Missionary Society is engaged. A full report will be found on the Missionary page.

Reports of committees and the consideration of the resolutions offered by the Committee on Resolutions occupied the first part of the afternoon session. The resolutions adopted will be found below. Many excellent things were said in the discussions of the afternoon. After the consideration of the resolutions came a sermon by Clayton A. Burdick. Text, III. John 3: 2. Theme, "Sons of God." This is a present sonship. It comes as the revelation of love. How we become sons cannot be explained, but we may know that this is a blessed fact. If we return the obedience of loving children the world will know it. To his children God gives care, forgiveness and

shielding. The sermon was helpful, comforting, encouraging. Special prayer was offered for the restoration to health of Bro. Velthuisen, of Holland.

Sabbath morning, after a song service, came the Sabbath-school under charge of Mrs. C. F. Meathrell, Superintendent of the Berea school. President B. C. Davis spoke upon, "Peter Following Afar off." To follow afar off is to fail; to follow closely is to succeed and to become like Christ. Clayton A. Burdick spoke on, "Jesus Examined by Caiphas." As Caiphas sat in judgment on Christ, so do we, according to our acceptance or rejection of him. President T. L. Gardiner spoke on, "Peter Denying his Lord." Even Peter, repenting, found forgiveness and became an instrument of great good. God can make efficient servants of weak men. H. D. Clarke summarized and applied the lesson. We find greatest difficulty in being Christians when we follow afar off; our thoughts separate us from Christ or unite us with him; we ought to accept and defend Christ rather than deny him.

After the Sabbath-school, W. D. Burdick, delegate from the Western Association, preached from Gen. 12: 3. Theme, "God's call to larger life." God calls us by the invitations of love, and we find this larger life when we respond in loving obedience. The great purpose in seeking larger life is that we may become a blessing to others.

After lunch, five or six hundred people were present, H. D. Clarke gave an illustrated talk on "Home Life, and Kindness to Animals." It was full of wholesome lessons for children and adults. The regular afternoon session opened with "Woman's Hour," conducted by Miss Xenia Bond. The program included a "Recitation" by Lela Stillman, "Paper" by Rose Davis, "Select Reading" by Mabel Lowther and "Woman as a Factor in Evangelization" by Mrs. G. W. Lewis. The program was excellent and well sustained throughout. After this came the "Tract Hour" by A. H. Lewis. He showed how the growth of no-Sabbathism has brought a great crisis in Sabbath Reform, thus placing new and grave responsibilities on Seventh-day Baptists. Great dangers should inspire us to greater efforts and greater hope.

On the evening after the Sabbath, after some business items—including the recognition of O. U. Whitford as delegate from the Eastern Association, by request of the delegate who could not be present, President B. C. Davis preached from Mark 5: 8. Theme, "The Power that removes evil from the hearts of men." Nothing earthly can purify the heart. As in the text, so now God's Spirit is the only purifier of men.

After a business session on First-day morning came the "Education Hour," conducted by President Gardiner. "Advantages of education to the individual, the family, the church and the state," were discussed by President Davis. He set forth that true education lies at the foundation of success in all these departments. "Where to Educate," was discussed by Secretary Whitford. His answer was, in our own schools since in no other way can our children be fitted for the great and special work God has committed to Seventh-day Baptists. He also showed that the close contact of pupils with teachers and the emulation which attends smaller classes make the "smaller colleges" a better

place for individual development than the great universities are. The writer spoke upon the "Duty of Parents to the Children" in the matter of education. Parenthood is a sacred trust for time and eternity. Parents re-live through their children. It is thirty years since the writer was at Berea, and he noted with delight the marked changes for good since that time. Salem College and hungry young people make the question of education prominent in West Virginia.

The second item on First-day morning was a sermon by A. H. Lewis. Rom. 3:31. Theme, "The increasing dangers of the popular notion that the Ten Commandments are done away." It was estimated that 1,000 people were on the ground. One-half of these could hear the speakers as they stood at an open window. The editor of the RECORDER, for sake of work at the office, left Berea before the afternoon service, which included a sermon by Secretary Whitford, the "Young People's Hour," by E. B. Saunders, and concluding business. We trust that a report of the afternoon session will appear in the Missionary page and in President's Letter on Young People's page.

Taken as a whole, the South-Eastern Association has had a session remarkable for strength, and delightful as to spirit, harmony and general character. Although taxed by the large numbers present, Berea entertained the delegates and visitors "right royally," and the business of the Association was without jar or entanglement of any kind. The last thirty years have witnessed a marvelous advancement among our people in West Virginia. More is needed, but what has been gained assures that more in the future.

REPORT OF COMMITTEE ON THE STATE OF RELIGION.

Your Committee on the State of Religion would respectfully report.

1. That all the churches in the Association, except Salemville, Pa., have reported both by letter and delegate, Salemville reporting by letter.

2. The general spiritual interest is good. In some of the churches it has increased much. Revival services have been held in all the churches during the year, and while large numbers have not been added to the membership, the churches have been greatly revived and many have been made to rejoice anew in the Saviour's love.

3. The resident members now number 580. Increase by baptism, 5; by letter, 8; total, 13. Decrease by death, dismissal and rejection, 31; net loss, 17.

Many hearts are encouraged by the coming into the Association of Rev. D. W. Leath, who is to labor with the Black Lick, Greenbriar and Middle Island churches. Bro. R. G. Davis is to locate soon as pastor of the Ritchie church.

G. W. LEWIS,
THEODORE DAVIS, } Com.
S. A. FORD,

RESOLUTIONS.

WHEREAS, Our need never seemed so great and the opportunities for labor so many; therefore, be it

Resolved, That we urge upon the members of our churches the necessity of seeking for that spiritual power which will enable us to do those things put upon us by our Master, and which will satisfy our every need.

Resolved, That the loyalty of our children and the spiritual welfare of our homes depend largely upon early teaching and example and purity of life of parents, and so much of this is the result of the influence and education received from our religious and denominational paper, we urge the loyal support and proper use of this and other denominational publications. We urge the duty and privilege also of earnest Sabbath-observance in the spirit of loving obedience to the will of God.

Resolved, That the rapid decline of regard for Sunday, and the open advocacy of no-Sabbathism by many religious leaders increase the dangers that threaten all Sabbath-keeping and call us to enlarge and increase our efforts to spread the truth concerning the Sabbath of Jehovah.

Resolved, 1st. That we urge the young people of the denomination to enter heartily into the work of distribut-

ing and selling our publications; 2d, That our young people should be more generally encouraged to enter the gospel ministry and Seventh-day Baptist mission work.

Resolved, That we rejoice at the manifest deepening and widening of the missionary spirit among our people, which evidently will result in a larger support of our missionary enterprises, and a greater consecration of ourselves and our means to the work of salvation.

Resolved, That the education of our young people, in our own schools, is the imperative duty of all our parents and young people, and that it is fundamental for denominational perpetuity, growth and usefulness.

Resolved, That we express our gratitude to the Berea church and society for the kind and generous hospitality received at this session of our Association.

WHEREAS, an organization known as the Tithers' Union has recently been perfected in this Association; therefore be it

Resolved, That this organization be given a place on our Associational programs.

REJECTING OR ACCEPTING COMMUNICATIONS.

One of the least understood duties in the work of an editor is the passing of judgment upon contributions sent to his columns. Too many people consider that the rejection of a poem or a communication, of any kind, means its condemnation. In some cases this is true; in many cases it is not true. The ever-present question before an editor is, "What is needed for my columns at a given time?" This question he alone may decide. His judgment is not infallible, and his appreciation of the value of a given article may not be competent, but the principle which obtains in every business, that each man must decide for himself how the work in hand shall be done, applies with double force to the work of an editor.

The New York *Independent* has lately spoken concerning this question by noting the fact that a given author sent a story to three different papers, and complained that it was returned to him by each one "without having been read"; he knew this because he had pasted two certain leaves together, and these leaves had not been separated. Speaking of this, the *Independent* says:

We do not think of reading through a half or a quarter of the articles that are sent to us. It often does not take half a minute to discard what one knows he doesn't want. It is an old saying that one does not need to eat a whole joint to learn whether it is tainted. It would be a revelation to some of these writers to see how fast an experienced and conscientious editor can, at times, go through a big pile of essays, stories or poems. The title is often enough, and he would say, "We don't want an article on that subject." The next article begins with a page or two of commonplace introduction, and that is thrown aside in half a minute's inspection, without turning more than the first page. The next begins with a platitude—"We can't print that stuff." The first verse of this next poem has false meter, and is tossed aside. The next begins in school-girl style, with "dove" and "love"; it is not read through. Of the next the editor reads ten lines; it is simply a dull description of a stream in a forest—not wanted. The next poem begins in a fresh way, seems to be constructed according to the rules, is pretty good; it is put one side to see if other better poems will crowd it out. The next is a story; the first page is promising, but the second shows a coarse strain, and the reading stops there. Ten articles are decided upon, and with sufficient good judgment, in ten minutes; for a minute to a manuscript is often twice as much time as it needs.

The experience of the *Independent* is the universal experience of editors. This is a writing as well as a reading age. Many of the best things written are pertinent to, and find a proper place only in, given papers and for a given class of readers. In the general family religious paper a certain scope and a wide variety of articles are needful. On the other hand, a paper, to be valuable, must have a somewhat distinct and definite type. It must aim at certain general results, and, so

far as possible, utilize everything which favors these results. It is not, therefore, just to conclude that the rejection of any article is the condemnation of the article. The purchaser at the dry-goods counter, or the traveler sitting at a first-class hotel table, passes no definite condemnation upon that which is neither bought nor eaten; the most that can be said in either case is, that which is chosen is desired. On the other hand it is true, as the *Independent* suggests, that very much is sent to the press that is either "weak stuff" or is of such personal and local nature as to be of no general interest. All who would be successful in the line of authorship, even in a small way, must remember that incessant labor is the price of success. Poems that the world preserves are written only after years, if not after a lifetime, of thought, study and re-writing. Very few things, if anything, "dashed off in a moment," whether poems, stories or correspondence, can have any great value. Every writer at the beginning, if not always, needs a very large waste-basket in his own study. Such waste-baskets, well used, would reduce the size of the baskets necessary in the sanctum of the average editor.

THE SILENT POWER OF CHARACTER.

Teaching a class in Sabbath-school last week, considerable was said with reference to the comparative power of words and actions. All agreed that actions are of much greater value than words in determining character. This thought may be carried farther and we may wisely conclude that the supreme influence of any life arises from the silent but controlling power of character. Illustrate it by whatever figure we may, call it the aroma of character, the all-pervading influence of character, the unspoken power of character, the fact still remains that character makes itself felt as words and actions do not. Much is said, and honestly said, in favor of right and righteousness, that men heed but little, if at all. Actions have a certain temporary and ephemeral nature. The constant presence of an upright and holy life is like the constant presence of sunlight. No one can escape it. All evil is rebuked by it. It cannot be combatted in words. It cannot be set aside by the acts of one opposing it. In material things it finds its counterpart in the power men call gravitation. Nothing we can do checks the action of that power; soon or late everything must yield to it. The power of character finds another analogy in the silent working of what we call life. Things grow, life develops, unfolds, beautifies and strengthens, silently but irresistibly.

The practical question arising from these thoughts is plain. Words are something. Actions are more. Character is everything. In the long run character decides actions and finds expression in words. Guard your words, be careful of your actions, but more than all, give heed to your character. That is, give heed to yourself; give heed to your purposes, your intentions. Not the noise you make, but what you are, will determine the influence of your life. Not the deeds you perform, but the self that lies back of the deeds, will do most to help or hinder all things good. Silent, all-pervasive, irresistible power is character, good or bad. The Psalmist had this in mind when he said, "Keep thy heart with all diligence, for out of it life issues."

OLIVER CROMWELL.

