

THE SABBATH RECORDER.

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

VOLUME 55. No. 23.

JUNE 5, 1899.

WHOLE No. 2832.

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THE LOOM OF LIFE.



ALL day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As the tireless wheels go round and round.

Busily, ceaselessly, goes the loom
In the light of day and the midnight's gloom;
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click! clack! there's a thread of love woven in;
Click! clack! and another of wrong and sin;
What a checkered thing will this life be
When we see it unrolled in eternity.

Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps, or one,
Or to-morrow. Who knoweth? Not you, nor I,
But the wheels turn on, and the shuttles fly.

Ah, sad-eyed weaver, the years are slow,
But each one is nearer the end, I know;
And some day the last thread shall be woven in,
God grant it be love instead of sin.

Are we spinners of woof for this life-web, say?
Do we furnish the weaver a thread each day?
It were better, then, oh my friend, to spin
A beautiful thread than a thread of sin.

—Selected.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

HAND in hand with angels
Through the world we go;
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf will own;
Never, walking heavenward,
Can we walk alone.

NO ONE can study the present situation as to the Sabbath question without seeing that unthought of opportunities await Seventh-day Baptists, while imperative obligations urge them forward. On every side God is writing of their work: *It must be enlarged.* Opportunity and duty are both at flood-tide. One pressing need is individual effort on the part of the people. The people have not yet the necessary "mind to work." They do not realize how much personal effort can attain. The plan for circulating the new book, "Decadence of Sunday: What Next?" makes it possible for every person to work directly and efficiently. This book is made up of facts which must be crowded upon the attention of the clergymen of America. *This must be done.* Every dollar furnished for this specific purpose will carry two books, "with the compliments" of the person sending the money. This will open correspondence, in many cases, from which great results may follow. We appeal to each reader for help in this matter. No such chance for direct personal work has ever been offered, and no form of work could be more pertinent at this time. Fifty thousand copies of this book must go to the clergymen of the United States. It is furnished at half price for this purpose. Yesterday one man gave his order for forty copies. Send your orders and thus enter into direct touch with the men who are controlling public opinion on the Sabbath question in the United States. Send. Send now. Send. Remember your name and address will go with each book, as indicated in these blanks. Here personal opportunity and personal duty stand at your door. Welcome them.

In the early English the word "humility" applied mainly to slaves. It was a sort of insult to call a man humble. It seemed to be inconsistent with self-respect. Christ made the word honorable. Humility was one of his crowning virtues. If Milton be right, self-love changed angels to demons. It has been beautifully said that the ripening Christian life is like ripening grain; the riper it is the more lowly it bends. In the true sense of the word, humility embodies all self-respect, because it bows in the presence of him who is greatest of all; but it bows in love and not in fear; it bows as a child in the presence of a parent, not as a slave in the presence of a master. Dickens, in "Uriah Heep," made the word "humble" hateful. God's servants ought so to exemplify it as to make it glorious.

GREAT preparations are being made for the various "Schools," "Conferences," etc., at Northfield. These fill the summer from June 10 to September. The work of Young Men's Christian Associations will be made prominent, and much attention will be given to Bible study. For full information, address Box H., East Northfield, Mass.

EASTERN ASSOCIATION.

The Sixty-third Annual Session of the Eastern Association was opened at Plainfield, N. J., May 25, at 10.30 A. M.

First came a prayer service, conducted by L. E. Livermore, the central thought being, "Needing and Seeking the Holy Spirit." The "keynote" of the sessions as announced on the program was "Service." This was embodied further by these quotations: "The Son of Man Came . . . to Minister;" "God whose I am, whom also I serve;" "Through love be servants one to another."

The "Address" by the Moderator, Superintendent H. M. Maxson, will be found on another page. We ask a careful reading for it. This was followed by the "Introductory Sermon," by Martin Sindall, of New Market. Luke 4: 32, "And they were astonished at him, for his word was with authority." Theme "The Power of Truth." Christ's preaching was powerful. 1. Because it was against sin. 2. Because his life was filled with righteousness. 3. Because he preached plain truth. 4. Because he was earnest. Christ is our pattern in living, in preaching and in service.

Dr. Main, pastor of the Plainfield church, made a brief address of welcome. The Moderator announced the Standing Committees and the morning session closed. Arthur J. Spicer was Recording Secretary.

The first part of the afternoon session was occupied with reports from Sister Associations, reports from delegates to other Associations, and reports of executive officers.

The delegates from other Associations were H. D. Clarke, from the North-Western; T. L. Gardiner, from the South-Eastern; Clayton A. Burdick, from the Central; and W. D. Burdick, from the Western. G. H. F. Randolph reported as delegate to the Central, Western and North-Western, and I. L. Cottrell as delegate to the South-Western in 1898. O. U. Whitford reported as "acting" delegate to the South-Eastern in 1899.

These reports were followed by a sermon from H. D. Clarke, delegate from the North-Western Association. Text, Matt. 3: 10, "And even now is the axe laid unto the root of the trees." The sermon was radical. It premised that the mission of Seventh-day Baptists made them reformers, and that all successful reform must be intense and radical. Temperance, tobacco and Sabbath were discussed as representative lines of reform which Seventh-day Baptists ought to push with enthusiasm and power. The danger of denominational decay was dwelt upon, but not exaggerated. The sermon commanded close attention.

Arthur L. Titsworth conducted a praise service at the opening of the evening session, after which S. H. Davis, of Westerly, R. I., made an address on "Christian Citizenship." In questions of righteousness and duty, all times are important. The Christian citizen is bound by duties to the state as a part of his duties toward God. He must vote, hold office, pay taxes, co-operate in enforcing laws, and upholding courts of justice, on conscientious grounds, and as unto God. On such a basis republics may endure. On any other they must die. The sermon was full of high ideals and excellent suggestions.

The forenoon of Sixth-day was occupied by the Sabbath-school Hour, and the Education Hour. The former was conducted by E. L. Cottrell, who spoke in connection of the

home department of study, the value of "house to house" visitation and of personal work in securing attendance. A. E. Main spoke of the value of graded work, suggesting five grades, children, boys and girls, youth, young people and older people. He emphasized the value of grading in the line of producing better teachers, since they would study the grade to which they were assigned and become specialists. Mrs. J. P. Mosher gave a paper on the "Summer School of Methods for Primary Teachers," which is held each year at Asbury Park, N. J.

President Boothe C. Davis conducted the Education Hour. He argued that cultured minds and hearts form the only favorable soil for truth and for success. Education must be practical, developing self-reliance and independence. President T. L. Gardiner discussed the benefits which come from educating our children in the denominational atmosphere of our own Colleges, the religious college rather than the State University with irreligious and non-religious influences. He quoted Oxford and Cambridge in favor of the small college, showing that the University at Oxford had 26 colleges, with an average attendance of only 113 pupils. L. E. Livermore spoke of the "Financial Necessities" of our schools of all colleges, as contrasted with schools supported by public funds. Clayton A. Burdick showed the value of college-bred men in church work, speaking especially of such men in the church of which he is pastor. These discussions formed a strong hour.

In the afternoon the Missionary Hour was conducted by Secretary Whitford. W. L. Clarke, President of the Missionary Society, discussed the fact that missions represent the heart of Christianity and that the interest of Christians in missions shows the actual development of their personal Christian life. We despair of success only when we lose faith in the power of the ever-living Christ. S. H. Davis explained the new method of raising funds by monthly pledges which the Missionary Society has inaugurated. Notice of it will be found in the Missionary Department of the RECORDER.

D. E. Titsworth, President of the African Evangelizing and Industrial Association, told of the inception of the work in Africa under a deep conviction of duty to enter a door opened by the Providence of God. He plead against retrenchment and urged greater liberality and devotion in all denominational work. The African Association only designs to begin the work and to pass it to the Missionary Society as soon as possible.

The last item on the program for the afternoon was a sermon by W. D. Burdick, from 1 Cor. 3: 9, "Workers with God." Men were created to labor. Spiritual work is the highest of all work, and in it we become co-workers with God. Christianity is a life, and the Christian loves to labor in Christ's service. All are bound to work. Unofficial work is often the most efficient and helpful. Laboring together with God brings us into "Heavenly Places" in Christ Jesus.

Sixth-day evening brought the prayer and conference meeting, led by Andrew J. Potter. Testimonies were abundant and earnest, and an atmosphere of joy pervaded the meeting, springing from the experience of those who have embraced the Sabbath. People who have not studied the nature of conscientious conversion to the Sabbath have little con-

ception of the spiritual uplift and peace which come to those who come to the Sabbath. There is a sad lack of appreciation of true Sabbath-observance on spiritual life.

On Sabbath-morning the Moderator, Superintendent H. M. Maxson, the pastor of the Plainfield church, Dr. Main, and Rev. Geo. Seeley, of Berlin, N. Y., took part in the opening services. The sermon was by President Boothe C. Davis, Ph. D., of Alfred University. Text, Phil. 2: 5, "Have this mind in you, which was also in Christ Jesus," etc. In metaphysical analysis, logical deductions and practical applications, the sermon was worthy of the occasion. It was listened to by a large audience of people. Man is the greatest thing in creation, and mind the greatest thing in man. So far as men come to know truth and experience righteousness in life, they move parallel to God and in company with him. The mind of Christ was marked by the following characteristics:

1. *Loyalty to God and his truth.* This was the supreme characteristic of Christ. Such loyalty we must seek at any cost.

2. *Christ's standard of morality.* With him sin was *sin*. He made no compromise, and yet love and forgiveness pervaded all his words and acts.

3. *Supreme service.* This was the crowning motive power in the life of Christ. He was glorified through a life of service and a sacrificial death. There is a hopeful growth of this spirit of service with us, but far more is needed. We suffer much loss from thoughtlessness concerning personal responsibility and from selfish enjoyment. The musical part of the service was much appreciated. In uplifting effects, it was finely supplemented to the sermon. People were served with dinner in the church parlors.

The Sabbath-school at 3 P. M. was in charge of D. E. Titsworth, Superintendent of the Plainfield school. H. M. Maxson and T. A. Gill took part in the opening exercises. The lesson was commented upon as follows:

1. *The Unjust Judge.* Geo. Cook, of New York, drew a vivid word picture of the scene in and around the Judgment Hall, the fickle crowd, the hateful scribes and Pharisees, the corrupt Roman government represented by the vacillating Pilate and the unjust decision made, not because Christ was a criminal, but because Pilate was a time-serving coward. He who barter conscience for convenience of personal good makes a bad bargain.

2. Mrs. O. U. Whitford, of Westerly, R. I., spoke of "The Innocent Prisoner." She followed the patient and loving Christ from the joy of the Last Supper, through the darkness of Gethsemane, the cruelty of the betrayal, the mockery of the trial and the undeserved condemnation.

Alfred Prentice, of New York, spoke concerning, "The Wicked Accusers." He read from Matt. 23 Christ's description of those accusers, which had double force, because it was made before their accusations were made. The accusations were "blasphemy" and "sedition." Neither was true, but the first was effective in the minds of the Jew, and the second was doubly so to the Roman. Hypocrisy and misrepresentation filled these accusations.

Superintendent Titsworth read from letters he had secured from several of the schools in the Association many excellent comments on the lesson. Through these letters and the delegates present, the Sabbath-school was in

no small sense a school of the Association. Eighteen officers and 38 teachers were present, with a total attendance noted by the Secretary of 275.

Christian Endeavor Prayer-meeting followed the school. It was led by Miss May Dixon, of Shiloh, and was full of earnest devotion and inspiring testimonies.

In the evening came first the "Young Peoples' Hour," conducted by Miss L. Gertrude Stillman, of Rhode Island. It was opened with a praise service led by D. E. Titsworth and a choir of Young People. The program presented reports from eight societies in the Association, including various forms of "special" work done. A summary of numbers shows 309 active members, 37 associate and 79 affiliate, total 425. About \$400 were reported in the treasuries, an average attendance at prayer-meeting of 63 per cent and a "good spiritual condition." Of Juniors reported there were 115.

President B. C. Davis made an address in which he urged that to keep the pledge and do successful work there must be a deep sense of personal responsibility, spiritual minded officers and wise leadership. He urged that the young people attend the Associations. A solo by Harry Prentice of New York, "Jerusalem the Golden," was sung with excellent effect. The congregation then passed to the Sabbath-school room to enjoy a series of Stereoptican views of Africa and our mission work there. The accompanying lecture by Prof. H. M. Maxson was full of facts covering a wide range, and calculated to deepen interest in the work in Africa.

On First-day forenoon came the Woman's Hour, an account of which will be found on another page. The opening devotional service was conducted by T. A. Gill, of New York. The dominant thought was "service," through the strength and guidance of the Holy Spirit. Baptized by the Spirit, all work for Christ is easy and glorious.

The Layman's Hour was opened with a paper by Alfred Wilson, of New Market. Our desires have much to do with our destiny. To know Christ by spiritual communion and enlightenment is the highest good. To gain a title to treasures on high is greatest riches. The "Well done good and faithful servant" is highest praise. Duties and trials are means of highest good, and duty well done gives sweetest peace. Let us desire these things.