April 25 was the three hundredth anniversary of the birth of Oliver Cromwell. Among men, he was the last great contribution of the sixteenth century. He was born and reared a farmer, near Huntington, Eng. He studied somewhat at college when a boy, and before he was twenty-one years of age, was married and settled down as a farmer. At twenty-nine he was sent to Parliament. He was always deeply and earnestly religious, and was a leading character among English Puritans. As the struggle grew intense between Puritanism and the established government, Cromwell naturally rose to leadership. When open rupture came, he gathered an army of fighting men, seeking only such as were eminently religious. He said, "We must have good sturdy men, honest men, men of religion." The regiment he led at the battle of Marston Moor (July, 1644), he called a "lovely company, in which there was no blasphemy, drinking, nor disorder." When Charles I. was put to death, in 1649, and Cromwell became Dictator, the intense religious and political feeling made excessive action almost inevitable. Cromwell was really a greater soldier than statesman, although severe judgment upon his statesmanship must be modified by the difficulties that surrounded the situation. During his supremacy Parliament was practically set aside, and in many respects the period of Puritan supremacy was a one-man power. But England, in no small degree, was remodeled through his influence. It has been well said, "He made the English people behave themselves, and kept them from killing one another for conscience's sake." Business was revived, the English navy won victories, British commerce was much extended. But a government lacking the representative features which were embodied in Parliament could not long continue. The reaction following the Puritan supremacy re-introduced former evils, but Oliver Cromwell and his Puritan soldiers will remain in history as one of the stronger and better factors in producing the nobler England, which welcomed his birthday three hundred years later. He died in September, 1658, and was buried in Westminster Abbey. In 1661 his grave was broken open, together with those of Ireton and Bradshaw, and their moldering bodies were hanged at Tyburn, and afterward thrown into a deep hole under the gallows, while the heads were set upon poles on the top of Westminster Hall. Thus did Loyalist hatred wreak vengeance upon the worthless clay of the great Puritan Dictator.

ROMAN CATHOLICISM IN NEW HAMPSHIRE.

The *Catholic Mirror*, April 22, writing concerning Gov. Rollins' proclamation and the decline of religion in New Hampshire, devotes four columns in "turning the tables" upon Gov. Rollins and Protestantism. The *Mirror* claims that there are a hundred thousand Catholic citizens in New Hampshire, and that while what the Governor says may be true, and is true, of Protestants, it is by no means true of Roman Catholics. He advises the Governor "to inaugurate an investigation into the deplorable condition of the Protestant religion in his state, by contrasting it with the flourishing condition of the Catholic church there, and not to rest content until he has sounded the depths of the

discrepancy so truthfully depicted by him." The *Mirror* claims that such investigation will show that the Protestants of New Hampshire do not believe, at heart, in the system of faith which they profess. Much more is said by the *Mirror* along this line, claiming that similar decay pervades all Protestantism in the United States. That the *Mirror* overdraws the picture we believe; but that it overdraws it wholly, no one can believe who considers the fact that Protestantism, denouncing Romanism for not following the Bible, still joins with the Romanists in ignoring what the Bible teaches concerning the Sabbath, as well as on other points. We do not join in the wholesale condemnation made by the *Mirror*, but what it says cannot be passed by lightly, nor can it be ignored as a factor in the religious problems which confront the Protestants of the United States.

NEWS OF THE WEEK.

A great Peace Jubilee was inaugurated at the National Capitol on the 23d of May. More than 5,000 men joined in the parade, which was reviewed by President McKinley. On the 24th a civic parade was the main feature.—Admiral Dewey is on his way home from the Philippines. He reached Hong Kong about the 22d of May, where his ship, the *Olympia*, went into dry-dock for a few days.—The American steamship *Paris* ran on the rocks, known as "The Manacles," on the southwest coast of England on Sunday morning, May 21. No lives were lost, and, at the present time, her owners hope to float and save the vessel. It is acknowledged that she is badly damaged.—The Forty-first Session of the General Assembly of the United Presbyterian churches of the United States opened in Philadelphia, on the 24th of May.—The American Sunday-school Union, which originated in Philadelphia, held its Seventy-fifth Anniversary in that city May 24, 25. It reported an average of four schools a day organized by it, or an aggregate of 100,928 schools, with 4,070,376 scholars and 578,680 teachers; 5,000 books, besides a much larger number of tracts, have been issued by the Union.—The General Assembly of the Presbyterian church (North) is in session at Minneapolis, during this week. Several important questions are before the Assembly for consideration.—Victoria, Queen of England, passed her eightieth birthday on the 24th of May. It was celebrated in a becoming manner by the Royal family and the people of England. She has reigned 62 years; longer than any other Sovereign known to history. She was born May 24, 1819; crowned June 28, 1838; married to Prince Albert, of Saxe-Coburg, Feb. 10, 1840, and became a widow Dec. 14, 1861. She has honored the throne, and ennobled all womanhood by the purity and nobility of her life.—The National Baptist Convention opened at San Francisco on the 24th of May, 1899.—The International Peace Congress, at Hague, Holland, has opened auspiciously; Baron De Staal is President.—Russia is crowding upon China with a strong and steady pressure. All indications tend toward the final and permanent breaking up of the Chinese Empire.—The prospect of war between England and the Transvaal, in Southern Africa, increases. Strenuous efforts are being made to adjust matters by diplomacy, which efforts we hope will be successful.—The relations between Turkey and Russia are considerably strained,

and hostilities may appear.—Bishop Whittle, at the Episcopal Council, Richmond, Va., lately spoke sadly of the decline of religious interest in his diocese. The lack of candidates for the ministry is a prominent feature of this decline.—During the past week negotiations have been going forward in the Philippines, between the United States Commissioners and those representing the Insurgents. Considerable progress appears to have been made, and the Filipino Commissioners returned on May 25, appearing to be in the mood for making a favorable report. Meanwhile the forces in the field have pushed their work, and successive victories have come to our armies. Regular troops are taking the place of Volunteers, who are returning home.—The celebrated McGiffert case, before the Presbyterian General Assembly, now in session at Minneapolis, came up on the 25th of May. Some sharp debate ensued over "majority" and "minority" reports. The majority report was adopted, which sends the case to the Presbytery of New York, for consideration. This will continue the case for some time to come.—Dr. Edward Everett Hale, pastor of the South Congregational (Unitarian) church of Boston, has resigned his pastorate, after forty-three years of service. It would be difficult to find any good cause which he has not aided by word or pen.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXII.

PERORATION SHOULD BE FITTED TO THE WANTS OF THE HEARERS.

Peroration by inference and remark is didactic as well as hortatory. It is an earnest, and should be a terse, method of telling your hearers what they ought to do. Therefore, it should be fitted to their wants. If the audience is of a mixed character, so that two classes are represented, the obedient and the disobedient, the peroration should touch both these. Make the contrast just as great as truth makes it, even though the peroration be unfavorable to the evil doer. Be careful, however, and not destroy the unity and power of the peroration by making too minute distinctions and applications to different classes. If there be special demand, it is better to let one sermon or series of sermons apply to one class and then a befitting sermon or sermons to the others.

The peroration by inference should never be attenuated and weak. Use only bold and vigorous conclusions. These will commend themselves by their strength and vigor. Men naturally love such conclusions, and will accept them, even though adverse to their practices and choices, when they would disregard a weak and indirect one. Inferences must be clinging, pliable, vigorous, in order to be effective. They should always be arranged culminatively. This is essential in a peroration. Each part should rise above the other in order that the whole may rise above the sermon as a fitting conclusion. All great results come from piling up and intensifying. The peroration should rise step by step to the climax, where the key-stone is laid. The peroration should be distinguished by vehemence, by the utmost intensity, energy, vividness and motion. When, therefore, it consists of inferences, these should be of such a nature and so arranged as to press with more

and more weight; they should kindle with hot and hotter heat; they should glow with strong and stronger light; they should stir with deeper and more intense life; they should move forward to a victorious conclusion with a steadily increasing and irresistible force. The impassioned peroration should end like a well regulated cyclone; the argumentative one should end with the crushing grip of everlasting logic.

A somewhat common method of ending a sermon is by recapitulating, in brief form, the leading thoughts of the sermon. The peroration may take this form, especially when it is by direct appeal. It is well to vary the language in such a *resume* from that which has been used as the heads of the discourse. Great care should be taken to make it a real recapitulation in plain, terse form, and not a new discussion, or a mere reiteration of the arguments. It requires nice discrimination and skill to gather thus the salient points in the sermon, telling the story again, repeating the arguments and continuing the appeal without losing the force which ought to attend the peroration, and ending tamely. There is danger, in the use of this simple form, of falling abruptly. We have witnessed perorations which were like the closing sentences of one of Gail Hamilton's essays, when she said, after having described a sunset scene on Lake Champlain with great force, "Thus we sailed through the gates of the dying day, and landed in the mud at Rowse's Point."

STOP WHEN YOU ARE THROUGH.

In conclusion, we repeat the warning already given concerning brevity. A peroration is easily spoiled by making it too long. Your discrimination as to the length should be equal to that of a French cook in browning an omelet; the precise limit cannot be given by an arbitrary rule. Circumstances, and the nature of your theme will vary and thus modify any general rule. But there is a natural limit to each peroration—a point where the subject demands rest. Going beyond this, you weary or disgust the hearer. This destroys the good results already produced. The only safe rule is to stop while your hearers are hungry and full of attention. Be careful to note the effect as shown in the attention, or non-attention, of your audience. If you find attention waning, you will rarely succeed in regaining it. Either change your tactics or stop abruptly at the first sign of general weariness or listlessness. Leave people wishing for more, rather than wishing that you had stopped before.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Cuttings From Correspondents.

"I have found out the secret. It is so simple. Be sure your way is the right way, and then have patience."

"I was glad to see your suggestion in the RECORDER, asking advice for the Student quartet men. It will be a fine thing for us, I am sure."

"Some, I fear, do not realize the magnitude and responsibility of the work put in our hands. When men have the spirit, things are possible which would not otherwise be possible."

"Just be good and don't worry about results. God is the judge and he gives the harvest."

"I do trust, I try to be brave and bright and cheerful, to fill the lives of others and my own with joy and gladness and home happiness; but there are sad homes where no one sees and pities but the infinite God. Human sympathy is both helpful and precious. With God's help and guidance I purpose hereafter to render greater love and more consecrated service to the Master."

The Uses of Christian Science.

To those who study the signs of the times and are interested in sorting out the wheat from the chaff of a new movement, the following keen analysis will be interesting. Rev. R. A. White, the Universalist pastor, who is the author of it, is not himself free from a bias away from the "traditional churches"; but he has spoken in the broad spirit of fairness, and his estimate is worthy of consideration several times over:

There are four modern substitutes for Christianity—ethical culture, spiritualism, theosophy and Christian science. In their spirit and intent they are all profoundly Christian. Each indicates an intellectual or spiritual revolt against a stereotyped, unethical, unscriptural Christianity, taught by the traditional churches. Christian science has its uses. It emphasizes the spiritual as opposed to materialism. It insists upon pure thoughts, right conduct, kind deeds. It is valuable as a healing system in certain diseases or bodily ills which are not organic, but mental. In this it has nothing new over mental science or even over the up-to-date physician who recognizes and takes advantage of the power of mental states upon bodily conditions. All that Christian science has that is demonstrable is the common property of various systems of religion and of healing. All that is strikingly new in it is as strikingly illogical and irrational. Like churchianity, it has become already dogmatic and exclusive. There is but one truth, and Mrs. Eddy is its only prophet. Science and Health is its Bible, and all truth is contained therein. Nothing can be added thereto, nothing can be taken away.

Preparation For the Western Student Campaign.

The Milton quartet is practicing every night in the week, and are said to be doing some fine work. They are committing their pieces to memory as fast as possible, and will be prepared to preach the gospel in song straight into the hearts of those who hear. There are few things more inspiring than a quartet singing with harmony and unity, animated with a common thought, acting as one man, speaking with the earnestness and expression of men who have a message from God.

The boys are now rejoicing over the prospect of having a new tent to use in the summer campaign. They are asking the churches of Iowa, Illinois and Wisconsin (except Milton and Chicago) to furnish the money for the tent. Albion has already raised \$25 and Walworth \$10. The tent will seat 400 easily and more if necessary. Its headquarters will be at Milton under the charge of the Student Evangelists; but the churches raising the money will have the privilege of using it at Associations, annual meetings, etc.

The Western men are deeply interested in the movement at Alfred, and expect great things from it.

The Evangelistic Hand-book.

The following suggestions are gleaned from the letters of two Western young men. They bear the marks of practical experience as well as yearning for souls. We hope to receive many more such letters in the next few weeks. May our young men be able to be baptized with the baptism that our Lord was baptized with. Ah, indeed, may we all be on our knees seeking the endowment of power.