Miss Fisher, of Marlboro, N. J., presented a paper, which will be found on the Woman's page.

Alfred Prentice, of New York, presented a paper, on "The Medical Profession." The standard of character and attainment by which the profession is judged is rising. In some points the importance of the physician's work surpasses all other forms of service for our fellows. As the conscientious physician must be loyal to scientific and moral truth if he meets the high obligations of his profession, this habit of mind is well calculated to secure loyalty to religious conviction. A physician truly loyal to the highest ideals of his profession, being a Seventh-day Baptist, will be a loyal one. General Wood, now governor at Santiago de Cuba, is a bright example of a physician loyal to every higher interest and obligation of his profession, and through this loyalty he has risen to a deservedly high place and has accomplished results in the interest of life and of humanity.

which will be an enduring source of commendation and of lasting honor. No man is worthy of a physician's place who does not struggle to reach this high ideal.

The closing service of the afternoon was the "Tract Hour," conducted by A. H. Lewis. He urged that Sabbath Reform, as carried forward by the Tract Society, is no more a sectarian or denominational issue than "salvation by faith" was, in the work of Luther, or than any other fundamental reform is at the present time. His remarks were followed by an open parliament, in which several took part. The program for that hour, the papers presented at the Woman's Hour in the morning, and at the Laymen's Hour in the afternoon, created a strong current of thought throughout the day in favor of higher denominational life and Sabbath Reform work.

The evening session opened with an excellent praise service. This was followed by a sermon from Rev. Clayton A. Burdick, of the Central Association. Text, Rom. 8: 31, "What then shall we say to these things? If God is for us, who is against us?" Theme, "Overcoming obstacles in Christian life." The representative obstacles are lawlessness, disobedience, depravity. In many forms these arise to hinder our growth as Christians and the spreading of Christ's kingdom among men. All these yield and are pushed aside, when we seek guidance and help from God. Prayer, the spirit of obedience and faith, clear the path to success and victory.

At the close of the sermon, Dr. Ellen Littell, of New York, who gave up her medical practice for mission work some two years since, and who has embraced the Sabbath, followed Christ in the ordinance of baptism. She had been from childhood a member of the United Presbyterian church. The influences of the day and of the baptismal service helped to strengthen the spiritual tone and high character of the concluding conference meeting, led by I. L. Cottrell, and the Association closed with a feast of good things, spiritually, which lifted the hearts of all present toward higher attainments, deeper consecration and a longing for the indwelling and guidance of the Holy Spirit.

ANSWERS TO "INFORMATION WANTED."

PARKERS, W. Va.

I desire an unconditional abandonment to God, so that the Holy Spirit may have full sway in us, refining and purifying and making us more and more partakers of the divine nature; enlarging and strengthening our capacities, so that we may be the channel of the greatest blessings to the world; a spiritual uplift, and Christ enthroned in our souls, making us perfect in every good work to do his will.

"To do God's will, that's all
That need concern us.
Not to carp or ask,
But to ply our task;
Accepting good or ill
As he shall send,
And wait until the end."

Fraternally,

D. W. LEATH.

It is a matter of gratification that the responses received thus far, touching the desires of our readers, have all been directed toward some form of higher Christian living. In the foregoing, from Bro. Leath, we have the central thought, which is necessary to higher living, in the unconditional surrender of our wills to the guidance of the Holy Spirit. With the indwelling of that Spirit, the refining and purifying power of truth, the enlargement of our capacity to do God's will, and the wisdom requisite to his service are all in-

sured. He whose will is thus subject to the will of God will be uplifted, and all his spiritual being will be glorified. It is not difficult to attain this when one says, Not because God demands, but because my love for him compels me thus to do, I gladly yield my will to his. If any reader has not reached this, we urge that the battle be fought out within his own soul, until willing self-surrender shall take the place of indifference or open opposition. In proportion as the church of Christ comes to this point will it be not only the great highway along which men find salvation, but the greatest power for good under God.

ALFRED, N. Y.

I am one of the aged ones; have been a reader of the RECORDER from its commencement, and prize it next to my Bible. I am glad to respond to your kind request to the aged ones—having passed my fourscore years—to express in short what they most desire for themselves and the church.

My desire is more love to God and more of his love in my heart and life; more of the Spirit of Christ, and a fresh baptism of the Holy Spirit; that the Lord's treasury may be filled and more laborers sent forth; that the fields white for the harvest may be gathered, unto the praise and glory of God, and the salvation of souls now in darkness.

F. E. MAIN.

There is something beautiful in ripe, Christian old age. When we have finished the active work of life, struggled with its temptations, passed through its storms of trial, and grown familiar with the victories which are assured by the promises of Christ, it is wisely ordained that we may rest in faith made strong through such experiences. The page that lies before us shows that Sister Main writes with tremulous hand and imperfect vision; but her faith and hopes are as secure and firm as the granite of Sinai, on which the law of God was chiseled. After long years of feeding upon the divine Word and the divine love, it is blessed still to long to know more of the love of Christ and to have fuller guidance from the Spirit of truth. The Lord's treasury is an index to the interest of God's people in the cause of righteousness, and the laborers who go forth into the harvest fields are called out by that love for truth and the souls of men which ought to fill the heart of every Christian. This correspondent prays that souls may be gathered "unto the praise and glory of God." This is the highest end, toward which all our work should press. We are not to seek the salvation of men nor the spread of truth for the sake of building "our church," or establishing ourselves as great among men. As the one purpose of divine love is that men may be saved in righteousness, so the purpose of the Christian life and of all our efforts should be the salvation of men, the exaltation of truth, that God may be honored. The RECORDER sends again its message of assurance and comfort and peace to the heart of every aged servant of Christ. Rest patiently, dear ones, while the sun is setting, knowing that the coming shadows are but for a moment. They will no sooner have settled round you in the last hour on earth than they will break, revealing the glories of the life beyond, in the land that is immortal. One said a few hours since, "I am not old, even if my body is older than it was." This is true of every child of God. The immortal self, though it dwells in a tabernacle which crumbles with the touch of years, is made glad, knowing that while the earthly house of this tabernacle perishes, we draw nearer to the house not made with hands, eternal in the presence of God.

FUTURE OF THE PROTESTANT PULPIT.

Dr. Richard Storrs, of Brooklyn, writes a strong and suggestive article in the *Independent* for April 20, upon "The Future of the Protestant Pulpit in America." Dr. Storrs has the right to speak as few men can speak concerning this theme. He speaks of "the forces which limit and threaten it," showing that the matters involved are grave and the issue vital. It must be clear to every thoughtful observer that, compared with the past, the general attitude of men toward the preacher is now more doubtful and critical and less receptive and acquiescent than formerly. Perhaps the early regard for the pulpit had in it something slavish, though it was certainly a favorable feature of former times. Such regard made the hearer receptive. It was of still greater importance in making the preacher more keenly alive to his duties as a teacher whose words carried weight, and wrought, in no small degree, immediate effect. The opposite state of things which Dr. Storrs says "we have to face and adjust ourselves to," is likely to limit the power of the pulpit and lessen the sense of obligation on the part of the preacher. That this tendency will continue for a time at least seems certain. The social and commercial changes that have taken place and yet increase with great rapidity, cultivate this lack of regard for the pulpit. The wide-spread Sabbathlessness in theory, culminating in an actual disregard for all time as sacred, has greatly lessened church attendance. Non-church attendance, with the American people, means the devotion of leisure time to amusement or dissipation. There is little of real indolence in American life, and therefore little of quiet or inactivity in hours of leisure. The massive and attractive influence of the Sunday newspaper, the absence of conscience concerning the observance of Sunday, are powerful factors in lessening the sense of regard for the Protestant pulpit.

We say Protestant pulpit, because the sense of duty to the church and the adjustment of the services of the Roman Catholic church to the wants of people, overcome, in a large degree, that neglect of church services on Sunday which is peculiar to Protestantism. A devout Catholic, or an undevout one, as the case may be, may attend mass for a brief period from the early hours of Sunday morning until after evening vespers. The rest of the day may be used largely as he will. It is the Protestant pulpit, therefore, that is suffering most in the changed circumstances of these days. That the criticism of the Bible, even legitimate and devout criticism, makes an impression upon the mind of the average man that is at least negatively unfavorable, is well known. "Thus saith the Lord" was once the watchword of the Protestant pulpit. Dr. Storrs describes the result of modern criticism in these words: "Thus saith somebody, nobody knows exactly who, reported by somebody else of the correctness of whose report we can in no wise be certain." In proportion as that thought pervades the public mind the power of the Protestant pulpit is gone. On the other hand, the pressure of business and the desire for relief from its exactions give ten-fold power to the Sunday excursion, Sunday bicycling and other less desirable and more demoralizing forms of recreation. The second service on Sunday has dropped out in many cases, and is a practical failure, so far

as ethical teaching is concerned, even when continued. At best it is but a brief entertainment, and some late criticisms upon the pastor of Plymouth church, Brooklyn, who has attempted to strengthen the evening services, "preaching from novels rather than from the Bible," indicate how keenly the more orthodox men feel over the failure of the second service.

It is not needful that we follow this question through many details. While we grant that it is one of the features of this age of religious transition, it must be confessed that, considered in connection with the loss of regard for the Bible as an authoritative book, there is not a hopeful future for the power of the Protestant pulpit. Men who have something valuable to say will always find listeners, but no man can have anything valuable to say who does not start from some standpoint of positive truth. Negations are weakness. Sermons that deal with abstractions are always valueless. It is not a just discussion of living themes to talk of politics, the development of science, or the latest fad in literature. Living themes deal with life. Everything religious, to be effective, must deal with ethics, duties, responsibilities. These must be applicable to the hour in which they are preached and to the men to whom they are preached. The special duties and obligations that rested upon men three thousand years ago may be wholly foreign to the questions and obligations which confront the hearers gathered in the Protestant church to-day. This line of thought would lead into the broad field of discussion concerning the weakness of the pulpit because it does not deal with the living themes pertinent to the religious life of the present time. Whatever themes find place in the Protestant pulpit, to be effective and attractive, must deal with the duties of men in 1899; duties based on their relations to God, and made obligatory because God is, and because men are responsible to him. Every Protestant preacher ought to read what Dr. Storrs has written; and, reading, ought to heed. To stand in so important a place as a Protestant pulpit and fail to meet the highest demands which the position imposes, is to fail in a way that approaches ruin.

NEWS OF THE WEEK.

The American plan of mediation has been adopted by a sub-committee of the Peace Conference.—Lieutenant-Colonel du Paty de Clam has been arrested in connection with the Dreyfus scandal. France's Court of Cassation will, it is expected, give its decision on June 3.—The transport Meade, which was compelled to put back to Ponce for repairs, has sailed for the United States.—General Otis informed Secretary Alger that thirty thousand men would be a sufficient force to control the Philippines.—The Duke of Arcos, the new Spanish Minister, will be received by President McKinley on June 3.—The Ohio State Convention met at Columbus, and Congressman Kerr, temporary chairman, made a strong speech in support of the National Administration.—Several hundred shipbuilders have gone on strike in Baltimore for a nine-hour working day.—The wages of about thirty thousand working men in Chicago have been increased from five to thirty per cent.—At the meeting of the Lutheran General Synod June 1, at York, Pa., the Committee on Resolutions requested President McKinley "to enforce the law of Congress abolishing the Army canteen, in the letter and spirit in which Congress manifestly passed the law."—The Lincoln Park Board, of Chicago, decided June 1 to erect a \$100,000 monument to

Admiral Dewey, the amount to be raised by subscription.—The statistics of the production of coal in the United States in 1898 have just been completed by Edward W. Parker, statistician of the United States Geological Survey. The compilation shows that the total production of all kinds of coal in 1898 reached the enormous figure of 219,835,993 short tons, an increase of nearly ten per cent over the output in 1897.—The National City Bank of New York City, shipped \$1,000,000 in gold abroad on June 2, on the Steamer Lucania. This is the first gold exported from this country in many months.—The Reciprocity delegation sails from Kingston, Jamaica, for the United States on Tuesday, June 6. The scope of the Commission is restricted to representing Jamaica's position and securing the best possible terms. The delegates have not the power to enter into an agreement, owing to the proviso of the Secretary of State for the Colonies, that the project cannot be entertained should there be an appreciable loss of revenue involved under the new tariff.—People who cross the North River can hardly fail to observe that many Atlantic liners go out so well laden that the decks are fairly close to the water line, while most of the incoming steamers carry such small cargoes that they tower above the other craft in the river. This is a pretty good indication of the fact that the balance of trade is largely in favor of this country.—The United States housekeeping expenses during May are \$3,000,000 less than the income.—Marion Clark, the eighteen-months-old daughter of Arthur W. Clark, of New York City, who was kidnapped on May 21 while she was in Central Park with a nurse girl, was found on the afternoon of June 1, alive and well at the farmhouse of Frank Oakey, two miles south of Sloatsburg, N. Y., and eight miles from Garnerville, N. Y., in Rockland county. The little one is now safe at home. A woman, who said she was Mrs. Jennie Wilson, and who was accompanied by a man, called at the farmhouse in the early part of last week, with a view of securing board for the little girl and the woman for the summer, and both the woman and Marion were received there as boarders. They were found near the farmhouse by Deputy Sheriff William H. Charlston, of Sloatsburg, who had been informed by Mrs. Ida B. Carey, post-mistress of St. John's.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Evangelistic Hand-Book.

The following article on student evangelistic work, from W. D. Burdick, strikes deep into the heart of the subject. We commend it to all whose aim is to win souls:

One who enters upon this work should realize that the work is to be done "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." This calls upon the worker to surrender himself completely to God to be used by him in saving the lost.

Sing your best, not for personal praise, but for the glory of God and the salvation and strengthening of men. Sing accurately, distinctly, enthusiastically, but, most of all, from your heart, so that others may be convicted of their sins or strengthened in God.

Personal work: Let it be general and thorough. Moved by anxiety for the eternal welfare of lost men, make them to feel that you are their friend. Love them, talk with them, pray for them, pray with them. Don't put yourself above them—only as the gospel puts you in a higher, happier and holier life than the sinner is in.

Earnestly seek to win them to Christ, or to soften their hearts for the truth as the Holy Spirit works on them at the meetings.

Aim to make the preaching the culmination of the entire work, speaking God's truth fearlessly, but most lovingly, teaching the present and the future effects and results of sinning. Show that "sin is the transgression of

the law"; that salvation is obtained only in Christ; and that God calls for an obedient life. Don't preach an easy, heartless religion. Meet each day for united prayer for God's guidance, fitness and blessing; to counsel and plan for the work at hand; to practice the music for future meetings.

A Call to Perfection.

I wonder what each one of you would have thought, if you had been with us yesterday afternoon at a little school-house among the hills of Potter county, Pa. A small company of Free Methodists were gathered for a two hour's meeting of preaching, praise and testimony. There was a good deal of "Praise the Lord, hallelujah!" Exhortations were fervent and amens were frequent. One woman had "the power." Just what that means it would not be easy to describe without appearing to show a spirit of ridicule, which I do not feel.

These people believe in living lives free from sin, untainted with worldliness. They do not believe in reading secular papers, in joking or mirth. They taboo adornments of dress even to a flower upon the hat, a linen collar or necktie. The impression they give out is that those who indulge in any of these "worldly" things are sinners against God.

Are they right or wrong? Neither—and both. They are not to be dismissed as crazy cranks; for they are students of the Bible, and show fruits of the Spirit in both testimony and life. On the other hand they are sadly lacking in the knowledge, breadth, charity and tact of a model Christian constructed on the Pauline pattern.

Their shortcomings will hardly need to be pointed out, for with your different training and education you would be quick to see them. The voice would not be edifying to you, the critical spirit toward other bodies of Christians would repel you, the attitude toward science and culture would seem very narrow, some of their eccentricities might even excite your risibilities as you thought of them afterward.

But that meeting would have done you good if you had listened in a teachable spirit. There was power there. The leader had been, up to four years ago, a gambler, drunkard, fighter and blasphemer. The miracle of grace has been performed in him. He is now a gentle, loving, pure, spiritual man. He is mightily in earnest about his faith. Nothing less than a religion that saves all over, in every fiber of the being, will do for him. He exhibits a consecration, a singleness of purpose which other Christians might well emulate.

O, young people, there is something better for you than finery, fortune hunting and the fads of society. Get out from the dominion of the world; its ideals and its ideas. Glean in all fields, gather the good and lay it before God to be used of him. Echo by your own example the protest against the worldliness which would flood our churches. Simplicity of life that we may have time, strength and disposition to sit at the feet of Christ. Simplicity of life, that we may have the more money to use in spreading the gospel. O, for a mighty wave of that passion to live or die for Christ which prevailed against the relentless persecution of the heathen world.

Be broad, brave, pure, unselfish, Spirit-filled. Lift the standard of life high, but have charity. Let us not cudgel those who do not come up to the standard, but inspire and help them to better things. Purity and patience, common sense and consecration shall walk hand in hand, and righteousness and peace shall kiss each other.

"Shall the Theological Curriculum be Modified, and How?"

This is the subject of a very thorough and exhaustive article by President Harper in the *American Journal of Theology*, now re-printed in pamphlet form. It will be likely to stir a wide discussion. The Baptist weather bulletin for the vicinity of the University of Chicago will probably remain for a time: "Low barometer and thunder storms along the horizon."

Yet the effect of the article ought to prove on the whole beneficial. It gives evidence of long, earnest and careful study by a man whose heart is in the problem. The twenty-two pages are packed with suggestive thoughts.

He notices the lack of young men entering the ministry. "Much more might be said as to the quality of these men, when compared with the men who enter the other professions and occupations." He thinks this condition is partly due to the unsatisfactory training of the Seminary.

The curriculum should be modified so as to attract the best men, give the training best adapted to the individual capacity of the student, teach him to think, and adapt him to his environment. His training should be adjusted to the modern democratic situation, brought into touch with the modern spirit of science and shaped to meet the demands of the present peculiar social conditions.

President Harper criticises the seminaries for furnishing preparation to only one kind of Christian work, preaching, for cultivating a narrow and exclusive spirit, for permitting the student to preach constantly during the first and second years of the course, and for furnishing indiscriminate aid. He would insist that our theological students be familiar with laboratory work in science, modern psychology and pedagogy. He would make Hebrew and Greek elective and, when they are not chosen, put the study of the English Bible in their place. Only second to the mastery of the sacred Scriptures he would put an acquaintance with English literature. He emphasizes the ability to express thought in strong and forcible English.

He believes in specialties of religious work in town and city, recognizing under this head preaching, pastoral work, teaching, administration of church affairs, music and medicine. To this end the elective system should characterize the curriculum and its scope broadened; more thorough and systematic habits of study should be developed. He favors the seminary method "to encourage the student to enter upon a personal investigation of certain subjects for himself." Under "theological clinics" he would include not only visiting the slums, but "study of the work of particular preachers." "Without its clinics the theological school is a school for the study of language and history and philosophy, and is not a place for the training of preachers or Christian workers." "The student for the ministry should spend a portion of his time in actual touch with real church work, under the guidance of a leader." Along side of this comes the suggestion: "The curriculum of work intended to prepare a man to preach the gospel of Jesus Christ should include provision for retirement from the world of groups of men, selected with great care, under the leadership of a congenial personality; a retirement during which effort should be made to separate the mind and soul from contact with the outer world and to bring them into closest touch with God himself."

Missions.

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

EVANGELIST E. B. SAUNDERS has done a good work in West Virginia. The little churches have been strengthened and additions have been made to some of them by baptism. The churches of Greenbrier, Black Lick and Middle Island have united under his influence and labors in the support of a pastor, and will settle over them Bro. D. W. Leath, who is now among them and is winning their confidence and regard by his earnest and able preaching. The brethren and sisters who came out for Christ at Lick Run, under the labors of Bro. Seager, will probably join the Middle Island church, but preaching services will be held occasionally in their school-house. Never have our interests in West Virginia had a better outlook than now and the churches been more fully provided with settled pastors.

BRO. J. H. HURLEY is now conducting gospel tent work in South Dakota. The Evangelistic Committee sends him to this work among our Scandinavian brethren, and they furnish the singer and helper, Bro. C. C. Van Horn. These gospel tent services every year, held from the middle of May to the middle of July, are sources of enlarging, strengthening and building up the little churches in South Dakota. We trust that Bro. Hurley will have the prayers of our people in his labors upon this field, and that the Lord will bless them to the conversion of many souls and the revival of his people. Bro. Hurley closes his evangelistic work with these meetings and settles as pastor of the Dodge Centre church, Minn.

EVANGELIST L. C. RANDOLPH, after his labors with the First Alfred church, visited and held, on his way to Hebron, Pa., some meetings at Nile, Richburg, Little Genesee, Main Settlement and Shingle House. He labored ten days at Main Settlement. He has been holding meetings for a few weeks at Hebron, with increasing interest. We have not yet heard the outcome of them. He goes from Hebron to the Richburg church.

EVANGELIST J. G. BURDICK held a series of meetings with the DeRuyter church. The church was revived and several were converted. After he closed his meetings there he labored with the little church at Cuyler Hill. His effort there was blessed of the Lord. He is now holding meetings with our church at Scott, N. Y.

THE Missionary hour in the Eastern Association was opened with the old missionary hymn, "From Greenland's icy mountains." Prayer was offered by Rev. A. E. Main for the work and the workers on the foreign and home fields, and for those sick and in trouble. President Wm. L. Clarke spoke upon our missionary interests in outline, as follows: While we must have money to carry forward missionary work, our greatest need is a faith in Jesus the Christ that shall recognize in him the full and only authority to sustain and guide in all our undertakings. In our weakness, hope and doubt alternate, and discouragement comes to those whose faith is weak, that excuses them from sustaining the work. Even so was it with the apostles while Jesus was with them. Many hopes and prom-

ises were never fulfilled. But there came a time when their faith, purified and strengthened, was equal to any and every time and emergency; and self-denial and sacrifice, however great, were accepted with joy, and nothing swerved them from the path of duty. When the risen Lord convinced them that his promises, that to them had been so full of mystery, were literally fulfilled, and that his commands were to be implicitly obeyed, they were so imbued with the Holy Spirit as nevermore to doubt or falter. To illustrate, he had said: I have power to lay down my life, and to take it up. I shall be put to death, and after three days I shall rise again. After I am risen I will go to a certain place in Galilee and meet you there. This promise fulfilled gave them a *living Lord* and an inspired and exalted mission. We have the same living Lord and Master, and obedience to his last command, as recorded in Matt. 28: 18-20, is our only sure hope that God shall guide and sustain us in this work.

REV. S. H. DAVIS followed with statements of the financial condition and needs of the Missionary Society, and explained a plan adopted by the Board for raising funds to meet the demands upon them and to carry on our missions.

D. E. TITSWORTH, President of the Sabbath Evangelizing and Industrial Association, spoke upon how the open door of African Industrial Mission work came to us; our duty to enter it, that we could not shirk or refuse the duty, explained its method, how stock was taken, the sailing of Mr. and Mrs. Booth to the field of labor, and the prospects before us. He thought the taking hold of this work was deepening and widening the missionary spirit among us, and would lead us to give more and lift heavier for all lines of our work.

THE conductor of the hour made an earnest appeal for a greater devotion to Christ and a greater consecration of self and substance to the work of salvation. Mission work is fundamental. It gives life and growth to the individual Christian, to the church, to our schools and to the denomination. If thoroughly devoted and consecrated, we could do more, and would do more, than we have yet done to work out and make more complete our mission as a people of evangelism and Sabbath Reform.

THE ESSENTIAL IN CHRISTIANITY.

The Rev. Dr. R. S. Storrs, in his recent articles on "The Future of the Protestant Pulpit," takes the position that the supernatural elements in the religion of Christ "give to preaching its elevation, its inspiration, its cogent and vital appeal to men, its commanding address to the conscience, with the deep sensibilities to hope, aspiration, and the passion of love."

This directly contradicts an opinion that during the last twenty-five years has become common and popular. It is assumed that the more thoroughly the gospel can be divested of its supernatural features, the stronger will be its commendation. Whatever the miracles may have been in the past as aids to faith, to-day it is said they are burdens. The modern man accepts Christianity in spite of its miraculous features rather than because of them. The way of faith would be easier if there were a legitimate method by which they could be altogether eliminated.

But, singularly enough, those who hold this view have not been conspicuous in their success in winning men to an acceptance of the gospel as they understand it. Those who have been confronted with a gospel from which every feature not explicable by reason has been eliminated, have made the product of their own reason their religion, and they have been perfectly consistent in doing so, for if reason is the test of revelation, there is no ground for maintaining that revelation can speak with any authority but that of reason.

Almost without exception, it will be found that those Protestant denominations and preachers that are really making an impression upon the life of our time are those that are not eliminating the supernatural from the gospel. The phase of Christianity that probably to-day is making the most rapid advance in England and the United States is that type of Episcopacy known as High Church. The High Churchman magnifies unduly, as it seems to us, the supernatural elements in Christianity. But his very insistence upon these features gives to his claims an authority which is utterly wanting in anything put forth by the so-called Liberal Christians. The strength of the great preachers has always been in generating the conviction that they spoke from heights above the world, that their message was from God, and that the Power that had rightful authority over men, that was attested by miracles, spoke to men through their lips.

This much, at least, is certain: the human soul demands a deeper solution of the problems of existence, of sin and suffering, of character and destiny and Providence, than can be found in any construction of the human reason based on a partial experience of life. It waits and listens for a voice that not only guesses but knows. The wisest and strongest of us becomes increasingly aware of his limitations. Even such a man, in his soberest and clearest moments, desires to be led to a rock that is higher than he. The irrepresible longing of the human heart is that it may know that it is sustained by the Everlasting Arms.

In meeting this desire, as Dr. Storrs sees clearly, the Protestant pulpit is to find its power. The preacher must speak to the deep things in the human heart, and his message must be from God to the man made in his image. The consciousness of the supernatural in the preacher's own mind, suffusing his message and giving it elevation and authority, is the very essence of preaching. Such a message so presented appeals to something so deep and central in the human soul that men are won and held by it. The temporary devices, the popular sensationalism, the degradation of the pulpit into a secular lectureship, look small and pitiable when we come to realize the true source of the preacher's power.—*The Watchman*.