"I have observed in what work I have done that when trying to get hold of an ungodly man, we must go slow, and not hurry. Find out first where his treasure is. Interest yourself in his business—if it is honorable—talk about things that interest him. Ask him questions. Take an interest in him, and make him feel that you do. If he is a farmer, take hold and work with him awhile. You are opening a

way for the conversation you desire with him. We must gradually work our way to his treasure (for there his heart is) and meet him on his own ground. Don't stand off in a cold way and pull and haul at him—which is like trying to get something out of the water with a stick. Every time you try to reach it, it floats farther away. If treated just right, most men will, unconsciously, open the way for you to do your work of giving him the gospel."

"If you are especially interested in some boys, go fishing or swimming with them, play a game of ball if you have time, or help them with some task. Show them that you enjoy life—a Christian life. Do not fail to show them the importance of a true Christian life, that such a life is the only way to have genuine happiness. Appeal to their sense of better things. Time spent in this way is not lost. Perhaps a soul may be saved. But time spent in this way for selfish pleasure is lost."

"I wish I might learn to feel truly that all I do is not done of myself, but through Him who worketh in us to will and to do. As to suggestions for the summer's evangelistic work, just a word. May we stop feeding on husks and march out into the green pastures. I saw a herd of cattle walk through a board fence the other day. They had got a taste of grass. 'No more of your dry trash for us,' they said. 'Open the bars or we will go through the fence.'"

"Picking up the Fallow."

"Picking up the what?" The visitor among the hills of Pennsylvania opened his eyes in mild surprise. The Kenyon smile took on a deeper set of wrinkles. It is human nature to laugh at a foreigner. "Picking up the fallow." Well, what is that and how do you do it?

So he took me over to the patch of woods they were clearing off, the burning heaps of logs and brush, the charred acres where the fire had laid bare the virgin soil. Picking up the fallow is clearing the fallow timber land ready for the crop.

Farms are still to be obtained for a little money, if you will take them in the rough and make them. The family that is willing to endure hardship and privations, live on water Johnnie-cake, as their forefathers did, can earn a home. The wild land is sold on easy yearly payments. Many become discouraged and let the farms go back into the hands of the original owner; but some hold on till they hold a clear title to every foot of ground. With their own hands they build a rude house from the native lumber sawed at the mills near by. Year by year they push back the timber line until the whole area is under the dominion of the plow. Then at evening tide the farmer and his faithful wife look with satisfaction and pride over the kingdom which they have won.

"Picking up the fallow." O, young man, the fallow ground of your heart is overrun with the wild growth of evil habits. Year by year they send down their roots deeper. But this is your only inheritance. You must clear it or die. The longer you delay, the harder it will be. The mouldering trunks and rotting roots of conquered sins shall fertilize the soil for splendid crops of manly endeavor. Bare your arms and grasp the tools which a kind Providence has placed in your hands. Look up to the skies above you with confident heart; for in this husbandry no heart of honest endeavor has ever been permitted to fail.

Woman's Work.

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

YOU NEVER CAN TELL.

BY ELLA WHEELER WILCOX.

You can never tell when you send a word
Like an arrow shot from a bow
By an archer blind—be it cruel or kind—
Just where it will chance to go.
It may pierce the breast of your dearest friend
Tipped with its poison or balm;
For a stranger's heart in life's great mart
It may carry its pain or its calm.

You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You can never tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.

The following paper on "Music" was read before a Woman's Meeting, in Waterville, nearly two years ago by one of our dearest friends there. She is of Scotch descent, a noble Christian woman. We wish we might photograph within the lines the face and voice of the reader, for without them we lose much of the meaning of the words she writes.

MUSIC.

BY ANNIE G. PEPPER.

What place has music in the life of a common woman? What use have we for music—we, the laboring classes?

I am not musical as the term goes; that is, I can play no instrument, except, perhaps, my own organ, and that has but one stop, the *vox humana*.

The music I make is never classical. You will find most of it in church melody, or old-fashioned ballad books. People never stop below my window entranced with the music I make, as I move about my work. I never trouble myself about the key, but sing on majors and minors, all mixed up as it happens. It is an accident if I am right. My music excels in the matter of accidentals.

This much I say to prove I am no prejudiced person, who will rave over the divine art.

We common folk do need music. Let us begin at the beginning. We want music for the babies, if for nothing else. Think of a child brought up without the sound of a woman's singing; and lullaby music is a kind of its own. There is nothing quite like it in nature. Now a rollicking wide-awake jilt when baby's eyes are open and shining with love; now, a crooning, cooing, comforting voice, when baby is in pain, and a mumbly bumble bee melody, when with swaying motion we put or rock the baby off to sleep.

Oh, pity the baby whose nurse has no music in her soul, and if the baby's father cannot sing, then is he twice to be pitied. What bliss for a baby to be borne aloft in the strong arms of the father while he strides across the floor, singing vigorously:

"This is papa's flannel baby,
Papa's yellow flannel baby,"
Papa's little yellow flannel baby."

There are many songs and tunes, but all have one meaning. A father's love, protection, tenderness and strength. The darling understands; he *thinks* he *hears* the voice of an archangel, and is comforted and goes back to the angel land he has so lately left.

The babies come and grow, one, two, three and more, and the family begins each day with a song. What holier sight on earth than a family—all of it—gathered to begin the day with morning devotions of reading, prayer and singing. The blending of the voices of young and old makes the sweetest music heard on earth, or in heaven. This bit of harmony is as needful for the building up of the spirit, as food is for the body.

As the young folks grow, they must sing rollicking songs, and whistle gay, glad notes, to show that their courage is up, as well as to keep it up. What are boys and girls good for if they cannot shout and sing as free as any wild bird sings when it is glad?

And that reminds me to say that I am sorry for those people who do not enjoy anything but classical music; "those who cannot abide sol-fa music started with a pitch pipe," as I heard a man once say. What a world we would have if God listened to those and stopped off all but the classical music. We poor singers would have to be silent, and the robins as well, and the sparrows, poor things, and the bobolinks also, I fear, and some of our sainted deacons and ministers and *some* "Mothers in Israel" would just take their harps out and find a willow tree for them, and the whole world would be a sad, sad world with no songs of Zion floating in the air, no "Sweet Marie" or "Daisy Belle," on the sidewalks to cheer us "in the stilly night."

But let us go back to our boys and girls. When they are older they must have music. What could the Messalouskee tell of songs sung on its waters for generations and generations by Indian men and maidens, canoes full, for centuries? And the early settlers with their generations, and the later ones, all the way down. And we, of our generation, have to wake the echoes and keep the music swelling to preserve the resonance of the stream. It is like an old violin and has stored in itself the combined harmonies of all its past existence. The water, the trees, the air is tremulous with the music of past generations. That is the reason it answers so readily to our new songs, and out of its old perfections makes our poor melody complete.

Our young people must have their own songs to tell the tales of innocence, gladness of heart, bravery and the old, new tale of love. Can you think of a band of normal youths without the power and grace of song? Let the young hearts sing. Along about this time, as the almanacs say, we common folk feel the need of another kind of music; something tuned to the step of a man, who says, as he moves down the broad aisle of a church, "None but the brave deserve the fair," and the fair keeps step with the brave, as he goes forward to the altar and the yoke. There is something distinctively strong, and firm, and proud in a wedding march; solemn, too, and yet glad; of heaven and yet of earth. No heathen rites of old shoes or scattered rice, but rather let the young people go out from our sight to the sound of a song of glad, good cheer. You will observe, when the birds begin to build their nests, that when their mouths are not full of food or building material, they are full of song. This is as it should be.

But we grow older, and, as we toil, life's burdens press harder. Friends come and go;

some are false, more are true; courage has its ebb and flow. When we look for sweetness we find only ashes, and, again, when we look with anxious forebodings, our greatest blessings appear. We want a glad glee to sing on our gayer days, and the heart is comforted as it tries to sing words of hope and faith; even when the words are followed afar off by the weary heart. Many times we sing ourselves or others sing for us till the weight of sorrow lifts, and we are hardly aware that the mystic care lies in the music. It is no new gift to be able to recall a "song in the night."

The man and the woman grow older again; they are laid aside from heavy care, and like old Jean Anderson and her Jo, they sit down together by the fireside and sing in the twilight of their lives. She sings:

"John Anderson, My Jo-John,
We climbed life's hill together,
And many a canty day, John,
We've had wi' aye anither,
Now we maun totter down, John,
And hand in hand we'll go;
And sleep thegither at the foot,
John Anderson, my Jo."

And when these, like children again, have heard the last lullaby, and we lay them out of our sight, even then we shall not cease our singing; but over their white faces we will breathe out to each other sweet songs of our faith in a loving Father and a home up there among the many mansions, and we dry our eyes as we think that only a few years at most shall separate us, and we shall all join the song of the redeemed—the multitude of the Heavenly Host, who make heaven's high arches ring with their loud hallelujahs.

It is a grand thought we will ever keep in mind that we ourselves may choose the music to which we set the motion of our own souls going, forever and forever.

WOMAN'S BOARD.

April Receipts.

Mrs. D. P. Rogers, bequest, Susie Burdick, \$10, Dr. Swinney, \$10	\$ 20 00
Ladies' Benevolent Society, Milton, Wis., Tract Society, \$5, Susie Burdick, \$10	15 00
Mrs. G. E. Osborn, Milton, Wis., China Mission	3 00
Ladies of New Auburn, Minn., Teacher of Boys' School	3 50
Woman's Evangelical Society of Alfred Station, N. Y., Susie Burdick, \$1.50, Tract Society, \$2.98, Miss Soc., \$2.95	7 43
Womans' Evangelical Society, Alfred, N. Y., Helpers Fund, \$10, Boys' School, \$2, Girls' School, \$2	14 00
Ladies' Aid Society Independence, N. Y., Tract Society, \$3.75, Susie Burdick, \$2, Helpers Fund, \$0, Board Fund, \$25, Home Missions, \$2.50	9 00
Mrs. Emma Witter, Wausaw, Wis., Home Missions	2 00
Y. P. S. C. E., DeRuyter, N. Y., Teacher of Boys' School	4 00
Junior C. E.	2 00
Womans' Benevolent Society, DeRuyter, N. Y., Susie Burdick	3 00
In Memory of Sybil G. Wilcox, Susie Burdick	1 00
Ladies' Aid Society, Berlin, N. Y., unappropriated	5 00
" " New Auburn, Minn.	5 00
" " Adams Centre, N. Y., Board Fund, \$6, unappropriated, \$62	68 00
Womans' Society for Christian Work, Plainfield, N. J., Tract Society, \$25, Missionary Society, \$25, Personal to Dr. Palmberg, \$2, Miss Burdick, \$2, Mrs. Davis, \$3	57 00
Mrs. David I. Greene, Hartford, Conn., Susie Burdick	5 00
	\$223 93

E. & O. E.

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., May, 1899.

IT DEPENDED.—The *Argonaut* tells the following of a former President of Oberlin College. A student asked him if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak he takes a hundred years, but when he wants to make a squash he takes six months."

"TO KNOW the Lord." That is a bold aim for finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find God out, it is by following him.—*Dr. Matheson.*

ABIDE in me. O'ershadow by thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine, calm and divine.

—H. B. Stowe.

THE AFRICAN INDUSTRIAL MISSION.

BY HENRY M. MAXSON.

[Concluded from last week.]

SOME ESTIMATES.

Nyassa Land, the site of our first station, is adapted to the cultivation of a large variety of tropical products, which may in time be cultivated on the mission plantation. For the crop on which to base the financial success of the mission in its early years, coffee seems most desirable. It has already been somewhat extensively introduced in that region, and the land seems specially favorable to producing a berry of high grade. The ease with which the crop can be transported and marketed makes this a very favorable product, and there is also a value in the permanence of the plant, since the tree goes on producing for a decade or more. In the fourth year, the trees, from the seeds planted the first year, will produce a small crop. In the fifth year the acreage set out from the seed planted the second year will come into bearing. In the sixth year another hundred acres which were planted the third year will begin to bear. In this year, if conditions are favorable and the plantation has been carried on according to the full scheme, the crop should pay running expenses and furnish nearly enough surplus to pay the total cost of starting a new station and maintaining it until it also becomes self-duplicating, and it should continue this duplicating each year for an indefinite period.

The figures given below are a modification of the estimates made by Mr. Booth on the basis of his experience on the Nyassa field. The amount of produce per acre and the net returns for the crop are the figures given by Brown & Wright, Blantyre contractors. Mr. Booth is confident that he can do 25 per cent better than this.