THE world has a right to look worshipers, as they come out of church, in the face, and ask them "What do you bring away from your altar, your psalm, your sermon, your benediction? What gifts have you to distribute in your neighborhood?"—*Bishop Huntington*.

WOULD we worship aright, our hearts must look up and cry, "Teach me, Holy Spirit, to worship," and he will do it.—*R. A. Torrey*.

Woman's Work.

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

TWILIGHT.

BY MRS. C. M. LEWIS.

The golden crimson flush is fading,
Slowly fading from the west,
And the evening star is shining
Just above the mountain crest.

While we wait in restful silence—
Wait as in some sacred shrine,
Listening to the faint sweet echoes
Floating through the space sublime.

Soft, and low as evening zephyrs
Forth they steal from vale and hill,
Till the blue expanse seems vibrant,
And our souls exultant thrill.

And the spirit senses, quickened,
Seem to catch a heavenly strain
Which, in rhythmic music floating,
Fills and thrills the vast domain.

Airs of heaven seem wafted to us
At this sacred twilight hour,
Peace, the peace of God, enfolds us
While we wait in silent prayer.

The records of another session of the Eastern Association have become history. The keynote of all the sessions was "Service."

REV. L. E. LIVERMORE, in the opening meeting, led us very appropriately and earnestly to the thought of waiting for and receiving the Holy Spirit as a preparation for the service we were asked to give our Master, reading two or three selections from Acts 1 and 2. Rev. A. H. Lewis led us in prayer, asking that we might have a searching of heart which should prepare us all for the incoming lesson which God had for us during the sessions of the Association.

OUR Woman's Hour was opened by the reading of Luke 5: 1-11, by Mrs. James Dunham, of New Market. Prayer was offered by Miss Winnifred J. Curtis, of Westerly. A paper on "Loyalty" was given by Miss Susie Harris, of Shiloh, followed by a beautiful solo sung by Mrs. Nettie Titsworth, of Plainfield. A paper, "Be of Good Cheer," came next, written and read by Mrs. Henrietta L. Maxson, of Plainfield. Both of these excellent papers will be found in our page of this issue. Remarks made by our Secretary of the Eastern Association before the session closed, we hope to be able to present at a later date.

"BE OF GOOD CHEER."

BY HENRIETTA L. MAXSON.

A paper read at the Woman's Hour of the Eastern Association, Plainfield, N. J., May 28, 1899.

Occasionally words of discouragement come to our ears. The cry is raised that the Seventh-day Baptist denomination is losing ground, that the members are lacking in religious zeal, that with the present generation our story shall be that of a tale that is told. This may be true in part, but I have little faith in such sentiments and am not here to discuss that side of the question, but want to give you the advice of the old colored auntie, "think of your mercies, chile, think of your mercies."

Some of these mercies we have enjoyed so long and so freely that we almost forget that they are mercies. How do we compare with other denominations? Would we could boast of as many thousands as some others, but if we are not as great in numbers we are strong in the ties of a common brotherhood, surpassing that of most others, and perhaps the stronger and closer because we are few in numbers and so are better able to know each other. Strangers coming among us speak of the wonderful bond of sympathy that so

holds us together, that the joy or sorrow of one member affects all.

We often get the best idea of our condition by comparison. Among us, almost every able bodied man is a regular attendant at church and often at Sabbath-school. I know of many large churches in Puritan New England where the men are in a very small minority at the regular church service, and who would look at you in astonishment, should you suggest their joining a Bible-class. In proportion to our numbers, I believe our people from old to young, have a higher regard for the Sabbath and are more regular in their attendance of the church services than is often seen.

Think of the honor done to women among our people. She is welcomed in the prayer and the business meetings of the church, her counsel is deemed of importance, and in every way is she treated with consideration and respect. I recall the indignation of a worthy Baptist deacon in Massachusetts when he learned that in his absence from the church meeting, one of the sisters who was to attend the Association had been appointed a delegate. "The church must be in a very poor condition that need be represented by a woman," were the words with which he summed up his protest.

I well remember the firm manner in which I was told once when I had ventured to say a few words in a prayer-meeting, where two-thirds of the score of attendants were women, that it was not customary with them for the ladies to speak in meeting.

We are public spirited. No good word or work that needs a helping hand is turned aside by us. In Plainfield, there is a feeling that if any good work is to be advanced, the Seventh-day Baptist church can be depended upon for aid. There can hardly be mentioned a philanthropic work in the city that has not the names of some of our people on its list of managers.

While we have few very rich, we have none that the world would call very poor; but when a call from some of the less favored ones is heard, our hands are stretched out to help, and that right speedily.

When we realize that in less than a year a new door of usefulness has been opened to us into Africa, through which we have passed, and that without lessening our zeal in other directions, we cannot certainly be charged with a lack of interest in missions. Think how rich we are in our young people, over three hundred of them as we learn from their report. A band of earnest, consecrated workers, whose motto, "For Christ and the church," shows their work. They help the pastor, they help in the prayer-meeting, they help in the Sabbath-school; whenever and wherever their help is needed, they are not found wanting.

In our Juniors is our strongest hold and hope. These boys and girls, whom we are training for Christ's service, will soon be our men and women. We can now sow the seeds of righteousness, uprightness and loyalty to the truth for which we stand. We can try to make of them just what we would like to be ourselves, happy Christians as well as working Christians.

A man who goes to his work with a cheerful spirit will do better work and work longer than one who goes half-hearted to his task and with a feeling that it is of no use trying,

the fates are against him, and all his efforts will end in failure.

Nature demands days of cloud and storm to do her work. All sunshine would ruin the landscape that now delights our eyes. A picture without shadows would not exemplify true art. The rain and the sunshine, the light and shade, the heights of happiness and the depths of despair, each has its place and each is needed to form a perfect picture or a perfect life. Let us so fill our lives with hope and good cheer and trust in God, that when the discouragements come, as come they must, we may look upon them as stepping stones to something better. Admit the trial, but be not content to remain in the slough of despair. Ever look upward for the silver lining that must belong to every dark cloud.

LOYALTY.

BY SUSIE D. HARRIS.

A paper read at the Woman's Hour of the Eastern Association, Plainfield, N. J.

Much of success in life depends upon loyalty and faithfulness. In the home, on the farm, in business life, in the school-room, wherever we may be, every portion of the work must be faithfully attended to, before we can see any good results. If this be true in material things, how much more is it true in religious things.

Charles Kingsley, in his terse way, expresses this idea. "Duty, be it in a small matter or a great, is duty still; it is the command of heaven, the eldest voice of God. And it is only they who are faithful in a few things who will be faithful over many things; only they who do their duty in every day and trivial matters will fulfill them on greater occasions."

While talking with Dr. Swinney not long since, she said concerning Kwae-lung, head nurse in the hospital at Shanghai, that she was one of the most faithful girls she ever met, because she put forth unusual power for everything given her to do among the sick, no matter how small or trifling. If she could say that of one of the school girls in a heathen land, think what might be said of you and me in this enlightened land, in reference to our daily work, our spiritual life, and our growth in grace, if we faithfully adhere to every little thing we know we should do in the Lord's work.

Christ had no circumstances in his love to the Father, and in his faith; neither cold nor hunger, weariness nor persecution made any wavering in his trust. His was a faithfulness and loyalty that we can imitate, if we ask for his help.

Paul and Silas were faithful in every least particular. The same God who could prevent the fire from burning Daniel's friends, could soothe the bleeding backs of Paul and Silas, and fill them and their dungeon with his glory. They did not pray and sing at midnight because of circumstances, but they sang in spite of circumstances. So we, when everything seems against us, must rise above the difficulties and keep fast hold of the hand of God, that we may be steadfast and true.

"Not the extraordinarily rich man, nor the extraordinarily able man, nor the extraordinarily good man, but the extraordinarily faithful man is the man who finally counts for a good result in life. In any emergency, we should never say, 'What is my duty as an average helper?' but 'How can I, in this, be an extraordinary helper?' He who is not above the average, is below his own fair level;

for the average in this world's measurements is by no means a praiseworthy line." We should remember it is the striving, the endeavoring, the careful, the watchful one who is pleasing in the sight of the Lord.

Jules Michelet says too, "Only great hearts alone understand how much glory there is in being good, in being true, and in being faithful. Loyalty to God will cover all the little things in life and all the great."

We should be loyal and true to our Saviour every moment of our lives, seen or unseen by others, for we know that the loving Father looks down upon his children with helpful thoughts and blessings, ready and willing to help us if we will but reach up to him. Let us all then, as members in the household of Christ, be loyal. Loyal in our homes, loyal to the church, loyal to the Sabbath, God's Sabbath, that we have loved from our early childhood, and our fathers have revered, as they have, for many generations, read it so clearly in the Bible; loyal to the Missionary and Tract Societies, and surely we should be loyal to the Woman's Board which is last but not least of the Boards that is doing its work quietly but surely and whose praise will be sounded in years to come.

SHILOH, N. J.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXIII. COMPOSING SERMONS.

Having considered the sermon as to the character of its specific parts, it remains to make some suggestions relative to the subjective process of constructing sermons. Each sermon should be a living organism, in order that it may be a living and permanent power in the world of spiritual influences. Hence the process by which it is engendered in the soul of the speaker, and the state of mind by which it is brought into being, are very important questions. The law of heredity holds good in mental process, so that both the state of mind and the method of action stamp their characteristics upon the sermon. One may as well expect to find a brown-cheeked child, with tresses like the raven's wing, among the fair-haired, blue-eyed Norsemen, as to hope for a sermon unmarked by the mind which gives it birth, and uncolored by the special state of that mind at the time when the sermon is composed. The following suggestions are meant to apply to the immediate work of composing the sermon, after the material has been collected. The spirit and method of collecting materials have been already discussed.

FEEL THE IMPORTANCE OF THE WORK IN HAND.

Never begin to arrange a sermon when you feel indifferent to the results that may come from it. No one can work successfully in any enterprise which he does not deem to be important. In composing a sermon, the greatest importance should be attached to the results the sermon aims to produce. We have already said that the result aimed at should be to create a permanent power among those spiritual influences which save men from sin. If you compose for the sake of literary accomplishments, or fame, or personal aggrandizement, you will fail to attain the real purpose. Hence, at the outset, you are forbidden to select any theme which is trivial or unimportant. The field of revelation and the

phases of human life furnish ample scope, without descending to themes that do not involve, and seek to attain, vital issues. The consciousness that one is dealing with verities and vital issues will energize and awaken his soul to do, to dare, and to expect great things. You should always come to the work of composing a sermon feeling a load of responsibility. You must realize that in each effort you hold unmeasured results, and, in no small degree, the destiny of immortal souls, in your hands. This consciousness will keep you from superficial work, from trifling thoughts, from careless methods. It will also drive from you that dire brood of weaknesses that spring from moral cowardice. The deepest and purest fountains of your nature should be moved and made to flow forth whenever you compose a sermon.

Closely allied to the foregoing, and worthy of separate consideration, is the idea that one's mind cannot work well and to its full extent without stimulation. This fact explains why so many brain-workers seek for mental stimulus through physical stimulants. Poets write and lawyers plead, stimulated by some one or more of the death-bringing excitants or narcotics which curse the race. Others seek stimulation in fame. They write, or plead, or paint, or declaim, urged on by the desire to be applauded, honored, crowned as victors. The preacher of the gospel needs stimulation as much as any of these; without it he will not do his best, and hence God has ordained that Truth should be the natural, healthful stimulant of the soul. We do not mean stimulant in the ordinary sense, but rather that which comes from the presence of a life-giving food; something which energizes without irritating, and leaves no residuum to poison; something which does not eventuate in re-action that depresses. The special theme chosen for any given sermon should be infused by a specific phase of truth. The consideration of this truth will thus arouse and energize the mind until, exalted thereby, it will do its utmost to lead out and enforce that truth. If you do not find this effort or tendency produced upon your mind while contemplating a theme and seeking to crystalize it, be sure that the theme is not timely. Either the theme is unworthy, or else your own heart is cold and unfit to take in and impart the message of truth. When there is no such awakening, drop the theme instantly, go into retirement with God, confess your indifference, seek forgiveness and fresh anointing, and come back fitted to do your work. The great safeguard against such indifference is to keep before yourself constantly the object for which you are to preach and the sacred mission upon which you have entered. You must never forget when you sit down to compose a sermon that you are Christ's ambassador, you are composing for him. He must be with you in the study as much as in the pulpit. You must always remember that it is his words, the words of eternal life, you are called to proclaim. You must never forget in choosing and in developing themes that you are the servant of the living God, as much as when standing in the pulpit.

GIVE THE FEELINGS FULL PLAY.

Every sermon should be something more than a finished product of the intellect. Keen analysis and profound logic must be warmed into life and made pliant by the affections and emotions. This must be done, so far as

possible, when the sermon is being prepared, otherwise it will not be done when the sermon is delivered. The path which the mind marks out in preparation will be closely followed in delivery. Warmth and glow and tenderness cannot be successfully simulated, neither can they be put on to a sermon. They must be inwoven, a part of the texture, and hence they must go in while the sermon is being constructed. Therefore, in composing, the soul must be consciously aroused and quickened; the emotions must go out in love for men, if you would have the sermon effective. The heart, if not the eye, must weep over lost men while you compose that which is to urge them to salvation. Your own soul must be touched and melted by a Christ-like pity, if you would move men to know the depth of that pity. If your sermon is to oppose evil and sin, to rebuke and to warn, it must walk through the theme while you compose, glowing with divine hatred for sin and strong with divine bravery that springs from unflinching loyalty to truth. If the sermon be composed in such moods, it will take form and shape during delivery consistent with the truth it contains and with the purpose it seeks. Composing thus, the intellect working amid the heat and glow of the affections and emotions, the thoughts and truths, which otherwise would go forth cold and hard, will go doubly powerful because palpitant, full of life, and red-hot with the divine fire. Such a sermon will burn like the scorching thunderbolts, will shatter and reduce to ashes. This living power, this glowingness, this divine fire, lies at the center of success. Keen logic may kill, but it cannot make alive. But, while the Spirit of God surpasses all else in this power to kill, it more than surpasses all else in the power to resurrect while it slays, to make alive while it destroys. Christ's sermons are examples in this respect, which you should ever keep before you. They are faultless as intellectual productions, they are pure in point of logic; but above logic we see and feel the boundless love, the deep, inexpressible yearnings, and the undeniable justice that pervade all he said. The words are few. The power is infinite. Commune so with him while you compose that in some sense that may be true of your words which he said of his words: "The words which I speak unto you, they are spirit, and they are life."

SERVICE.

BY H. M. MAXSON.

Opening Address at the Eastern Seventh-day Baptist Association, at Plainfield, N. J., May 25, 1899.

It gives me great pleasure to welcome the Eastern Association for this, its 63rd session. These annual meetings have come to be events of great social interest and of strong spiritual uplift. Let us all pray that this session may be one of unusual profit to every attendant.

For the past twelve months we have heard much of patriotism. The air has been full of it. That grand charge at El Caney when the stars and stripes were planted on San Juan Hill was a glorious event. Hobson's desperate sail into the harbor of Santiago was a thing to stir men's souls, and grander still was the fact that the whole ship's crew strove to obtain an appointment to go with him. Dewey's bold sail into Manila, when each heart stood still at the thought of hidden torpedoes, was a grand type of the highest bravery. The thought of it even now makes our eyes grow moist and the lump come in our throat; but, after all, what is the meaning of it all?

Dewey, Hobson, and the Rough Riders, all the brave men who won our applause, were serving their country; and in this service all that pertains to self, even life itself, was forgotten. Each man of them practically effaced himself for his country.

At the opening of this meeting, as I think of what shall be the keynote of our deliberations for the next four days, I can think of nothing better than the thought of Service. O, that we might all of us accept for ourselves the same standard of service for our Master that the Rough Riders did for their country at El Caney. O, that every call for self-sacrifice or service might bring us to the front line eager to be selected, as Hobson's call brought the men out at Santiago. O, that we might all press on in the service as regardless of self as were Dewey's men at Manila.

Why do we not? It must be only because we do not recognize the call; absorbed in our worldly cares, we do not hear. We are too intent on accumulating lands and houses and stocks, in collecting and enjoying the things of this life, in exalting the needs of and importance of self. To avoid all this danger, the saints of the early centuries betook themselves to the solitude of the desert or the comfortless cover of the mountains, and there tried to make their own salvation sure. But they forgot the words of the Master, "Inasmuch as ye have done it unto one of the least of these little ones, ye have done it unto me." In their very effort to attain salvation they were actually running away from the most conspicuous service he had laid upon them, the care of his children. They were exalting self. No, the place of the true believer is not far from the hearts of men, but rather right where men most do congregate, and the divine measure of service is not the saving of self but the spending of self. He whose thought is all for self is thereby narrowing his field and making his true self poorer. How often does the Saviour's life show this; when he sent out the twelve he said, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." At that last sad meeting with his disciples he gave them another conspicuous lesson in forgetfulness of self in washing his disciples' feet; but his whole public ministry was an exemplification of humble service, of overcoming the things of the world by so using them as to build up the spiritual. While he was social and accepted invitations to weddings, feasts and other occasions of enjoyment, the constant teaching of his life was against allowing one's self to become absorbed in the affairs of the world, against pre-occupation with self. When the rich young man came to him, he put his finger on that weakness at once and said to him, "Go and sell all thou hast," and because self reigned in the young man's heart he went away sorrowful.

Saul sank self out of sight and became the great apostle Paul, and from that time to this the great men in the kingdom have been those that have counted all for loss in the Master's service, and the cold hearts and cold churches are those in which the things of self are prominent.

The report of the Corresponding Secretary will show a decrease during the year of some forty in the membership of this Association; but three or four churches have shown any growth in numbers. How much of this lack of growth, I wonder, is due to wrong ideals of service? Nearly all of it, I think, except that which is the result of death. The heart in which self has no place cannot become cold and dead, and the church that abounds in such cannot fail to grow.

It is rare that one of our churches comes to a serious division of feeling, but there are many churches that do. I cannot see, however, how a church quarrel can arise where all the members have Christ's idea of service

in their hearts. It is only as they really forget the Master, for whose service the church was created, that they can quarrel about selfish interests, and any church in which there are growing differences may well establish in its midst, at once, what our Catholic friends call a mission.

Our denominational boards are in crying need of funds; each year adds to the indebtedness until it seems necessary to curtail the work, even if we do not withdraw from undertakings already entered upon. Does this mean that we as individuals are giving all that we can afford? When we get into straitened circumstances, is the gift to the Lord the last expense to be diminished? Have we given until it really pinched us? Undoubtedly some have, but how many? How many churches or families pay as much for carrying the gospel to the heathen as they do for having it preached to themselves? And yet what is in a certain sense a luxury to a true believer, is a spiritual necessity to millions who have not so much as heard that there is a God of love. I believe that a revival in giving among us would be the surest foundation for a revival in spirit. The church that gives most to send the gospel abroad is usually found to be also the one that does most to spread the gospel at home.

Now, I am not upbraiding any one for dereliction from duty. I am simply pointing to what seems to me signs of a failure on our part to hold before us true ideals of service, and on this I base an appeal for a fuller consecration of our means, our opportunities, our all to the service of him who came not to be ministered unto but to minister.

SWINE.

BY REV. J. L. GAMBLE.

What is the testimony of history and experience to the effect of swine's flesh upon the human system, as regards health and long life? Here we are confronted with the great fact that the Jews, observing the dietary laws of Moses, are and have always been, the healthiest people on the globe. In A. D. 1348, when the Black Plague almost depopulated Europe, not an orthodox Jew was touched; and because the Jews would not take the disease and die like their Gentile neighbors, they were bitterly persecuted, tortured, and in many cases put to death—charged with having poisoned the wells and springs, and thus having caused the plague. It is well known that this people have general, if not absolute, immunity from the cholera plague. Some years ago, when the cholera swept through London, but one Jew died of the disease. At Toulon, in 1884, but two Jews fell victims to the cholera, although one-fifth of the population was Jewish. A lecturer in Owen's College, Manchester, England, some years ago made the statement that no Jew was ever known to have cancer. The London *Lancet*, a medical journal of wide repute, took it up and requested reports from all cancer hospitals. It is believed that nothing contradictory to the lecturer's statement has yet been found.

The SABBATH RECORDER recently published the following, quoted from the *Popular Science Monthly*: "Suppose two groups of 100 infants each, one Jewish, one of average American parentage, to be born on the same day. In spite of all the disparity of social conditions in favor of the latter, the chances, determined by statistical means, are that one-half of the Americans will die within 47 years, while the first half of the Jews will not succumb to disease or accident before the expiration of 71 years." It is also stated on high authority that of 1,000 Jewish births,

217 die before the age of seven years, while 453 Christians are likely to die within the same period. Here are solid, serious facts. How account for them?

In the *Christian* for Dec., 1898, other facts and figures are given, as follows: "The Jew, regarding the law given by Moses, has outlived all the nations of antiquity which disregarded it; and he is outliving us to-day. In New York, out of 1,000 Irishmen, 28 die in a year; out of 1,000 colored people, 23 die; out of 1,000 English, 20 die; out of 1,000 Germans, 17 die; out of 1,000 Americans, 14 die; out of 1,000 Jews, 6 die in a year.

"100,000 Hebrew infants, born the same day, will at the end of the first year have established in a most remarkable way their superiority in point of vitality; for only 8,091 will have died, as compared with 14,192 in the English experience, and 16,706 Americans.

"Striking as is this difference, it will be found to be practically maintained throughout the later stages of life. At the end of five years, only 13,844 Jewish children out of the 100,000 will have died; while out of a similar number of English children, 24,679 will have joined the great majority; and America will still keep her bad pre-eminence with 26,912 deaths.

"But the full force of the comparison is hardly seen until the point of extreme old age is reached. At 85 years no fewer than 25,135 of our 100,000 Jews will be still living, while the survivors of the English band will be a meagre 5,566."

God has wrought no miracle to preserve the Jewish nation. Their persistence in spite of opposing causes is due to their observance of Old Testament dietary and sanitary laws. Gentiles may share the benefits and blessings if they will.

Many testimonies similar to the following might be given. A writer in Michigan speaks of being accustomed to a serious attack of bilious fever every spring which laid him up for weeks, thus incurring debt and loss of time. He says, "When I stopped the use of pork I was free. We have decided to let swine alone. If God created the swine, did he not know whether clean or unclean? In my native land the common people cannot afford to eat pork, neither have they skin diseases or rheumatism. There are no weakly women there, except the higher, pork-eating class."

The truth set forth in these articles first came to the attention of the writer thirteen years ago. Previous to this time he and his family were troubled with boils, salt rheum, diphtheria, etc.; but from that date until this hour the product of the hog—pork, lard, ham, sausage, sparerib, everything—has been utterly banished from their home; and the blessed result of immunity from the diseases named, as well as benefits in many other ways, makes them very desirous that others should share the blessings through having their attention called to this important matter.

Facts and figures similar to the above are abundant for such as have eyes to see and ears to hear; and all who believe that life is worth living will do well to study the laws given by Moses, and heed well their precepts.

And it may be, in view of the facts cited, that the earnest seeker for truth and blessing may find a new meaning in such Scriptures as, "My son, forget not my law; but let thy heart keep my commandments: for length of days and long life and peace shall they add to thee." "Hear, O my son, and receive my sayings, and the years of thy life shall be many." Prov. 3: 1, 2; 4: 10.

Young People's Work

By EDWIN SHAW, Milton, Wis.

May 22.
Cruelty to Church
Hymn-Books.

I HAVE a great love for books; they are friends and companions to me; I love to handle them and caress them as I would a living creature. My wife insists, however, that I am not really careful of my books; some way the binding gets worn, now and then a leaf becomes soiled, pencil marks accumulate in the margins, and the book assumes the appearance of having been used. Perhaps I do take privileges of this kind, but I hope that it is with my own books. At least, I vigorously resent such treatment of my books by other people; and for one I sit here to protest with my pen against the "cruelty to books" that is perpetrated by church-going people. Last Sabbath I saw in the choir seven persons holding hymn-books that were opened and bent back till the covers came together. No wonder that books, well-made, with durable bindings, only a few years old, used but twice a week, are already coming to pieces. Most of the books used in prayer-meetings are so defaced with pictures, poetry, and written notes of various sorts that they are hardly suitable for use. It is no worse here than in other places. Why not organize a Society for the Prevention of Cruelty to Church Hymn-books?

May 23.
Hearing, but Not
Hearing.

I COPY the following from a written discourse that was delivered not long ago in a city in Ohio: When Jenny Lind was in this country so many years ago, I heard her in the oratorio of "The Messiah." As I sat in my seat, there came and sat near me an old, weather-beaten sea-captain, who asked me to point her out to him as she came in. There was a chorus, one or two solos, I believe, and then Jenny Lind rose and sang, "Come unto Me, all ye that labor and are heavy laden"; and as she sang, it seemed to me that I could hear the voice of the Master singing down through the years; and the hall was hushed and silent when she took her seat, with a silence more significant than any applause. Then I heard a harsh, grating sound at my side, and, turning about, saw that the poor old sea-captain was sound asleep and snoring! He had heard all that I had heard, he had seen all that I saw; but why had he not heard what I heard? why did he not catch what the audience caught? Because there was no music in his soul. There must be music in the soul to respond to the music of the organ, of the choir, of the singer; or there is no music. Eye hath not seen, ear hath not heard, and it hath not entered into the heart of man to conceive, the music that God hath prepared for man.

May 24.
Silence Greater than
Applause.