Figures furnished by the United States Consul in Hawaii, where the cost is three times as great as in Nyassa Land, show that 100 acres planted in coffee will pay back the original cost by the seventh year and furnish an annual income thereafter of \$12,000 to \$15,000.

Making large allowance for changes, accidents and overestimates, there still seems to be ground for strong confidence in the industrial mission as a means for conserving and multiplying the money contributed for mission work. While the industrial workers are carrying on the plantation as a consecrated business enterprise, a full force of evangelical workers is developing the religious and educational work among the natives collected to labor on the plantation.

The plantation, as a business enterprise solely, could be carried on at a less cost than the \$20,000 estimated in our prospectus, but it does not seem right to ask of any one the sacrifice and consecration of such an effort without joining with it the accompanying religious and evangelical work, hence our earnestness in issuing the full 5,000 shares of each of the four annual series that we may have funds to carry along all sides of the work on the strong basis necessary to assure full success. Curtailing or hampering the industrial work by diversion of funds to the evangelical, must decidedly lessen the financial and duplicating results we expect; but we must, as servants of the Master, carry on the evangelical as well as the industrial.

No mission work can be complete that does not plan for work among the women, and if there ever was a class of women that needed such work it is the women of Africa. From the first, our plans have included work for women as an integral part of the mission. The appended Schedule B shows a general view of what we have planned. This work has already been entered upon by our sending out Mrs. Booth who, before her marriage, had taken a course of special training for hospital work, praying on the grave of Livingstone that God would some day find a way for her to go to Africa. In order not to multiply organizations, it seemed wiser not to make a separate department of this work, but to put women on the Board and make this work an integral part of the plan; hence

we make no appeal for money for the women's work as such, but every woman is asked to contribute by subscribing for shares according to her ability, with the assurance that her money will carry relief to her sisters in Africa. The plan of soliciting for money for the support of individual girls has been considered, and, while we will accept money in any form the giver wishes to give it, we have decided not to solicit money in this form. It is similar to the way in which money has been solicited for the Mission Board, and might conflict with that work. We believe that the Industrial Mission can be helped most quickly and with least likelihood of interfering with other interests by seeking subscriptions to the Capital Stock as planned.

We should be very sorry to have contributions turned to the Industrial Mission at the expense of our other interests. We are pushing the Industrial Mission in the belief that it should and will increase the interest and support of our other enterprises.

INDUSTRY—COFFEE RAISING.

Income.

Subscribed Capital (paid in annual shares) \$13,000

FIRST YEAR.

Expenditures.

Land, 1,000 acres at 60 cents \$ 600
 Sundry fees 125
 Fares and outfit of two Industrial workers 750
 Salary of two for one year (see Note A) 500
 Tools 500
 Seeds and sundries 250
 Wages of native laborers 1,250—\$ 3,975

SECOND YEAR.

Fares and outfits for two more workers 750
 Salary for four 1,000
 Seeds, tools, etc. 500
 Wages of natives 1,250
 Sundries 250— 3,750

THIRD YEAR.

Salaries for four 1,000
 Wages of natives 1,250
 Sundries 250
 Margin for contingencies 1,775— 4,275

FOURTH YEAR.

Income.

Yield of 100 acres at 4cwt per acre, 20 tons at \$300 net per ton \$6,000

Expenditures.

Fares and outfit of four more workers 1,000
 Salary for six workers 1,500
 Furlough for two (see Note B) 1,500
 Tools and wages of natives 3,000— 7,000

\$19,000 \$19,000

FIFTH YEAR.

Income.

Yield of 200 acres, 40 tons, at \$300 net \$12,000

Expenditures.

Salaries for six workers \$ 1,500
 Furlough for two 1,500
 Sundries 500
 Natives' wages 3,500

\$ 7,000

Balance for surplus fund 5,000

\$12,000—12,000

SIXTH YEAR.

Income.

Yield of 300 acres, 60 tons, at \$300 net 18,000

Expenditures.

Same as fifth year 7,000
 Balance for a new station 11,000

\$18,000—18,000

SEVENTH YEAR.

(Station now at maturity.)

Income.

Yield of 500 acres, 100 tons, at \$300 net 30,000

Expenditures.

Salaries for eight workers \$ 2,000
 Furlough for two 1,500
 Sundries 1,000
 Wages of natives 5,500

\$10,000

Balance for a new station 20,000

\$30,000—30,000

NOTES.

A.—The sum of \$250 for salary appears smaller than it really is, since each station can readily produce its own vegetables, poultry, sheep and often cattle, for the maintenance of the worker.

B.—A furlough is provided for every fourth year, in view of the trying nature of African industrial work.

C.—It is, of course, to be understood that these figures are simply estimates. They are based on present conditions and prices, and the effort has been to make them conservative.

They are subject to the variations that result from change in conditions and prices and the vicissitudes of the seasons, but a study of the table will show that if the crop should be only half as large as estimated, the mission should become self-supporting in the sixth year. As each station supports eight workers, when fully established, the possibilities are very great even if the parent station returns only enough revenue to start a new station every three or four years.

SCHEDULE B.

Designed to show the cost of the proposed work for women.

Training Home for thirty girls	\$ 800
Fares and outfit of Medical Missionary, Trained Nurse and qualified Teacher—three persons at \$350 each	1,050
Maintenance of three workers for three years at \$250 each per year	2,250
Cost of brick hospital of twelve beds with house for four workers	1,000
Cost of three years' maintenance of twelve patients at one dollar per month	450
Cost of Medicine, Furniture and Sundries	950
	<hr/> \$6,500

OPENING ADDRESS AT THE SOUTH-EASTERN ASSOCIATION.

BY AHVA J. BOND, MODERATOR.

There is an innate principle in the human mind which gives it a desire to know the future. This is specially true of the young, and I believe it is possessed by older people in proportion to the manifest hopefulness of the cause in which they are most interested. While living in the future may prove detrimental to the individual and to the cause he represents, and while day-dreaming may be worse than folly, it is well for us sometimes to face the future, and to see, if possible, how well the efforts we are making are fitted to bring about the results for which we labor. It is true, indeed, that now is the time to labor. But purposeless effort is little better than no effort. It is not enough that we do something, but the question is, what will that something accomplish.

A West Virginia pastor once said, "If you wish to hit something you must aim at it." That statement cannot be strengthened by comment. It is true there are some discouraging features in this Association. Perhaps not the least of these is the resignation of the pastor of the church with which we have met. While we miss him who has been the means of strengthening every church in this Association, our hearts are made glad because others have entered the field, and the work moves on.

In my opinion one of the very hopeful signs is the organization of the "Tithers' Union," which is meant to be an Associational organization. Not important because of an increased treasury since its organization, for nearly all of its members practiced tithing before, but we expect it will become an educating factor which shall reach the heart, conscience and pocket-book of every true Seventh-day Baptist in this Association. When the members of all our churches bring their tithes into the store-house of the Lord, and the free-will offerings to his treasury, then the interests of the denomination will not be crippled because of a lack of funds to carry on the work.

When the people come to feel it not only a duty, but a privilege, to give one-tenth of the increase which the Lord gives them power to gain, for the purpose of advancing his cause, then will not only the condition of our finances be a credit to us and a power for good to others, but the increase in spirituality will be proportionately great.

A source of spiritual strength, which many do not appreciate, is the attendance upon our annual gatherings. Many do not see why it is important that they should make the necessary effort to reach the place of our

Associational meetings. There will be enough present, they think, to attend to the business of the Association, and they can hear sermons at home. But that command, "neglect not the assembling of yourselves together," was spoken for Seventh-day Baptists as well as for those early Christians. Nowhere else is your soul likely to be so thrilled with a love for the cause as here. Here our needs are brought before us. Here we learn of the efforts others are making, and, above all, the devotional parts of our programs are so deeply spiritual that your hearts will be touched. I say this is the most important because the only service which pleases God is a hearty service, and the more we realize our relation to the Father the deeper will be our love and the more acceptable our service. Our attendance here will compensate nothing for any neglect in the past; it will excuse from no duty in the future. But it does a greater service if it makes us feel sorrowful for past indifferences, and gives us a desire to do nobler deeds in the future. Parents will be better prepared to train their children aright by attending these meetings. Children will get wholesome ideas that can never be erased. Young people will find food for thought in the right direction. This they surely need. The world is calling for ambitious youth. Seventh-day Baptist young people hear the call, and its appeal is almost irresistible. A sense of duty to God must be the predominant incentive before them, or they are likely to be lost to the denomination.

The greatest power in keeping young people to the Sabbath is the influence of parents who distill into the hearts of their children, by precept and example, a love for God and divine law. It seems to me that second to this is the presence of the young people themselves at our annual gatherings. Some one has said that if a young man wishes to become great, he should attach himself early to some unpopular reform. History has verified this statement. But it seems to me that being great in the eyes of the world cannot satisfy the longings of a heart in which Christ dwells. And, popular or unpopular, the cause we espouse should be one in which Christ is involved, and in which the Holy Spirit is leader. Those who come here should try to bring something which will bless the meetings. At least a sympathetic heart and an inquiring mind. Those who do this will feel, when the meetings have closed, that they are the better prepared for what lies before them. Then the work of the Association has just begun. It leaves men and women, boys and girls, stronger than it found them, and the fire should be spread in the churches represented, and that should mean all the churches, until each individual in the Association who is not entirely dead can feel its warmth.

In these remarks I would like to make at least one practical suggestion. It is this: Let each church, at least the pastorless churches, choose one delegate to report the Association. This will have a two-fold benefit; to the one thus chosen, and to the church he represents. I believe that pastorless churches have some advantages over churches with pastors. The laymen get a chance to do something. It is true that they should not be excused where there is a pastor, but they are so likely to leave the work to him.

So, I believe, that pastor or no pastor, it would be a good plan to choose one from the laity to bring back a report of the Association. Let the pastor present some phase of the work, if he wishes, but let some one else feel the responsibility. There is a joy in service; there is a satisfaction to be derived from doing something for others.

Young people of the Seventh-day Baptist denomination, let us be worthy of the heritage that is ours. Ours as heralds of truth. Truth entire, backed by the Word of God, not a jot or a title removed. Truth is everlasting and must prevail. If we refuse to bear this light to the world, God will raise up another people who will be faithful. Let us put ourselves in a condition to be used of God, in whatever way he wishes. Let us endeavor to fill our place well, whether it be high or low, that through us the truths of a whole Bible may be spread; that the corners of the earth may be lighted; that God's name may be glorified.

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

ISRAEL'S PRIDE.

BY W. C. DALAND, D. D.

The two most useful and comprehensive functions of the mind are those of learning and teaching. They are, in some senses, the highest and noblest functions of the mind. God has ordained that we shall be always learners, from all nature, from our fellowmen, from experience, from those holy men of ancient time upon whose minds the Divine Spirit moved so that they gave us the Scriptures, and not least from the Spirit of God himself. The Christian especially is a learner; those who first followed the Saviour were called his disciples, pupils, learners at the feet of their Divine Teacher. And what can he who learns do better than to impart to others his acquired knowledge, be it earthly or heavenly wisdom, be it the results of practical experience or the deeper knowledge of the divine will?

These two ideas have always been fundamental in Jewish philosophy. The Jew is nothing if not a learner. The knowledge of the law has always been to him the highest ideal in life. His chief pursuit was ever the study of the law, which outweighed all virtues. Wisdom he considered the highest attainment, and the wisest man according to his law is he who learns from all men. The sage among the Jews was also always a teacher. The highest honor among them was to be accounted worthy to teach others. Their hierarchy, from the humblest teacher in the synagogue school to the most exalted master in Israel, the President of the Sanhedrin, was a hierarchy of teachers. Their pride was pride of learning and their glory was the glory of wisdom and knowledge.

The first quality of a learner is humility. He who is not humble can never learn aright. Whatever the teacher be, the humble pupil learns the most from him and receives his best gifts. However far on the road of knowledge he may travel, humility is the surest aid to his further advancement. But, strange as it may seem, the most likely fault into which a teacher may fall is that of pride. To be a teacher of others, what a superiority that implies! The pride of the teacher is more than the pride of the rich or the high-born or the mighty. All these rest upon ac-

cidents, but the glory of the one fitted to teach is most meritorious. Hence the insidious character of this fault. But the moment the teacher ceases to be a learner, he ceases to be fit to teach, and pride is destructive of humility.