WHEN I was attending the University of Chicago, the Imperial Quartet furnished music one day for the chapel exercises. The services opened with an organ prelude, then the President with half a dozen members of the faculty filed slowly in and took their places; there was a brief prayer and a responsive reading, then the Quartet sang, as some of you have heard them sing, "Nearer, my God, to Thee." As they took their seats, the profound silence was broken by a dozen or more individuals who began to applaud, by striking one hand

vigorously with the other. I shall never forget how President Harper sprang to his feet, motioned with his hand for the uproar to cease, and administered a most severe rebuke to those people who had been applauding, by saying in substance that it was an insult to the Quartet, to the place and to the occasion thus to cheer after listening to such music. Furthermore, that it indicated on the part of those who had cheered a complete lack of a proper understanding and appreciation of what they had heard. There are occasions when the clapping of hands is no applause at all, and falls upon the sensitive ear like a harsh discord in music. As there are certain combinations of colors that are painful to the eye, and combinations of sounds that grate upon the ear, so there are combinations of sentences and actions, events, that actually hurt any but a coarse nature.

May 25.
News from the
Societies.

A YOUNG man said to me one day last week, "I do not like to suggest any change in the way in which you conduct the Young People's Department of the SABBATH RECORDER, but I should like to see more reports and news items from the Societies; I for one am interested in such reading and would like to see more of it in the RECORDER." I had to confess to this young man that, so far as I could see, the fault was not mine. I have repeatedly requested the young people to send to me just this kind of articles, but there is little response. If I sit down and write a personal letter to some friend or acquaintance, asking for news in their church, why, I am usually repaid; but, honestly now, I have about arrived at the conclusion that if the young people do not care enough about the "Mirror" to support it without having personal invitations for each paragraph, why, I do not care to spend postage and time in gathering up what seems to be of so little interest. Let this paragraph be a personal appeal to every reader to see to it that from every Society something be sent as often as once a month to me to be used in making this page of the RECORDER more interesting and more helpful.

May 26.
Who Paid Your
School Expenses?

It is often said in praise of some one, "He worked his own way through college," meaning that he earned the money to pay for his board, clothes, books and tuition. In that sense I worked my way through college. But if I should say that my parents did not help me in my school work, I should be telling a falsehood, and doing an injustice to the best man and woman that ever lived. What was it that sent me to college and kept me there for seven years? It was the moral support and the interested sympathy of my parents. It is not money that sends boys and girls through a long course at school. The money will come in some way when there is a determination to secure an education, and rare indeed is the boy or girl who can keep the determination, with or without money, for seven years, unless there is, as I have said, the moral support and the interested sympathy of parents or friends. The parent need know but very little of the actual life and studies of the child, but the child must feel that it has the approval and encouragement of the parents in regard to the work in general. Parents, remember this: money is of minor

importance in the education of your children. However poor you may be, it is still possible for you—yes, you—to send them through college, without giving them a dollar for school expenses.

IN answer to the inquiry by the Editor of this Page: I think the first Excel Band was organized in connection with the Sabbath-school at Plainfield, N. J., in 1882, George H. Babcock being superintendent. The monogram which appeared in the Sabbath-school paper in connection with reports from these Bands was designed by him. It was a form of the "Lend-a-Hand" clubs, which grew out of the book by Edward Everett Hale, "Ten Times One Is Ten." A. H. LEWIS.

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

100 copies.....	\$1.50
75 ".....	1.15
50 ".....	1.00
25 ".....	.50
Single copies.....	.03

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Canon Westcott.

ALL but God is changing day by day.—Charles Kingsley.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

You know we often say in prayer-meetings that we are willing to do anything, any duty, if made known to us. I think we usually mean it, though it may come to be a habit to speak thus. I am going to ask the Christian Endeavor Societies, that are willing, to re-mail, after its members have read them, RECORDERS to people who do not have them to read. Mail them regularly to a small list of names, which I will gladly send you, if you will write. Tell me the number you will re-mail regularly each week, not more than one week after receiving them from the publishers. It will be a little trouble, to be sure, and one cent postage, but a good start to do missionary work. Any Senior or Junior Society, or any individual, who is willing to do this, please drop me a card asking for one or more names with address.

The first one of the series of Associations has come and gone. If all are as good as the South-Eastern in spiritual power, we may be very thankful. People came for miles, fifty on horse and ten on foot, and all agree they were well repaid for coming. Some two to three hundred First-day people came. Six or seven hundred in all gathered; not all could hear. God bless the Ritchie church! If they got as much good out of the meetings as we did, they are fortunate. Figures show that this Association has not gained numerically any this year; though we expect some twenty to unite with the churches at our next Quarterly Meeting. Let us pray for the other Associations.

Yours in the work,

E. B. SAUNDERS.

Children's Page.

THE SAD LITTLE BOY AND HIS SAD LITTLE CRY.

I have seventeen doll babies and a cat.
I've a dozen and a half of colored blocks.
I've a pair of tennis-racquets and a bat.
I've an elephant that wears a pair of socks.
I've a bank that has a pretty key and locks.
I've a lot of books of story and of fable.
But, alas! a cruel fate my wishes mocks!
I cannot have the things on mamma's table.

On that table are long pins for mamma's hat,
And beside them stands the loveliest of clocks.
There's a lot of butterflies, a golden gnat,
That my mamma wears to fasten up her frocks.
On the floor I have a farm with horse and ox,
With a farmer and a boy we all call Abel.
But, alas! a cruel fate my wishes mocks!
I cannot have the things on mamma's table.

My dear daddy brought me home a kitten fat,
And of sheep I have at least a dozen flocks.
Uncle Jimmie sent me up a woven mat,
That the little Injun children made of shocks.
I have tiny boats tied fast to tiny docks.
I've a fair-haired baby sister christened Mabel.
But, alas! a cruel fate my wishes mocks!
I cannot have the things on mamma's table.

—Harper's Bazar.

MR. PANSY'S DILEMMA.

BY F. E. F.

One night the little green leaves were nestling to the breezes in a tree-top; it sounded just as if they were all cuddling down in the branches and trying to sing themselves to sleep together.

Down below, almost underneath the largest branch of the tree, was Pansytown, all shimmering and bright-eyed in the moonlight. A forest of tall grass had been waving all around the little flower town; but that day a storm (I believe the citizens of Pansytown called it a cyclone) swept over the grassy woods, and in the night there were left standing only the stumps of the green, waving trees of grass.

Luckily for Pansytown, the cyclone had swept clear around the town and left even the very outskirts untouched.

While many of the Pansy people were raising their eyes in thanksgiving for their narrow escape, and feeling, no doubt, how wonderful it all was, one of the families in Pansytown was behaving very badly indeed.

They were all six sitting in a circle on the top of their green stem of a house. It was a funny house—would never have done for winter, because its walls, instead of coming up square and close to shut them in from the cold, were standing in groups down below the housetop on which the family were sitting.

They had their green satin arm-chairs and their one little stool out on this sort of a roof veranda. There were Mr. Pansy and Mrs. Pansy and their two daughters, also Mr. Pansy's twin daughters by his first wife; for it seems Mr. Pansy had been married before.

It was whispered that Mrs. Pansy No 1 had been a very good, sensible little woman; although she had never been seen in Pansytown. When the family first came out on their housetop, there were the four daughters and Mr. Pansy and Mrs. Pansy No. 2. She liked to be called Madame Pansy; and because it is only courteous to please people when one can, a good many of the neighbors did call her Madame Pansy.

She always insisted upon her two step-daughters saying "Madame" when they addressed her. They were quiet, modest girls—very much like their mother who was gone.

But, loving and gentle as they were, Madame Pansy is not supposed to have been very fond of them. So, as they sat out in their circle, she bade them sit together in one of the

chairs, leaving two for her own daughters; but I rather think they liked that, for they were very fond of each other.

Anyway, there were only five chairs, and the twins had no choice unless one of them had sat on the footstool; but the rest of the family wanted to put their feet on that.

Then she told her own handsomely dressed daughters to sit down each in a chair of her own, while she and Mr. Pansy sat in the other two chairs.

But Mr. Pansy was not pleased with the plan at all. He told Madame Pansy that he thought, since the twins were older than their half-sisters, they should by rights have two chairs.

At that Madame's two daughters sat up stiff and haughty. But the twins in their modest little gowns sat closer together in their arm-chair, and wished Mr. Pansy had not spoken; for they knew their step-mother would never, never listen to any such advice.

Madame Pansy grew very angry. Not one word did she say—perhaps because she thought Mr. Pansy ought to know by this time that she was queen in the circle—but she took Mr. Pansy by the shoulders and led him to the little stool. There she made him sit down; and as if that were not punishment enough, she had him put both his feet in their little foot-tub.

Then Madame Pansy sat down on two chairs herself, spreading out her handsome clothes as if to make sure that neither of the twins nor even Mr. Pansy himself should ever again sit on either of them.

All this while the Man in the Moon had been holding up his lantern to see what was going on in the great world below. For a long time he had been peeping through the tree-tops at Pansytown; but a cloud swept past his face before he could adjust his eye-glasses to his nose, and, besides that, he was too far away to have seen.

Yesterday, when the Man in the Moon had gone to bed, I went out to Pansytown to see for myself whether Madame Pansy had really obliged Mr. Pansy to sit on the footstool.

There they all were, sitting in a ring on the top of their green stem of a house. Each of the handsome daughters was sitting on one side of Mr. Pansy, behind him were his twin daughters, and in front of him, looking like a queen on her throne, sat Madame Pansy, with her yellow satin gown spread out over the two chairs.

But they all looked so bright and happy—even Mr. Pansy on the footstool—that I think it must have been all a joke; or else a little game they play among themselves in Pansytown.

But to make sure about the chairs, I coaxed the modest twins, the two proud sisters, and Madame Pansy herself, to be lifted from their green satin armchairs. It was all exactly as the little story said.

So I know it is true, even if it is a dusty little fairy tale that some one hid in my memory-box a long time ago.—*Outlook.*

LITTLE GIRLS IN PERSIA.

Away off in the East there is a land named Persia. It is a land where baby girls are not wanted. When a baby boy is born, the servants who carry the news to the father are given beautiful presents, and have feasts prepared; all relations of the father and mother of the baby boy send gifts and congratula-

tions, and there is given a feast to them in honor of the coming of a baby boy. When a little baby girl comes, there is neither joy nor gifts. Everybody is sad, and the house is filled with gloom. There is a proverb in Persia, "The household weeps forty days when a girl is born." When a man in Persia is asked how many children he has, he gives the number of his sons, but never counts his daughters. One reason given for this is that a daughter marries and leaves her home, while sons stay at home and care for their father. The baby boy is rocked and tended by his mother, who watches carefully over him. The baby daughter is put into a hard cradle. When she cries, she may be rocked in this cradle, or she may be left to cry herself into silence. Her father does not look at her. When she is able to creep about, she may then win her father by her pretty baby ways.

Her feet are bare, but her head is covered. Boys are given their names with great ceremony, but when a girl is named an old woman is called in, who puts her mouth to the baby girl's ear, and gives the baby girl her name by calling out the name and saying, "That is your name." The names given girls are pretty: Akhtar, which means the star; Gulshan, lilies; Almas, diamond; Shireen, sweet; Wobahar, the spring; Shamsi, the sun.

The children in Persia do not have birthday parties. It would be considered silly for mothers to give that much time to their children's pleasure, especially their daughters. There are no birthdays, and no Christmas. There are no toys for the children of Persia, no play-rooms. Persian mothers dislike noise. When children are in the house, they must be quiet. The dolls are ugly, and dressed always as the women of Persia dress. A popular game for little girls in Persia is one somewhat similar to our jackstones.

There are no kindergartens and no schools in Persia. The children of a Persian family do not sit at the table with their parents, nor are they with them indoors. For that reason they get no training, and are rude, unless they belong to the wealthy classes, when a nurse is provided for each child, who lives constantly with it.

After six years of age, a little girl in Persia lives a life entirely indoors. She begins then to learn how to work, especially how to sew. Persian women are famous for their beautiful needle-work, especially embroidery. The boys have teachers. If girls are taught, it is to read the Koran, the Bible of Persia; but few ever learn more than this. Many Persian parents think it immodest for a girl to know how to read.—*Selected.*

CHERRIES.

BY F. E. WEATHERLEY.

Under the tree the farmer said,
Smiling and shaking his wise old head:
"Cherries are ripe! but then, you know,
There's the grass to cut and the corn to hoe;
We can gather the cherries any day,
But when the sun shines we must make our hay;
To-night, when the work has all been done,
We'll muster the boys, for fruit and fun."

Up on the tree a robin said,
Perking and cocking his saucy head,
"Cherries are ripe! and so to-day
We'll gather them while you make the hay;
For we are the boys with no corn to hoe,
No cows to milk, and no grass to mow."
At night the farmer said, "Here's a trick!
These roguish robins have had their pick."

—*Selected.*

"'This man,' wrote a farmer, in indorsement of an incompetent laborer, 'has worked for me one day, and I am satisfied.'"

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.

WINTHROP, ARK.—I would like to ask a few questions to be answered through the RECORDER.

1. Do you think it the duty of a minister to make a total surrender of Sabbath Reform in order to suit First-day people?

No. Sabbath truth is an essential part of the gospel. The rejection of the Sabbath for Sunday is an error which tends to sin and disregard for God's law. All preaching should be in love, but to neglect any truth for the sake of pleasing those who do not accept it is wrong. He is an unworthy herald who keeps back any truth to please men.

2. Do you not think we ought to hold Sabbath-school and have preaching on Sabbath-day, and so let our light shine and lead men to investigate the Word of God and learn to obey his holy law?

Certainly. Hold service every Sabbath; not to oppose other people, but to honor Christ and exalt the law of God. God has not given you light that you may cover it up. Let it shine. To hold service on the Sabbath is at once a duty and a joy. No matter if the attendance is not large. The promises are "where two or three," even, are gathered in his name.

I have heard Baptist ministers preach that it is impossible for Christians to keep the law of God. May the Lord grant us in Arkansas more men like Bro. Shaw and Bro. Leath, who preach the whole truth with power of the Holy Spirit, and meet sin at all points.

MAY 22, 1899.

W. C. C.

PERSONALITY OF THE PASTOR IN THE WORK OF THE CHURCH.

BY REV. A. B. PRENTICE.

Our English version of the New Testament has given us the Latin word "pastor" for shepherd but once, although the Greek word from which it is translated in every other instance is rendered shepherd. The figure of the shepherd caring for the sheep to represent the relation of leader to people is a very common one in the Scriptures. Our Lord makes use of the figure when he says, "I am the good shepherd." He is therefore appropriately termed by the inspired apostles "The Great Shepherd," "The Chief Shepherd" and "The Shepherd and Bishop of Souls." But the Chief Shepherd has provided for undershepherds or pastors. For we are informed that among his followers there are those whom the Holy Ghost has made overseers of the flock, of the church of God, which he has purchased with his own blood, and which they are to feed. We need not here enter into the question of the appointment or call to the pastorate. The office is clearly Scriptural and of great importance. We may say that the business of the pastor, like that of the literal shepherd, is to feed, to guard and to lead the flock.

The pastor, then, is first a teacher. He is to give instruction in divine things. He must be prepared to impart the truth for the spiritual nourishment of the people of his charge. Aptness to teach, as a qualification of the bishop as overseer, is especially noted in Paul's instructions to Timothy. Manifestly, he should possess a good degree of native

ability, which has been broadened and deepened by the most thorough scholastic education obtainable. But, however great his abilities and attainments, he cannot impart that which he does not possess. He must know whereof he speaks, and so speak with some degree of authority. As he is a teacher of the truth as it is in Jesus, he must himself have experienced in his own soul the transfiguring power of that truth, else his utterances will be but as sounding brass or a tinkling cymbal. He delivers his message from the Book confidently and boldly, because he knows it to be true. He is intensely in earnest, and fearless in the advocacy of truth and righteousness. Yet he is never arrogant nor overbearing. He uses no extravagant language. He does not exaggerate. He is transparently honest in the positions he takes and in the statements he makes. The true preacher projects his personality into his sermons; not merely his individuality in the sense of making the sermon his in thought and style, but his very being in spirit and motive is revealed, an incarnation of the doctrine he proclaims. Love also accompanies the message, a real outgoing of soul in solicitude for the spiritual well-being of his people. It is Emerson who says, "The gift to be true must be a flowing of the giver unto me."

The pastor also seeks by all wise means to guard the flock against the many evils, the moral pitfalls that are in the way. And here dependence must not be entirely on the public teaching, important as that is, and however faithfully it may be done. The public warning should be supplemented by personal counsel and often by private admonition. The pastor should know something about the personal, and even the private, life of the members of his congregation. Their spiritual needs should be carefully noted; their failures it may not always be best to know. Thus he is prepared to speak or to be discreetly silent, for silence is sometimes golden. Again he has great power for good over his people in social relations. The social visit is not to be despised as a means of grace. He is young with the young, without frivolity, quietly and unobtrusively giving healthful direction to their entertainments. It is often much wiser to lead the young away from the dangerous places, instead of pointing them out. No minister of studious habits will ever pass the dead-line while he keeps himself in close contact with the people, able to sympathize with old and young, and share with them their joys and sorrows.

Of course, in what I have already said, the pastor is represented as truly a leader. In effective public preaching of sound doctrine, in personal invitation, in wise counsel and management, souls are led to Christ and out into ways of great usefulness. But in a leader example more than anything else counts. The man of character, whose consistent life gives him "a good report of them who are without," is sure to receive a cheerful and trustful following. Old John Brown, of Haddington, as quoted by Mr. Spurgeon, used to say to his students of the first year: "Gentlemen, ye need three things to make ye good ministers: Ye need learning and grace and common-sense. As for the learning, I'll try to set ye in the way of it; as for the grace, ye must always pray for it; but if ye havena' brought the common-sense with ye, ye may go about your business." Sanctified com-

mon-sense will contribute to the usefulness of the pastor many times more than any amount of oratorical brilliancy. For instance, many a bright man in the ministry has had his influence for good greatly impaired, if not entirely destroyed, by his indiscreet financial management. The minister should avoid debt as he would the plague. And if through unavoidable circumstances he has been compelled to incur debt, he should treat it as he would the plague—get rid of it as soon as possible. He should be economical in the expenditure of money, but never small. The minister who, in ordinary trade, claims a special discount in consideration of his cloth, will surely receive what he richly deserves, the contempt of those who submit, even graciously, to the demand. It is beneath his dignity as a Christian man to thus put himself in the attitude of a mendicant soliciting alms, and he is dishonoring his high calling.

Again, he who would lead men must never give them occasion to distrust his word. They should be as sure as of anything earthly that his promises and appointments will be promptly met. He should also be straightforward and accurate in all his statements, both in public and in private. Loose and extravagant language should be carefully and conscientiously avoided. It is worse than a mistake for one to say what he does not really mean, to say more than he honestly believes, for the sake of effect. Such a course, while not always an evidence of conscious dishonesty, is a mark of unreliability, and will tend to discredit in the minds of the people other statements, however vital. Finally, the personality of the pastor which leads the church in its work is often most effective when least conspicuous. The hand that would lead must not be too manifest. The pastor is not a dictator, and should never wear the air of a boss. True leadership does not exploit itself, but is an endeavor to secure the most and the best work from the people. As George Eliot says:

A man's a man;
But when you see a king, you see the work
Of many thousand men.

So the pastor should be seen most in the work of his people.

A BUSY person may best maintain and deepen his own spiritual life by regular daily Bible study, coupled with a constant watchfulness to communicate divine truth to those who come within his sphere of influence. The study, if possible, should be in the early hours of the day, the place habitually the same, the method may vary with choice and experience, but should be systematic, so that one will always have his "place" at which to begin. Use of the original language is an advantage, a good book a great help as a guide, and the period of study should end with one's chief personal prayer for the day. A busy person will do more and better business by listening at times to the inspired Word, and there is nothing like seeking to communicate a divine message to others to make it practical to one's self. The ideal is personal Christian conversation with some one every day. Such conversation should never be forced, need not be protracted and need not increase the entire amount of one's conversation. Laying hold of divine truth and communicating it to needy human hearts follows the example of Christ, the best way of cultivating spiritual life.

MRS. HEMANS' "OCEAN EAGLE."

Mrs. Hemans wrote in her "Landing of the Pilgrim Fathers"—

"The ocean eagle soared
From her nest by the white waves' foam."

Doubtless the "ocean eagle" of the poem is the osprey, or fishing eagle, a bird with dark wings and white breast, that seems like a spirit of the summer air, as it wheels and screams in the blue skies. It builds a nest of sticks in ancient trees near friendly houses, but goes south with its young in the fall, and its return to the old nest in the spring is hailed with delight by the farmer as he hears the wild, joyous scream at his barn door or at the well-sweep. The osprey is said to bring good luck, and the house near which it builds its nest is favored by the good spirit of the air. Under the influence of this tradition the farmers have come to protect it, and it has thus become as friendly as the blue-bird. The osprey's nest grows with years until it may contain nearly half a cord of wood. The old birds go fishing daily, and their coming and going is watched with interest. It is said that when its nest is disturbed by strangers the bird flies to the farm house and screams for protection. The osprey is the stork of New England household tradition, and is as sacred as the glossy swallow that haunts the wide chimneys.—*Sell Culture.*

THE SITE OF BABYLON.

The German Orient Society organized about two years ago for the special purpose of making diggings and excavations in the Tigris and Euphrates valleys, has now fairly entered upon what promises to be successful work. Twelve months ago a preliminary expedition, headed by Professor Sachau and Dr. Koldewey of Berlin, proceeded to the East to examine into possible sites for the operations of the society. The report of this committee induced the authorities to undertake excavations on the site of old Babylon itself, and a firman from the Turkish government granting permission to do so was readily secured. The society has chosen as the first object of its attack the hill commonly known as El-Kasr, or the Castle, containing the ruins of the magnificent castle erected by Nebuchadnezzar about 600 B. C., in which he lived during the greater portion of his reign, and in which Alexander the Great died. For the present, funds have been secured to carry on the diggings for five years; but as the society has been liberally supported by contributions of its members and by the German government, it is more than likely that the work will be continued indefinitely. The royal museums in Berlin are co-operating with the society. The expedition is headed by Dr. Koldewey, an experienced explorer.

THERE is no good substitute for wisdom, but silence is the best that has yet been discovered.—*H. W. Shaw.*

LISTENING well and answering well are among the greatest perfections that can be attained in conversation.—*La Rochefoucauld.*

LET us learn to regard our life here as the school-time, the training-ground, the awful, yet delightful, threshold for the eternal ages of the life with God.—*Bishop Thorold.*

ALL's well, all's best, the future's joy and woe
Is in His knowledge who alone will bless;
It is enough to know thou lov'st him more, to know
He will not love thee less. —*Beatrice Rosenthal.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

April 1.	The Raising of Lazarus.....	John 11: 32-35
April 8.	The Anointing in Bethany.....	John 12: 1-11
April 15.	Jesus Teaching Humility.....	John 13: 1-7
April 22.	Jesus the way and the truth and the life.....	John 14: 1-14
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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 XII.—THE NEW LIFE IN CHRIST.

For Sabbath-day, June 17, 1899.

LESSON TEXT.—Col. 3: 1-15.

GOLDEN TEXT.—Let the peace of God rule in your heart.—Col. 3: 15.

INTRODUCTION.

John says of his Gospel, "Many other signs therefore did Jesus in the presence of his disciples which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." That we may have life—real life—not merely a paltry human existence—is the object of all the revelation of God. The study of the Bible may give discipline of mind, may add to our store of knowledge; but it should lead also to a higher life for our souls. The first great step in the New Life is taken when we believe on Jesus Christ and take him as our Saviour; but we are ever to be making advancement. Paul is talking concerning this New Life in the passage which has been chosen for our lesson this week.

The Epistle to the Colossians was written by Paul while he was in prison, probably at Rome, where he was from 61 to 63 A. D. We cannot tell the precise date, and some writers assign this epistle to the imprisonment at Caesarea. The letters to the Ephesians, to the Colossians, and to Philemon were written at the same time, and probably before that to the Philippians, which was evidently sent by the apostle shortly before his release in the spring of A. D. 63.

The occasion of writing this epistle to the Colossians was evidently the coming of Epaphras to visit Paul [see chapter 1: 7]; and its purpose is to combat certain heretical tendencies which were manifesting themselves in the Colossian church. The heretical tendencies afterwards developed into that insidious foe of Christianity, Gnosticism. In combatting these errors Paul does not stop for much argument, but presents the person and work of Christ in the most eloquent terms. It is clear that in Christ is all sufficiency and that it is absurd to depend upon the false knowledge.

It is probable that Paul never was in Colosse; but that the Colossian Christians had been converted by the preaching of those who had been taught by Paul, very likely in great measure by Epaphras.

NOTES.

1. *If ye then be risen with Christ.* The "if" is not used to express uncertainty, but rather to introduce a fact upon which argument and exhortation are based. Since at conversion Christians have become regenerate, born into a new life with Christ, and have risen from the death in sin [compare Rom. 6: 2 ff.], it is necessary that they should strive to do that which is appropriate to this new and, in a certain sense, ideal existence. It is appropriate that they should seek the things that are above. The traits of character and characteristics of conduct of those who have this new life have their origin from on high. *Where Christ sitteth on the right hand of God.* Our Lord now is restored to his place which he had before.

2. *Set your affection, etc.* The R. V. has "mind" instead of "affection." This is the conclusion of the argument implied in v. 1.

3. *For ye are dead.* The R. V. has, much better, "died," instead of "are dead." The Christian died to the old life. This verse gives a reason for v. 2. *And your life is hid with Christ in God.* The new life is a hidden one; it has its center in Christ, and is only to be manifested completely when Christ comes the second time. A man of the world cannot comprehend the life of a Christian; neither can a Christian fully understand this wonderful new life in himself till the coming of his Lord.

Verses 1-4 are an introduction for the practical exhortations which follow.

5. *Mortify therefore your members which are upon the earth.* "Mortify" means "put to death." The "members" are the hand, foot, eye, etc. The command is not in regard to a physical death, but to an ethical death. So far as our members may be used as instruments of sin, they are to be put to death. Compare what Jesus says in Matt. 5: 29 ff and 18: 8 ff. *Fornication, etc.* The first four terms refer to unchastity. Grammatically, these words and those which follow are in opposition to the word "members." The members of the body are here referred to as they may be the instruments of sin. *Covetousness* is particularly manifest as the idolatry of money or possessions. Covetousness and idolatry are frequently associated by Paul with unchastity. Compare Rom. 1: 20 ff.