This has been the fate of Israel. Born to be foremost of the world in learning the divine will, endowed with God's best revelations, the written Word and the Word made flesh, fitted to become the teacher of the world, Israel has during the centuries of the past allowed the pride of the teacher to destroy the humility of the learner. It is this which has caused the glory of Israel to become her shame. It is this which has caused her treasures of wisdom to be hidden from the world. It is this which has kept her from rightly fulfilling her mission to the nations. It was this which kept her from learning from Him who said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." The pride which drove out humility has kept Israel from the greatest and best gift God would bestow upon his own. This pride has been and is to-day the most marked quality of that nation. This is most natural, but most sad. So there are often put in closest relation the most God-like of virtues and the most devilish of faults. Was it not pride that caused the angels to fall? Is it not the humiliation of Deity which means the redemption of his creatures? Let us learn the lesson.

CATHOLIC AND PROTESTANT COUNTRIES COMPARED.

Readers of the RECORDER are well aware that the Catholic church in America is pushing its claims with ever-increasing boldness and activity. A few years ago Father Alfred Young, of the Paulist Fathers, New York, carried the war into his enemies' country by comparing Catholic and Protestant countries, as regards civilization, good manners, morals, education, liberty, and, in fact, all the essential elements of civilization, and in all cases to the glory of Catholicism. If he be correct, much of our history will have to be rewritten. But, at any rate, our recent conquests make it obligatory to study Catholicism as we never have before, and, at the same time, give us much material for study.

If Catholicism puts manhood higher than money, as Father Young claims, it has a work to do in this land. If Catholicism fosters liberty and Protestantism despotism, it is very important that we find it out soon. If Catholicism preserves and elevates savage peoples, while Protestantism universally destroys them, the South and the Philippines certainly should be given over to the Catholics.

I think that so far as education is concerned, we will ultimately have to come upon Catholic ground and make religion an active element of education.

Every time we urge our young people to choose a religious college, we admit the validity of the Catholic claim, for if religious influences are valuable for a collegian they are doubly so for younger pupils. W. F. P.

AFTER all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that.—J. R. Lowell.

Young People's Work

By EDWIN SHAW, Milton, Wis.

May 15.
The Excel Band.

Who can tell me? Is there now in any of our churches a live Excel Band? No matter how weak or sick it may be, I should like to hear from it. Can any one tell me by whom and where the first Excel Band among our churches was organized? Furthermore, can any one give me an exact copy of the Excel Band pledge? I have in my possession a little record book that belonged to the now extinct Excel Band of the Sabbath-school of the Milton Seventh-day Baptist church. The following are extracts from its Constitution:

Article I. We acknowledge the existence of an all-wise God, whom we owe for all that we are and have.

Article III. The object of this Band shall be to carry out our pledge to the best of our ability, distribute tracts, and help along the cause of missions.

Article V., Section 1. The duty of the Captain shall be to preside over all meetings, call extra meetings, decide the vote when there is a tie, and prepare the literary programs.

The following are extracts from the by-laws:

The regular meetings of the Band shall be every alternate Sunday evening. The fees shall be two cents for each member. The program at each meeting shall be as follows: 1. Brief literary exercises. 2. Miscellaneous business. 3. The work assigned for the evening.

It seems to have been a literary, temperance, missionary, benevolent, social, work society.

May 16.
Names.

A CATALOGUE of names is, as a rule, rather dry reading matter. I venture here, however, to run the risk of censure and give a portion of the names of persons who belonged to the Excel Band mentioned in the preceding paragraph. The list is without date, but it must have been in 1883. So far as known I give the present post-office address: E. D. Bliss, Milton, Wis.; Mrs. Eda Shepherd, Alfred, N. Y.; Mrs. Minnie Davis Cohn, New York City, N. Y.; Miss Cora Clarke, Unadilla Forks, N. Y.; Dr. C. M. Post, Alfred, N. Y.; H. L. Emerson, Esq., Mrs. Mary Boss Cunningham, Janesville, Wis.; Mrs. Jennie Dunn Belknap, Oak Park, Ill.; A. C. Dunn, Indianapolis, Ind.; Dr. C. C. Post, Barron, Wis.; Mr. Alfred Williams, Chicago, Ill.; Rollie C. Green, Albion, Wis.; Mr. M. Lanphere, Smythe, S. D.; The Rev. W. D. Burdick, Nile, N. Y.; Mr. T. I. Place, Milton, Wis.; Mrs. Ethel DeFord Stillman, Madison, Wis.; Dr. A. L. Burdick, Chicago, Ill.; Mr. Lewis Boss, Rock River, Wis.; Prof. P. L. Clarke, Glenwood Springs, Colorado; Mr. Florence Bliss, —, Mo.; Miss Libbie A. Steer, —, Mass.; Mr. E. W. Jeffrey and W. D. Kennedy. This is only a selection from one list. I have published this list with the hope that many of the persons whose names are given will see and read it; that the reading will call to mind the pleasant, helpful evenings which were spent in Excel Band work in Milton; and that the recollection may, with its gleams from the past, brighten and freshen the pathway of to-day. And may it bring to all who read like pleasant memories of by-gone days.

May 17.
Trusts.

No ONE who reads the daily papers can fail to have noticed that during the past four months there has been formed a very large number of trusts. In the year 1898 capi-

tal to the amount of a billion and a quarter of dollars was consolidated in trusts in the United States. This was considered to be a very large sum; but during the month of last March, in the state of New Jersey alone, chartered companies were formed representing capital to the amount of \$1,111,000,000. These trusts are organized in all sorts of industries, from electric car companies to chewing gum manufactories. What does it all mean? Is it a good thing, or a bad thing for our country? If good, wherein does the good consist? If bad, is it all bad? There is no doubt that competition, stern and unrelenting, has been the main cause just now for the formation of these trusts. Men have been driven to it. Again there is no doubt that an economic gain is secured by thus combining; there is less superintendency needed, less advertising, less office work, less waste. The evil of trusts, however, does not lie in consolidation, but in the securing of a monopoly, and in an inflation of capital; for in nearly all trusts that are formed, so we are told, the capital is two and three times the real value of the property invested. In this lies the chief danger, a huge financial bubble is being blown, the bursting of which is sure to bring a wide-spread fearful panic.

May 18.
Ditto et cetera.

YESTERDAY I wrote a paragraph about trusts. This morning I see in the paper accounts of new trusts as follows: Corset trust, with a capital of \$30,000,000; plumbing supply trust, with a capital of \$35,000,000, and the privilege of inflating to \$50,000,000; a steel chain trust, chiefly bicycle chains, the capital not given; a lamp chimney trust, with a capital of \$2,000,000; a worsted yarn trust, with a capital of \$50,000,000.

What is pleasanter during the last weeks of May than a drive of eight or ten miles through the country! To-day I drove to Janesville; the sunny sky, the bracing breeze, the green woods and meadows and pastures, the broad expanse of smooth fertile fields ready for corn—why, it almost made me feel poetical. Then there are other drives; from Bridgewater to Leonardsville; from Alfred to Hornellsville; from Welton to DeWitt, *ad infinitum*. While at Janesville I of course saw a great many people riding bicycles. There was one lady who attracted my attention, not because of her beauty and grace, but because of her mannish appearance. She rode a man's wheel, wore skirts, and was bent over like a frog. You have seen such people yourselves. She wasn't at all pretty. I would not marry such a girl if I were a bachelor. There are very few men who would. Girls, don't do that way, please.

May 19.
A Puzzle.

THIS is hardly worth your time to read, unless you like to solve puzzles. It is easy; there is no moral attached to it; there is no hidden meaning in it; it is merely a puzzle. There is a word of one syllable, having six letters. Take away the first two letters and it leaves a word of two syllables. Four of the letters spell a stopper, four spell a pointed stake, four spell a cement, four spell a strong wind, four spell a boy, four spell a loud sound, four spell to bound, four spell to swallow, four spell to yawn, four spell an excuse, three spell a beverage, three spell a part of the body, three spell to carry, three spell to loiter, three spell to mimic, three spell a gen-

eration, three spell to lick, and three spell a wooden pin. What is the word of one syllable having six letters? Here is another, that has a little Bible in it:

My first is in Levi, but not in Dan;
My second in Lord, but not in man;
My third is in Jonah, but not in the whale;
My fourth is in ark, but not in the veil;
My fifth is in Jordan, but not in the sea;
My sixth is in Judah, not in Galilee;
My seventh is in time, but not in forever;
My whole's a committee of Christian Endeavor.

MEMORIAL DAY.

BY MARYL.

It was the thirtieth of May, and as the day drew to a close, Captain Knowlton and his wife were sitting in silent meditation before the open fire in their pleasant parlor. As the twilight shadows deepened, the rising moon shone in through the east windows flooding the little apartment with its mellow light.

Breaking the silence at last, Captain Knowlton said, "It pains me, Margaret, to see how Memorial-day is coming to be regarded by the rising generation."

"What's that you are saying about me grandpa?" a sweet young voice asked; and Hazel Stacy came into the room, kissed her grandparents affectionately and laid aside her wraps.

"How cozy you are here, with your moonlight and firelight," Hazel said, and seating herself on the arm of her grandfather's chair she added, "now grandpa, what is it about the rising generation? You know I belong to it, so of course you were talking about me."

"Yes, Hazel," her grandfather replied, "I will gladly tell you what was in my thoughts, and perhaps your influence may be like the proverbial waves from the pebble thrown into the pond. But first will you tell me how you have spent the day."

"Why, this morning about a dozen of us went to the woods for flowers," Hazel answered, "and went to Mrs. Dean's to arrange them. After dinner we went to hear the speech; and then we went to the cemetery for the decoration. Then Grace Nelson invited us there to play tennis and take tea. O, I've had the jolliest kind of a day."

"I wanted to go to the ice cream social this evening, but mamma objected. So I came to stay with you while papa does some business with Mr. Ellis, and he will call for me as he goes home."

"And are Dick and Marian at the social?" asked her grandfather.

"No," Hazel replied, "they, with the rest of their class in the high school, went to Green Lake this afternoon for a ride. They were to have supper at the Welland, and Dick and Marian, Bert and Helen Gray and Carrie and Emma Olney would start for home about the time the moon rose, while the rest of the class were going to Brewster to attend a party."

"That brings me back to what I was saying when you came," Captain Knowlton said. "The spirit of merry-making and festivity with which the young people seem to regard Memorial-day grieves me deeply. It is quite out of harmony with the purpose of the day, the recollections which it awakens, and the solemn ceremonies by which we express the grateful, loving memory in which we hold our nation's fallen heroes, whose lives were a part of the price paid for the preservation of the Union, with its free institutions.

"To me, the day always brings back the

sad scenes where, for so many, the lamp of life went out. I think either of your grandmothers will tell you that it brings them memories of the anxiety and suspense with which they waited for news from battlefield and prison, and the anguish that repeatedly wrung their hearts when the news finally came."

"Yes, Hazel," her grandmother said, "it was the last of May that my brother Ray fell at Fair Oaks, and Decoration-day is a sad anniversary to me. My brother Nathan sleeps in the National Cemetery at Gettysburg, and although I cannot carry flowers to their graves, the thought that someone is doing it adds to the solemnity of the ceremony in our own cemetery."

"Do you know, my child, how many of your own near relatives lost their lives in our Civil War?" her grandfather asked.

"Why grandpa Knowlton," Hazel replied, "don't you know the one thing I am proud of is, that both of my grandfathers and all my great uncles were soldiers? I know, too, that of the ten, only you and uncle John Stacy and uncle Frank Marsh lived to come home."

"Yes, dear, that is true," her grandfather said, "though my brother Edward and your uncle Jack Leigh were brought home for burial; and their graves are among those on which we placed affection's tribute to-day. Nor were our families exceptional ones; but all through the land, sons and brothers, husbands and fathers went bravely out but never came home; while of those who did come home, many were so enfeebled by the hardships and privations of army and prison life, that one by one they too have fallen from the ranks."

"In my own company were three brothers who had two brothers in a cavalry regiment. Of the five, two were left on the battle field; one died of fever in the hospital, one in Libby and one in Andersonville prison. Their aged father and mother are still living, cared for by their only daughter. You will realize, I am sure, what sad memories the day must bring them, and that to see it made a day of festivity must be as painfully discordant to them as it is to me."

Hazel's eyes had filled with tears as she listened to her grandfather, and when he ceased speaking she threw her arms around his neck saying, "Dear grandpa, I do not wonder you are grieved, I never before realized the full significance of Memorial-day; but you make it seem a solemn, sacred thing."