6. *On the children of disobedience.* These words are omitted by the best authorities.

7. *In the which ye also walked, etc.* Paul reminds the Colossians of their former conduct, which was, however, appropriate to their former life.

8. *But now ye also put off.* That is, as garments. The figure is now changed from members of the body to clothing. *Anger.* Of course, there is such a thing as righteous anger; but, in general, anger is a sin. *Blasphemy* is translated by the R. V. "railing," as the context shows that the reference is probably to thought and conduct toward fellowmen rather than toward God.

9. *Lie not one to another.* Another sin against fellowman. *Since ye have put off, etc.* Gives a reason for all the exhortation from the beginning of verse 8. *The old man* is the old nature, under the figure of a garment.

10. *Which is renewed in knowledge.* The R. V. reads "unto knowledge," that is, the knowledge of God and truth to which a man attains in the new life. *After the image of him that created him.* He is renewed according to the image of his Creator. These words are an allusion to Gen. 1: 27. The one who has the new life is coming into conformity with the ideal character which God designed for the human race.

11. *Where there is neither Greek nor Jew, etc.* Paul seems to be turning aside from his main line of thought in order to remark that in this new life in Christ the old distinctions no longer have weight. Race differences are nothing; the former religious training is of no moment; whether a man is a slave or a freeman is not considered. The words "barbarian" and Scythian are not balanced as the other words of this summary. *Scythian* is a striking example under the head of *barbarian*. Compare Gal. 3: 28.

12. *Put on therefore.* The Apostle now turns from negative to positive exhortation, still continuing the figure of putting on garments. *As the elect of God.* Since Christians are his chosen ones, there is no other course appropriate for them. The virtues here enjoined are in regard to the relation to fellowmen,—compassion, kindness, humbleness, gentleness, long-suffering, forbearance, forgiveness.

13. *Quarrel.* Much clearer as in the R. V., "complaint," that is, cause of complaint. *Even as Christ forgave you.* How trifling are the injuries which others have done to us, when we think of the magnitude of our Lord's forgiveness for our shortcomings. Since he has forgiven us how shall we not freely forgive!

14. *Charity, which is the bond of perfectness.* "Love" is a much better rendering of the Greek word *αγαπη* since "charity" often has another meaning in English. Love is mentioned last as the outer garment, but it is that which must be presupposed in all the other virtues. It is the bond of perfection, that which binds together all the elements of Christian character into a perfect whole.

15. *And let the peace of God.* The better reading is "peace of Christ." This is the rest of mind which is wrought by Christ. *Rule.* That is, have sway. Some commentators prefer the rendering "rule as umpire," and think that the reference is to peace and concord in the church especially as we have the phrase "in one body."

TRUE friendship should be like a single soul inhabiting two bodies.—*Aristotle.*

TO BE happy is of far less consequence to the worshipers of fashion than to appear so.—*C. C. Colton.*

DO NOT let any of us complain that our circumstances are making us evil. Let us manfully confess, one and all, that the evil lies in us, not in them.—*F. D. Maurice.*

Popular Science.

BY H. H. BAKER.

The Last Shall be First.

One of the most magnificent plans for improvement on earth has already been projected, and is now fully under way, involving the greatest amount of capital, the greatest amount of material, the greatest amount of labor and the greatest amount of scientific engineering, of any work ever undertaken or which ever can be.

This herculean scheme is no less than the great Siberian railroad, which is now being constructed by the Russian government from Cheljabinsk, through Manchuria, to Veadvastock, by way of Lake Baikal, a distance of five thousand one hundred and twenty miles.

This whole line is to be made, equipped and operated (as all railroads should be) by the government, and that without making or giving out any contracts. The entire work is to be done by day labor and for the benefit of the people in general. The engineers are all Russians, and as far as possible all materials are procured from and furnished by the people living along the line. The laborers are chiefly European Russians and natives of Siberia, together with the convicts of the empire. Where Russian labor cannot be supplied, the government employs Chinese, Italians, Belgians and Poles. The track laying is done by the battalions of the army. West of Lake Baikal, there are about 10,000 men at work, and on this portion the track is nearly all laid. To the east, between Lake Baikal and the Amoor Valley, a distance of six hundred and eighty-three miles, 6,000 men are now at work and have been for nearly four years. This section of about seven hundred miles is well advanced, and will be completed during the present year.

We have heretofore been accustomed to look upon Russia as an immense empire and as being in a half civilized state, with a Czar enforcing the worst kind of imperialism upon his subjects. But how stands the case to day? While we are now writing a convention is being held at the Hague, called together by the Czar of Russia, who extended an invitation to all civilized nations to send delegates, then to consider the propriety of abolishing the horrors of war and establishing peace throughout the world.

The word "Siberia" when spoken has sent a chill of horror through our minds as being a cold, barren, inhospitable region, located so far north that the ground is frozen during the entire year; where convicts were sent to freeze and perish. Now we find this great Siberian railway located nearly on the 44 degree of latitude, which is about that of Philadelphia, Pa. This railroad for thousands of miles will pass through one of the greatest wheat growing countries in the world. It appears that the Russians have asked of the Chinese government a concession to build a road from the Mariehurian road to Peking, a distance of about six hundred miles. The Chinese refused. On the 24th of May the Russian minister at Peking informed the Chinese Tsung-li-Yamen (or legislature), that Russia is unable to accept the Chinese refusal, and that she will forthwith send her engineers and survey the road through and connect with Peking. China cannot stop it and will get no redress, for she is rapidly being sliced and

swallowed by other surrounding nations. Her fate seems already sealed.

We think it will not be many years before Russia will be one of the most progressive, if not the most powerful, nations in the world. She is taking high and noble positions.

A GOOD EXAMPLE.

Mr. Andrew Carnegie has sold his interests in the Carnegie Company's steel business to his partners. The price paid to him has not been disclosed, but it seems possible that he received as much as \$150,000,000. Another estimate is \$100,000,000. At all events, Mr. Carnegie retires a rich man, even according to modern standards. He says his action is based on a resolution, formed not long since, that he would not spend his old age in business struggling for more dollars. After sixty, he thinks, a rich man should devote his energies to a wise administration of his surplus wealth.

Mr. Carnegie has set a good example. One of the complaints that are made of American business men is that they don't know when to stop work. Many of them have no mental recourse except business, and dare not stop trying to make money, because that is the only thing in life that really interests them, and if they abandon that resource they are in danger of finding themselves completely out of a job, and of dying of dry-rot after a few years of remorseful inactivity. Mr. Carnegie need have no fears of that sort. His mind is incorrigibly active, and he will always be sure of finding congenial employments. He has various places of residence scattered about the world—in New York, in Pittsburg, in Scotland, and elsewhere, and he likes to move about. He also likes to give money for objects which promise to promote the progress of civilization. Even if he concerns himself no longer with steel-making, and only tries to spend his income, he will find an occupation in that, for the distribution of even four or five million dollars a year is a matter that invites thought; and thought will be sure to go into any distribution that Mr. Carnegie makes. A great millionaire is never out of business; but, besides being a millionaire, Mr. Carnegie is a philanthropist and a writer.—*Harper's Weekly.*

AMERICAN MONEY IN CUBA.

Gold is a talismanic word in Cuba. With all its troubles and uncertainties Cuba never wavered in its devotion to the gold standard. An artificial premium was put upon gold to keep it from going to Spain. A great transformation in its money system is coming over the island. The American invasion of peace has practically established a new standard, the American gold standard—not the artificial and slightly varying Spanish gold standard. Our money was in free circulation all over the island in February last. Merchants, ticket-sellers on the railroads, and cashiers in other places knew just what to do when American money was given to them in payment for value received. There would be invariably a lot of figuring on a pad—a figuring that I never could pretend to comprehend—but one always received his change accurately in Spanish or American money, as the case might be. The people preferred American money, not so much because it was gold-standard money as because it had an absolutely fixed value. It became the standard, and Spanish gold was adjusted to it day by day. It was driving Spanish money out of general use rapidly.—*Harper's Weekly.*

RITUALISM IN AMERICA.

The process of Romanizing the Episcopal church in America goes on *pari passu* with that in Great Britain, with the difference that it is a question to be settled by the people, not by the state. An example is Christ church, Jersey City. Up till five years ago that congregation was classed in the low church or evangelical wing. A new rector, one Dr. Elmendorf, then came in, and was successful in transforming it. The name was changed from Christ church to the Church of the Holy Cross, and the high church ritual was introduced. Last week the rector issued circulars to a select number, announcing the institution of the confessional, and giving instructions in preparation for and performance of the new "duty." The evangelicals are, some resisting, some withdrawing, but Dr. Elmendorf, at the end of five years of preparation, feels confident of his ability to hold the fort. We do not think much about the Roman Catholic confessional, as it is an old tradition with them; but for a "Protestant" rector to invite the women (for that is what it will amount to) to whisper their tattle into his ears and to grant them absolution, has a sinister and unmanly aspect. What business has a man to try to induce another man's wife to make more of a confidant of him than she does of her husband?—*The Interior.*

A WRITER in the *Monthly Weather Review* avers that for a considerable time in advance of a great storm song-birds cease their music, and that this may be taken as an indication of the storm's approach. For forty-eight hours before the beginning of a series of severe storms in northern Illinois last summer, not a sound was heard from the throats of the thousands of birds which inhabit that part of the country, and whose music, in fair weather, is one of the charms of the district.

IN the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men.

THE virtue of prosperity is temperance; of adversity, fortitude.—*Francis Bacon.*

MARRIAGES.

WILLIS—DAVIS.—At the parsonage, in Jackson Centre, Ohio, May 16, 1899, by Rev. A. G. Crofoot, Mr. Ed. Willis and Miss Ethel Davis, both of Jackson Centre.

MAXSON—DEAN.—At Westerly, R. I., May 17, 1899, by Rev. S. H. Davis, pastor of the Pawcatuck Seventh-day Baptist church, Mr. Albertus W. Maxson and Mrs. Minnie K. Dean, both of Westerly.

BLAKE—STILLMAN.—At the home of the bride's parents, in Westerly, R. I., May 24, 1899, by Rev. S. H. Davis, pastor of the Pawcatuck Seventh-day Baptist church, Mr. Alexander M. Blake and Miss Charlene R. Stillman, both of Westerly.

DEATHS.

SHAW.—At his home near Alfred Station, May 26, 1899, John Remington Shaw, aged 85 years, 11 months and 4 days.

Mr. Shaw was the youngest son of Anthony and Dinah Shaw, and was the last survivor of twenty-two children. He was born at Steventown, Rensselaer County, N. Y., June 22, 1813. In 1829, he settled on a farm near Alfred Station, where he lived till the time of his death. He was twice married; December 22, 1832, to Tacy Burdick, to whom were born six children, three of whom survive; March 30, 1851, to Mary L. Williams, to whom five children were born, all surviving. He united with the Second Alfred church in 1829, remaining a faithful member till his death. Funeral services were conducted at the church Sunday afternoon, by the pastor. Isa. 46: 4.

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Literary Notes.

NUMBER 33 of "The Anti-Infidels Library, entitled The Testimony of History to the Truth of the Scriptures," is before us. 240 pp., Manila, 35c. H. L. Hastings, Cornhill Boston, Mass. The facts presented are drawn, mainly, from the standard works of Geo. Rawlinson, whose position as Professor of Ancient Literature in Oxford, England, and his researches in Egyptian history, have placed him in an eminent position of authority. Dr. H. B. Hackett has made additions to the facts drawn from Rawlinson, and the book cannot fail to aid pastors and teachers of the Bible in many important particulars.

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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 Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

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 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 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.

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 Looftboro.
- 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. Socwell.
- 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 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.

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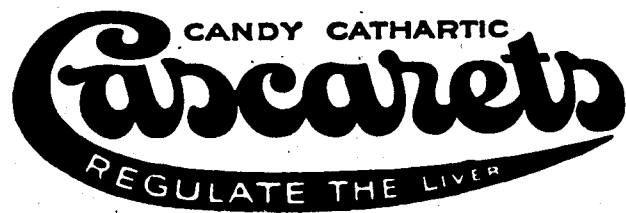
GREEN—I'm dreadfully troubled with insomnia. I simply can't go to sleep at night. Brown—Why don't you make up your mind that you have to catch a midnight train, and resolve to stay awake?

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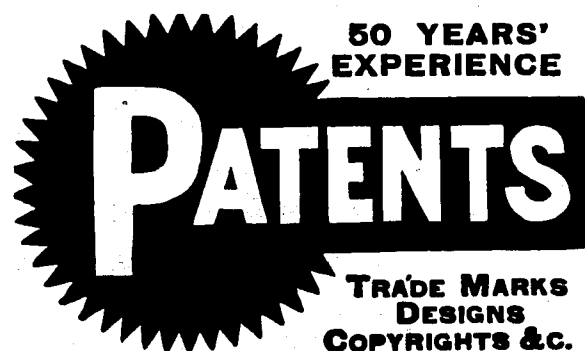
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