"Yes it is so to me," said her grandfather, "filled, as it is, with thoughts of my brothers, friends and comrades who have answered the death angel's summons. The flowers we strew above them are but the symbols of the loving appreciation and loyalty with which we cherish their memories. And now, my girlie, since you too see how foreign to the spirit and purpose of the day are the gay assemblages which are becoming so common, perhaps you can persuade your young friends that there are enough other days in the year for their festivities, without Memorial-day."

"Perhaps I can," Hazel replied, "you may at least be sure I will try to do so."

THE blood shed by our brothers in the performance of duty does not wash away for us the same duty.—*Rev. G. C. Sheppard.*

It is the will to be grateful that constitutes gratitude.—*Jos. Cook.*

Children's Page.

A SCIENTIFIC GRANDPA.

"See, grandpa, my flower!" she cried,
"I found it in the grasses!"
And with a kindly smile the sage
Surveyed it through his glasses.

"Ah, yes," he said, "involuerate,
And all the florets ligulate,
Corolla gamopetalous,
Composite, exogenous—
A pretty specimen it is,
Terracum dens-leonis!"

She took the blossom back again,
His face her wistful eye on.
"I thought," she said, with quivering lip,
"It was a dandelion."

—Selected.

SOME PEOPLE IN AFRICA.

A young Englishman who has been traveling in Africa went through the forests in which the pygmies live. For five days after he entered the forests he noticed a movement in the trees, which he thought was due to monkeys. At last he reached the village of these little people and met their chief, who told him that he had been watched through the forest. He asked to be allowed to photograph some of the people, and the chief consented; but the picture was not a success, for these little people were afraid, and would not stand still. Then the traveler measured them. The tallest man was four feet high, and the beards of the men are sometimes two feet long. These people wear no clothing, and never stay two nights in the same place; they are what is known as nomadic—that is, a people who do not have permanent homes. The pygmies in this region of Central Africa are peaceable. The same traveler went through a cannibal country on his way to the coast. He found the cannibals honest, though fierce. At one village the traveler put his bicycle together and rode it about the village; all the people far and near rushed to see the man who "put a snake together and rode upon it." This traveler says he never fired one shot to protect himself in his entire journey.

THE HAPPY BOY.

BY MARY WILLIS.

He was a gay and happy little figure, a red fez with a tassel on his head covered with kinky black hair; his face was the color of bronze, and was beautiful because of its happiness. A yellow jacket, a gay plaid dress, and red stockings made a bright spot in the street that day. He sat flat on the sidewalk, with his stubtoed shoes stretched out in front of him. The people had to walk close to the curb or the railing, but the small boy paid not the slightest attention to them. The clanging of the cable cars, the rumble of the carts, the people gazing at him, were all unnoticed, for he held in his hands his greatest treasure—his precious doll. The head was a round wooden ball, not at all clean; a stick driven into a hole in the ball was neck and body; about this was wrapped a gay shawl. Two round spots of black paint made the eyes, a long straight line the nose, and two lines of red paint the mouth. He cuddled, hugged, and patted this doll, his face shining with pleasure.

"What a remarkable doll!" I said to the small boy. "What is her name?"

"Mar'get," he answered.

"She is delightful," I said.

"Want to hold her?" asked the boy, with the friendliest smile, holding the doll up. I took the doll in my arms and hushed it to

sleep. He watched intently and swung softly back and forth, as if he were rocking. "Now she is asleep," I said, giving Mar'get back to him; "you must not waken her." He stood up, holding the doll in his arms, humming softly, "Hush, hush, 'ush!" I put a penny in his hand; he looked up surprised, asking, "What for?"

This little colored boy lives in a street that is half a business street; he is the only child ever seen in the neighborhood. He never seems lonesome, nor idle, nor tired. He skips from one end of the block to the other, plays with his doll, sits on the steps of the house where he lives watching the wagons and the people. If a wagon stops on the block, he hurries off and begins making friends with the horse, patting its sides if he can, rubbing the horse's nose if the horse holds his head down. Every dog who goes through the street is his friend. The other day he sat on the stoop with his arm around the post talking earnestly to it; his doll was on his lap covered with his jacket.

A happier small boy is not to be found in New York than this small boy who looks like a gayly dressed piece of bronze when he stands still.—*Outlook.*

A GARDEN CINDERELLA.

The pear-tree and the cherry-tree were dressed in snowy white,
But the tardy little apple-tree was in a sorry plight.
For it couldn't boast a blossom, and it wasn't fine at all,
And the doleful little apple-tree felt very, very small.

But Spring, the fairy of the world, still lingered on her way,
And she waved her magic wand around, and magic words did say,
And with an answering blush and smile, the happy apple-tree
Came blooming out in pink and white, the prettiest of the three.

—Exchange.

GRANDMA'S DEER.

When grandmother was a little girl, she had a pet deer. Her father had caught it in the woods one day back of the house, and brought it home to her. It soon grew very tame, and would often follow little grandma into the house and go from room to room, and could even go upstairs.

One day, just the very day before Thanksgiving-day, the big brick oven had been heated, and little-girl grandmother's mother had baked a great many very nice Thanksgiving pies. She had spread them out in an unused room upstairs, right over the kitchen, on the shelves of a big closet.

There were many mince and apple pies with crisp, flakey crusts; and there were delicate custard and golden squash and spicy pumpkin pies, all side by side in tempting array.

Some time that afternoon little-girl grandmother heard a noise overhead—a little tap, tap, tap, as if some one were walking about in the empty room over the kitchen. Upstairs little-girl grandmother went. And what do you think she saw?

She saw the closet door wide open, and she saw the empty crusts of her mother's nice Thanksgiving pies, and she saw the naughty, guilty, little deer who had licked out all their sweet, delicious contents! And what did she do then? She took him by his pretty ear and led him down the stairs and he went as peaceably as though he had done nothing wrong.—*Babyland.*

Mrs. HIRAM—Supposing, Bridget, I should deduct from your wages the price of all the china you broke? Bridget Brittle-dish—Well, mem, I think I'd be loike the china.

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 CHURCH, LONDON.—Yesterday (May 13) was a Sabbath of peculiar interest to our church. On Friday Mr. and Mrs. Joseph Booth, with their little daughter Mary, left London for Southampton, in order to have all ready for their departure by the Union Line S. S. "Gascon," which sailed yesterday for Natal. The prayers of us all follow them as they go to their field of labor. The family of our deacon, Mr. William O'Neill, has moved to London, and we were glad to have Bro. O'Neill with us, both at the Sabbath Eve prayer-meeting, and at service yesterday. His constant presence hereafter will be a source of added strength to our little church. There was also with us yesterday Miss Eleanor Vane, who is soon going to leave us for South Africa, where she goes to take a position as teacher. She expects to sail on the 15th of June. We are made to feel that this world is a world of transition and that here we have no continuing city. Just as we welcome some to what we hope will be a relation of loving labor for Christ long to abide, we must bid farewell to others to go farther and farther away. If God opens the way for Miss Vane's brothers to go to Africa to help Mr. Booth, as we have some reason to think may be the case, this will mean on the one hand a loss to our little flock here, but on the other it may prove a blessing in enlarging all our hearts and binding more closely together those of like precious faith on three Continents. Old Mill Yard may yet be the binding link between America and Africa, from the point of view of Sabbath-keeping Baptist fellowship and service. May God grant it! W. C. D.

ALFRED, N. Y.—The Alleghanian Lyceum of Alfred University will celebrate its Semi-Centennial this year, in connection with the Commencement Exercises. Tuesday afternoon, June 20, is appropriated to this purpose, and the exercises will be furnished mainly by prominent old members, a goodly number of whom expect to be in attendance. An Alleghanian banquet will be held on the evening of the same day. The Society has members in almost every community of Seventh-day Baptists, and each one is cordially invited to attend, or report, briefly, by letter.

SILAS C. BURDICK,
For the Committee.

MAY 20, 1899.

NEW MARKET, N. J.—Since coming to New Market we have had nothing in the line of poor weather to hinder our work, hence the attendance at church service and prayer-meeting has been good. We have not, as yet, been able to see whether the good people of New Jersey are brave enough to go to church in a storm. We think they are. Will tell you later, perhaps. Our Friday evening service deserves notice. We have from 30 to 40, each week, in attendance at the prayer-meeting. We make it a live, practical meeting. A few of the subjects will explain the reason why we have a good, profitable hour together. "Tramps, who they are and how to treat them;" "The people who do not attend prayer-meeting;" "Our part of the Kingdom." This was a "Sabbath" meeting,

each relating why he was glad he was a Sabbath-keeper; the trials and temptations; and more, the joys, in connection with keeping the Sabbath. Also, what our duty is as related to this question in placing it before the world. "The family altar." Last Sixth-day evening we had a special service, "Preparation for the Association," which was really a fruitful theme, and a preparatory service for the Association, which is near at hand. May God answer the prayers which ascended to him that night. As a church we hope to do our part, and to receive great blessings from each session.

The following, clipped from our local paper, the *Call*, will explain itself:

The sermon preached in the afternoon, last Sabbath, by Rev. S. H. Davis, was listened to by a fair-sized audience, considering the fact that a storm was threatening, and two services had preceded it. He presented a large number of facts in an interesting manner, and, it is hoped, with enough "winning" power to enlarge the contributions for missions to many times their usual size. We shall be glad to welcome Mr. Davis many times.

M. S.

DODGE CENTRE, MINN.—Forty years ago, come June 4, 1899, a party of early settlers met and organized what is now called the Dodge Centre Seventh-day Baptist church. The church is now preparing to celebrate this event in connection with the Semi-Annual Meeting of the Minnesota churches, which occurs June 2-4. A program for the occasion has been partially prepared, and a number of ministers, and others connected with the history of the church, have been invited to be present in person or by letter. We are trying to make this a joyous occasion for all concerned, and hope there will be a large number here from the other Minnesota churches, as well as from churches in other states. We would be especially glad to hear from all those who have been in any way connected with the church. Write a few lines, at least, to let us know that the church is remembered. We would be glad to hear from any one not connected in any way with the church, but who may possibly be interested in its work. There will be papers on the following subjects: 1. Causes for the Organization. 2. Pastors of the Church. 3. The Church as Related to Reforms. 4. The Growth of the Church. 5. The Church in Prophecy.

Eld. H. D. Clarke has closed his pastorate here, and, after returning from the Associations, will move to Garwin, Iowa, where he has accepted another pastorate. Eld. J. H. Hurley has accepted a call from this church, and will begin his labors some time in July. Eld. W. H. Ernst preached a most acceptable sermon on Sabbath-day, May 20. By the way, why does not some one of our churches get this good man as pastor. He should be in the harness yet for years.

Crops are looking well, although the weather is quite cool. Corn-planting is nearly done. Plum trees and apple trees are loaded with blossoms and sweet perfume. Surely there can be no prettier place than Southern Minnesota during the latter part of May and the first of June. There have been only one or two serious cases of sickness among the families of this church this winter. Mr. Wells, who has been confined to the house since last fall, is just beginning to get out of doors, and we hope he will improve rapidly as the weather grows warmer.

Our Sabbath school is flourishing; 12 classes and 12 teachers. They are all doing good work. Teachers are seldom absent.

Yours for the work,

F. E. TAPPAN.

MAY 21, 1899.

VIBORG, S. D.—The Scandinavian Seventh-day Baptists of South Dakota will begin their tent work at Dell Rapids, S. D., June 2, 1899. The tent will remain at Dell Rapids over the two next succeeding Sabbaths, will then go to another point, Smythe or Viborg, to remain over two Sabbaths. It will then go to Big Springs, Union County, S. D., for their Yearly Conference, commencing Friday, June 30, continuing over Sunday. Parties wishing to attend the Conference should correspond with P. A. Ring, of the last named place. A cordial invitation to these meetings is extended to all.

COMMITTEE.

MAY 20, 1899.

JOHN CONGDON.

It is seldom that the death of a private citizen causes more genuine regret and poignant grief than were witnessed in the city of Newport, R. I., when it was learned that John Congdon, of that place, had passed away. But when the facts in the case are considered, this will not appear strange.

Bro. Congdon was born in Jamestown, R. I., Feb. 7, 1824, and lived there until 1874, when he moved to Newport, where he resided till the time of his death. When he was 18 years of age he became a subject of saving grace and united with the Seventh-day Baptist church in Newport, May 14, 1843. For many years he had been the sole representative of that ancient church; and although his life has been devoted to a strict observance of his distinctive religious principles, yet so great was the confidence of his fellow-citizens in his sound judgment and unswerving moral integrity, that he has been entrusted with weighty responsibilities during his long and useful life. About thirty years ago he represented his town in the State Legislature for several terms. For many years he was a member of the town council; he was a director in the Jamestown and Newport Ferry Company, and, at the time of his death, he was President of the corporation of the Second Baptist church of Newport. He was a member of the Newport Historical Society. He has been for many years engaged in the coal business. And although he has occupied all these positions of responsibility, and dealt with so many persons of so widely differing characters and dispositions, yet there was never attached to his character or business career the shadow of a stain or suspicion.

When the news of his death was made known, the flags at the ferry landing and on the steamer Beaver Tail were raised to half-mast, expressive of the high esteem in which he was held by his fellow-townsmen.

His funeral was attended by a large congregation of representative people from the various religious denominations of the city. And many who could not be present at the funeral came during the forenoon, and, with trembling lips, desired once more to see the face of the best friend they had on earth; the one who had befriended them in trouble, and to whom they had so often come for counsel and advice.

Is not such a life a standing rebuke to all those who claim that they cannot keep

the Sabbath and make a living. God blessed and prospered our dear, departed brother, and gave him the respect and confidence of his fellow-men, because his life was a living epistle, known and read of all men. And is not such a life an encouragement to all who desire to honor God in obeying his commandments and trusting him with their temporal interests? The Seventh-day Baptists ought to feel proud of such a representative man.

Brother Congdon was twice married. His first wife was Alice Weeden, of Jamestown, who lived but a few years. His second wife was Mary E. Greene, daughter of Augustus and Elizabeth Greene, of Newport, who survives him. Mr. and Mrs. Congdon, for several years, have made their home with his sister, widow of the late R. H. Rice, M. D. Besides his wife and sister, two nieces: Mrs. W. A. Barber and Miss Lucy A. Weeden, of Jamestown, remain to cherish the memory of this truly excellent man. The death of Brother Congdon leaves but one remaining member of the Newport church, Brother Barker, of Westerly, now well advanced in years.

The funeral services were conducted by Rev. Mr. Fleming, of the Second Baptist church of Newport, and the writer. The interment was at Jamestown. "Mark the perfect man, and behold the upright, for the end of that man is peace." A. McLEARN.

ABOUT BONES.

The recent reading of a scientific work, or rather a volume upon one of the sciences, reminds us of an experience we had in London one winter's day, years since. Being tired by some morning's trip, we decided to spend the afternoon at the British Museum. And there it was our fate to get tangled up in the labyrinth of rooms belonging to the anatomical department. Wherever we looked, on every side, there were, so it seemed, miles and miles of skeletons. Everything that had ever swum, or crept, or flown, was here represented by its skeleton. There were enough bones in sight to form an Egyptian pyramid. How we ever got out of this region of the dead we do not now recall, but we went to bed too tired to care. And all night long we were walking through a world of skeletons. There was not a living thing in our dreams; only bones, bones, bones. It was a most horrible hour. And when we awoke we were glad to hasten out of doors to hear a child laugh, and see a boy leap, and join in the growing procession moving swiftly down the Strand. Why did this volume make us recall that dream? Because it dealt with all the facts of this glorious world as though they were mere skeletons. Behind them the author catches not a glimpse of that life which animates the bird, and vivifies the agile fish and dominates the up-rising man. This world is not simply so many dead columns of figures; so much weight, and force, and time. It is a universe of design, of purpose, of hope, of action, of love. It is not a world of simple vertebrae and femurs and tibiae. It is a world of divine wisdom and heavenly affections. There are times when we can hear the God-like breathings of the great globe itself. There are hours when every mountain is a Horeb, full of spirit whisperings; when every sunset is like that Holy of Holies when the cloud of Jehovah's presence rested between the cherubim, luminous, effulgent. The most mournful thing which can happen to a student is to reach such conclusions as transform this world of the living into a museum of the dead, a catacomb of perished hopes and extinct affections and mere socketed skulls. God save us from a knowledge which knows only that which is least worth knowing, and shuts out from view that which makes the poorest, weakest, most faulty life still worth living.—Interior.

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 XI.—CHRIST RISEN.

For Sabbath-day, June 10, 1899.

LESSON TEXT.—John 20: 11-20.

GOLDEN TEXT.—Now is Christ risen from the dead.—1 Cor. 15: 20.

INTRODUCTION.

After the death of our Lord, his side was pierced by one of the soldiers who were sent to make sure that the condemned ones should die on that day. Before night Joseph of Arimathea begged of Pilate the body of our Lord, and with the help of Nicodemus placed it in a new tomb near the place of crucifixion.

On the next day the leaders of the Jews requested that the sepulchre might be made sure till the third day, lest the disciples should steal the body away and say that Jesus was risen from the dead. Accordingly the stone which served as the door of the sepulchre was officially sealed and a guard of soldiers stationed to watch.

But the tomb could not contain our Saviour; the third day he arose from the dead, as he had foretold. Mary Magdalene and the other women coming early to the tomb found that our Lord had gone. Mary ran at once to tell the disciples, while the other women tarried and saw a vision of angels. Peter and John visited the tomb and found it empty, as Mary had told them. We can imagine the wonderful joy that came into their hearts as they gradually realized that their bitterest sorrow had no substantial foundation. Their Lord had died upon the cruel cross; but it was all a mistake to suppose that that was the end of him, or to think that the kingdom of heaven which he came to establish had proven a failure.

Our lesson begins with the first appearance of our Lord after his resurrection. How suggestive of the higher position of woman under the new dispensation, that the Christ should manifest himself first of all to a woman, Mary Magdalene.

NOTES.

11. *But Mary stood without, at the sepulchre weeping.* From verse 1 it is evident that this is Mary Magdalene. She was one of the women who followed Jesus and ministered unto him. The charges of moral impurity which have been made against her are groundless. She had doubtless followed Peter and John as they ran to the tomb, and tarried there after they were gone. *She stooped down and looked into the sepulchre.* It is probable that she did not dare to enter.

12. *And seeth two angels in white.* Compare the appearance to the women as recorded in Luke 24: 4.

13. *And they say unto her, Woman, why weepest thou?* As in other accounts the angels seem to have been sent to bring comfort to the sorrow-stricken visitors at the sepulchre. *Because they have taken away my Lord,* etc. She is still overcome with grief. It is not at all likely that she knew of the appearance of the angels to the other women as recorded by the Synoptists.

14. *And knew not that it was Jesus.* This may be easily explained from the fact that she had been weeping, for it is possible that she was supernaturally prevented from at once recognizing him.

15. *Supposing him to be the gardener.* From his early presence in the garden and from his questions, she at once jumps to the conclusion that he is the one who has charge of the garden, and that he has taken away the body for which she is seeking. *And I will take him away.* That is, to a suitable place of entombment elsewhere.

16. *Jesus saith unto her, Mary.* He called her by name, and by this voice speaking her name she recognizes him. *Rabboni, . . . Master.* A term of respect and of affectionate regard. By this one word she shows

her recognition of him. More she cannot speak in this moment of unutterable joy. The crucified Lord is no longer dead. There is no longer the question of showing love in care for his dead body. He is risen from the dead.

17. *Touch me not,* etc. The reason for this prohibition is not clearly manifest, especially as we learn that in the subsequent appearance to the other women on the same morning that they held him by the feet and worshiped him. Many different explanations have been proposed. Perhaps the best explanation is that Jesus tells her that he has not come back to stand in precisely the same relations to his friends as before. They are not to touch him with the same familiarity as before, but the way is soon to open in which they may touch him (come into vital contact with him) in a higher and truer sense than had been possible even in the most familiar relations of social intercourse during his earthly life. *I ascend to my Father, and your Father, and to my God and your God.* The R. V., translating more accurately, omits the "to" before "my God." By this message Jesus is showing the identity of the ideas of God and Father, and showing also the nearness of the relation of the disciples to the God and Father, by reason of their intimate relation with Christ. Jesus had told them before of his ascension; he now shows that his words are to be fulfilled, comforts them further by the thought that his Father is also theirs.

18. *Mary Magdalene came and told,* etc. She carried out the directions given her.

19. *Being the first day of the week.* That is, the day after the Sabbath. *When the doors were shut,* etc. This explanation is made to show that the appearance of our Lord was miraculous. *Peace be unto you.* The ordinary form of salutation. Compare note on John 14: 27, in Lesson V.

20. *He shewed them his hands and his side.* By way of proof of corporal presence. The wounds could not be counterfeited. It is impossible to assume that his appearance was merely a vision. *Then were the disciples glad when they saw the Lord.* Their sorrow was turned to joy, especially as they realized that this was beyond a doubt the same Jesus whom they had followed.

LISTENING TO THE PREACHER.

"If it is difficult for some people to listen, it is ten times harder for other people to follow, for it is evident a person may listen and not follow," writes Ian Maclaren, of "The Art of Listening to a Sermon," in the May *Ladies' Home Journal*. "Very few are accustomed to think about the same thing, or indeed to think about anything, for thirty minutes; after a brief space their interest flags and they fall behind; they have long ago lost the thread of the preacher's argument and have almost forgotten his subject. The sermon which suits such a desultory mind is one of twenty paragraphs, each paragraph an anecdote or an illustration or a startling idea, so that wherever the hearer joins in he can be instantly at home. Sensible people ought, however, to remember that a series of amusing lantern-slides and a work of severe art are not the same, and if any one is to expound the gospel of Christ worthily he must reason as he goes, and ask his hearers to think. The chain may be of gold, but there ought to be links securely fastened together, and a hearer should try them as they pass through his hands. If one does not brace himself for the effort of hearing a sermon, he will almost certainly finish up by complaining either that the preacher was dull or that the discourse was disconnected. No sermon is worth hearing into which the preacher has not put his whole strength, and no sermon can be heard aright unless the hearer gives his whole strength also."

The great secret of success in life is to be ready when your opportunity comes.—Beaconsfield.

If conscience smite thee once, it is an admonition; if twice, it is a condemnation.—Nathaniel Hawthorne.

Popular Science.

BY H. H. BAKER.

Creeping Rails.

In the RECORDER of April 24, the article in the Popular Science Department on "Creeping Rails," seems so astounding in some of its statements that I should be glad of more light on the subject. The writer of the article states that "on the St. Louis Bridge, on the structure the creeping of the rails varies from eleven inches to twelve feet and three inches per month for six months, and on the approaches to the bridge, the creeping is sixty feet per month on each side," and furthermore that this "creeping" goes right along through the year, only two inches more in July than in December. He also says there are "well authenticated instances on record of rails creeping in both directions." It seems to me that a rail that takes a notion to creep like that is not a safe neighbor.

Webster defines creeping as moving along, as the crawling of a worm on the ground, or of a child on the floor. Now does our Popular Science teacher mean, and the authorities he quotes mean, that any individual rail, or company of rails, will move along on the surface of the earth from any fixed point anywhere from 11 inches to 60 feet in a month? The writer also says in support of his statements, "Some years ago I recollect seeing slots about an inch square cut from the flanges of a rail in every 50 or 60 feet, and spikes driven in these spaces to prevent creeping, but this caused broken rails and was soon abandoned."

Now I have just been looking on a large gang of laborers relaying the track of our (N. Y., N. H. and Hartford) railroad, putting in heavier rails in place of those now in use. They were working on the south track, the north track not being yet disturbed. I noticed that they gave a little space between the ends of the rails, varying from one-eighth to three-eighths of an inch more on the outside rails at curves, as would have to be the case. This, I was told, was to allow for "expansion." These rails were connected at their ends by heavy fish plates, fitted to the sides of the rails, coming down and resting on the flange of the rails, with a flange that projected beyond that of the rails one-half inch or so. In the flanges of the rails there were no slots, but in the flanges of the fish plates there were slots. These fish plates were firmly bolted to the rails, the holes in the rails being considerably larger than the bolts to allow for expansion, and then rails and fish plates were spiked to the sleepers, the spikes of the fish plates being put through the slots, so it would seem that the most any rail could do in the way of "creeping" could not be more than half an inch at the most. I have read with great pleasure and profit the articles from week to week, in this department of the RECORDER, and have great admiration and confidence in its head, and so ask for further light on, perhaps, a misunderstanding of terms.

O. D. SHERMAN.

MYSTIC, Conn.

[NOTE.—The length of the St. Louis Bridge being given, we stated the fact, that on the structure, meaning the bridge proper, the creeping varied from eleven inches to twelve feet and three inches; and on the approaches, meaning that portion built over the land, the creeping averaged sixty feet per month on

each side of the river. We stated right here, "The creeping of the rails requires constant attention." We further stated "that the difference in temperature counts for but little in creeping."

We now discover that we should have made our statements more distinct and clear. We ought to have stated that the distance of twelve feet three inches on the structure, and sixty feet on the approaches, per month, was the sum of all the creeping by all the rails independent of each other, creeping in either direction. If acting as a unit they would open a gap twelve feet and three inches on the structure, and sixty feet on each of the approaches; this would have averaged an opening of two feet per day, a distance that even a moderately moving train would be very likely to notice with deep concern.]

DEATHS.

CONGDON.—In Newport, R. I., at his late residence, May 14, 1899, John Congdon, aged 75 years.

A more extended notice will be found on another page.

A. MCL.

PETTIBONE.—Daniel S. Pettibone was born in Hartsville, N. Y., June 18, 1834, and died May 11, 1899, a few rods from where he was born.

He was married to Miss Mary L. Burdick, July 26, 1856. He had been out of health for two years, some of the time he suffered very much. He had frequently expressed an anxiety to go, often adding, "I have nothing to dread or fear but the change." He leaves a wife, one son, two daughters and one brother. Funeral at the house; a large attendance. Services conducted by Eld. H. P. Burdick.

H. P. B.

SPENCER.—Asa A. Spencer was born February 27, 1826, and died in Adams, N. Y., May 17, 1899.

He was a son of Job Spencer and Eunice Greene. His home had been mostly near Adams Centre through life. Many years ago he became a member of the Adams Seventh-day Baptist church, and died in the faith.

A. B. P.

Literary Notes.

Harper's Magazine for June contains "The Rescue of the Whalers," A sled journey of sixteen hundred miles in the Arctic regions, by Lieutenant Ellsworth P. Bertholf, U. S. R. C. S.; "The Vagrant," a story by Richard Harding Davis, illustrated by W. T. Smedley; "The Century's Progress in Scientific Medicine," by Henry Smith Williams, M. D.; "The Spanish-American War," Part V., The fall of Santiago and the Puerto-Rican campaign, by Henry Cabot Lodge, illustrated by R. F. Zogbaum, T. de Thulstrup, Guy Rose, Harry Fenn, H. C. Christy and T. D. Walker; "The Princess Xenia," a romance, Part III., by H. B. Marriott Watson, illustrated by T. de Thulstrup; "The Story of the Dry Leaves," by Frederic Remington, illustrated by the author; "Korean Inventions," by Homer Beza Hulbert, F. R. G. S., illustrated by Guy Rose; "Their Silver Wedding Journey," a novel, Part VI., by W. D. Howells, illustrated by W. T. Smedley; "Quivira and the Wichitas," by James Mooney; "The Mothers of Honore," a story by Mary Hartwell Catherwood, illustrated by W. R. Leigh; "Needful Precautions for Safe Navigation," by John Hyslop; "Mr. Perkins's Wife," a story by Hulbert Fuller.

DIET IN ILLNESS AND CONVALESCENCE, by Alice Worthington Winthrop. Harper & Bros., Publishers, New York and London. 1899.

One of the most valuable changes in medical treatment is the emphasis upon diet, exercise and hygienic rules of life, rather than drugs. This book is one of the guides in this new movement. It is the expansion of a book entitled, "Diet for the Sick," published by Messrs. Harper & Bros., in 1885. It contains Digestion, Beverages and Foods, (discussing alcohol, tea, coffee and giving many recipes for foods and drinks, description of utensils, etc.) Health Foods, Diet for Infants, Diet in different diseases, and many other topics of interest. The views of the writer seem to us sound and sensible, free from the narrowness and one-sidedness of many dieting works. Such a work, valuable for those who have care of the sick and convalescent, should be even more valuable for those who have tendencies toward disease. If, for instance, a certain diet is especially useful for consumptives, it would be the part of wisdom for those who have consumptive tendencies to employ that diet. It is better to use such a book before one is ill than after.

St. Nicholas, Vol. XXVI., Nov.-April, 1898-9, and Vol. XXVII., No. 1, The Century Co., Union Square, New York.

The improvements of our day have shown themselves as fully in the magazines as anywhere, and very fortunately the children have the best of the good things if they have *St. Nicholas*. In it they find a wide range of subjects, serial stories, short tales, poems, scientific articles, fun, current events, letter box, riddles, all set forth with the highest art of printer and illustrator. Probably most young people have seen copies of *St. Nicholas*, but too rarely does it visit many homes and educate and interest all from the youngest reader to the white-haired grand-sire. In the profusion of good things, it is difficult to note special articles in the volume before us. We usually have the magazines pressed upon us in the autumn, but why not in the springtime when they may help us to enter into the joys and the understanding of the new world opening about us?

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

☞ THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

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

☞ 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 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 Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will be held with the church at Walworth, May 26-28, 1899. Unavoidably the program cannot yet be fully made. We hope a full attendance of preachers and people may be with us, and bring us an endowment of Spirit from above.
S. L. MAXSON.

WALWORTH, Wis., May 9, 1899.

☞ THE next Semi-annual Meeting of the churches of Berlin, Coloma and Marquette, will be held with the church at Berlin, Wis., beginning Sixth-day evening before the first Sabbath in June. Rev. Simeon Babcock, of Albion, Wis., is invited to preach the Introductory Sermon. Essayists, Mrs. E. D. Richmond, Mrs. Elma Cockrell, Miss Laura Gilbert and Miss Nellie Hill.
E. G. HILL, *Sec.*

☞ 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 Rev. W. Daland, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

☞ 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.*

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PROGRAM of North-Western Association, to convene at Milton, Wis., June 15, 1899. Topic for Association: "Show forth his salvation from day to day."

FIFTH-DAY—MORNING.

- 10.00. Call to order. Opening service, Eli Loofboro.
- 10.30. Welcome by pastor of Milton church, L. A. Platts.
- 10.45. Introductory sermon, S. L. Maxson.
- 11.45. Adjournment.

AFTERNOON.

- 2.00. Communications from churches and corresponding bodies, Reports of delegates to sister Associations, appointment of standing committees.
- 3.30. Devotional service, E. H. Soewell.
- 3.45. Sabbath-school hour, H. D. Clarke.
- 5.00. Adjournment.

EVENING.

- 7.30. Praise service, Raymond Tolbert.
- 8.00. Sermon, G. J. Crandall.

SIXTH-DAY.—MORNING.

- 9.30. Annual Reports and other business.
- 10.15. Devotional service, E. A. Witter.
- 10.30. Missionary hour, O. U. Whitford.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Miscellaneous business.
- 2.30. Woman's hour, Mrs. G. W. Burdick.
- 3.30. Devotional service, L. D. Seager.
- 3.45. Educational hour, President W. C. Whitford.
- 5.00. Adjournment.

EVENING.

- 7.30. Devotional service, S. H. Babcock.
- 8.00. Sermon and conference meeting, M. B. Kelly.

SABBATH—MORNING.

- 10.00. Sermon, A. H. Lewis, followed by collection for Tract and Missionary Societies.
- 11.30. Sabbath-school, Superintendent of the Milton Sabbath-school.

AFTERNOON.

- 3.00. Prayer and song service, C. S. Sayre.
- 3.30. Sermon, delegate from Western Association.

EVENING.

- 7.30. Praise service, E. B. Saunders.
- 8.00. Sermon, G. B. Shaw, delegate from Eastern Association.

FIRST-DAY.—MORNING.

- 9.30. Business.
- 10.00. Sermon, L. R. Swinney, delegate from Central Association.
- 11.00. Tract Society hour, A. H. Lewis, followed by collection for Tract and Missionary Societies.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Business.
- 2.30. Y. P. S. C. E. hour, Miss Lura Burdick.
- 3.30. Sermon, delegate from South-Eastern Association. Adjournment.

EVENING.

- 7.30. Praise and devotional service, G. W. Hills.
- 8.00. Sermon, L. C. Randolph.

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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 De-Ruyter.
- 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, G. 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.

PROGRAM for the Sixty-fourth Session of the Seventh-day Baptist Western Association, Independence, N. Y., June, 8-11, 1899.

FIFTH-DAY—MORNING.

- 10.30. Devotional Service, W. L. Burdick.
- 10.45. Introductory Sermon, W. D. Burdick. Report of Executive Committee. Communications from Churches.

AFTERNOON.

- 2.00. Praise Service, W. D. Burdick.
- 2.15. Communications from Corresponding Bodies. Appointment of Standing Committees.
- 3.00. Open Parliament, "Our Open Doors," D. B. Coon.

EVENING.

- 7.30. Praise Service, T. B. Burdick.
- 8.00. Sermon, Delegate from the North-Western Association.

SIXTH-DAY—MORNING.

- 9.00. Opening Exercises, J. G. Mahoney.
- 9.15. Business.
- 10.15. Essay, M. B. Kelly. Discussion.
- 11.00. Sermon, Delegate from the South-Eastern Association.

AFTERNOON.

- 2.00. Devotional Exercises, G. P. Kenyon.
- 2.15. Business.
- 2.30. Missionary Society's Hour, O. U. Whitford.

EVENING.

- 7.30. Prayer and Conference Meeting, I. L. Cottrell and F. E. Peterson.

SABBATH—MORNING.

- 10.30. Service of Song, F. S. Place.
- 11.00. Sermon, A. H. Lewis. Joint collection for the Tract, Missionary and Education Societies.

AFTERNOON.

- 2.00. Sabbath-School, Superintendent of Independence Sabbath-school.
- 3.00. Christian Endeavor Prayer-meeting, L. C. Randolph.

EVENING.

- 7.30. Young People's Hour, Associational Secretary, Eva St. C. Champlin.

FIRST-DAY—MORNING.

- 9.00. Devotional Service, O. S. Mills.
- 9.15. Unfinished Business.
- 10.00. Sermon, G. B. Shaw, Delegate from the Eastern Association. Joint Collection.
- 11.00. Education Society's Hour, B. C. Davis.

AFTERNOON.

- 2.00. Woman's Hour, Mrs. C. M. Lewis, Associational Secretary. Business.

EVENING.

- 7.30. Praise Service, O. E. Burdick.
 - 8.00. Sermon, Delegate from the Central Association.
- Subject to such changes as circumstances may require.

Teams will meet, at Andover, trains (Erie Railroad) Nos. 1 and 12 Wednesday, and 3, 6, 29 and 14 Thursday, prepared to convey all en route to the Western Association who will send their names, and the train upon which they expect to come to either J. M. Green, or the pastor of the Independence church. Also any coming via N. Y. & P. will be met at Whitesville, provided they notify either of the above.

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THE SABBATH RECORDER of March 27th.

HAWAII'S SOCIAL LIFE.

I do not know that anywhere there is a civilized community whose social life is more natural and unconventional, without loss of refinement, than that existing in the Hawaiian Islands. There is no aristocracy, nor any "four hundred." There is no social color-line, and no definite social lines of any nature. There may be said to be loosely defined social sets, but there are no lines between them; they merge into each other. Education, refinement, polish—these have more to do with social position than any other circumstances. Wealth has its weight, but has hardly come to be regarded as a social circumstance, although it is a strong ally where the more important qualifications exist. Family is an important consideration.

There is no color prejudice affecting the Hawaiian, the Chinese, or the Japanese; or if there is, it is discoverable only in marital considerations. None of these races, if otherwise socially accepted, are barred by color. The Hawaiians, and part Hawaiians in particular, are specially in demand socially.

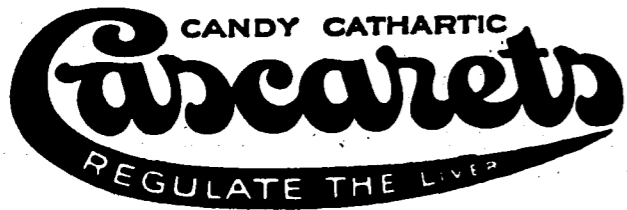
A charm of Hawaiian society is its cosmopolitan quality. Every large social gathering has representatives from the great world races—Polynesian, Anglo-Saxon, Celt, Scandinavian, Frank, Mongolian.

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DUTIES are ours; events are God's.—Cecil.



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