

# THE SABBATH RECORDER.

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

VOLUME 55. No. 25

JUNE 19, 1899.

WHOLE No. 2834.

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## WORTH BELIEVING.



WORDS carry little weight without a life back of them. What would have been the use of Andrew's saying to his brother Simon, "We have found the Christ," if Andrew had not been a man whose life was evidently and unmistakably bent toward good? Peter believed in Christ because he believed in Andrew. Was Andrew faultless? Far from it. But there was a trend in his life, an evident determination to know and be the best, which made it likely that what he found was worth finding, and what he said worth believing. If Andrew's temper had blazed and no apology followed; if he had been selfish and complaining with no evidence of shame and struggle; if the whole emphasis of his life had been on things, eating, drinking, dressing, visiting, gossiping, what likelihood of Peter's paying attention to his words? But Andrew hungered and thirsted for righteousness. He heard of John the Baptist, and followed him; he heard of a greater than John, and found in him the promised One. Andrew's life turned toward God, and so his words had power. Does your brother believe you when you say anything about Jesus Christ? If he does, it is because you are evidently his follower. Only by the force of his life can a man say, "You believe in me, believe therefore in Jesus Christ."—*S. S. Times.*

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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.

IN common with all lovers of temperance, the RECORDER has been deeply pained by the decision of Attorney-General Griggs, which practically nullifies the anti-canteen law. Here is the important provision of that law:

That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bar-tender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or any premises used for military purposes by the United States, and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect.

It is certainly difficult to understand how the Attorney-General can construe this law to mean that since the act forbids the employment of soldiers as bar-tenders or salesmen of intoxicating drinks, it would be lawful and appropriate for the managers of the post exchanges to employ civilians for that purpose. Such a decision is certainly foreign to the intent of the law, and this nullification of the law by the decision places the United States Congress in a most unenviable position. That the decision is a forced one even its friends must admit; that it is an unjust one we firmly believe. It may delay the triumph of right, but under God it cannot finally prevent it.

THE "forest worms" are doing much injury to the "Sugar Bushes" in Independence, N. Y., and the surrounding neighborhoods. This is the third year since they appeared. They strip the trees of their leaves, and if the death of the tree is not immediate, its capacity for producing "sap" for sugar is practically destroyed. As our readers know, Independence leads the United States in the excellence of the maple syrup produced there. The worms come by the million, and the sound of their eating is like that of a storm in the tree tops.

### WESTERN ASSOCIATION.

The Sixty-fourth session of the Seventh-day Baptist Western Association was held with the church at Independence, N. Y., June 8-10, 1899. A preparatory service of prayer was conducted by Rev. D. B. Coon. "Joy in coming to the house of God" was the theme. The opening sermon, from Matt. 8:20: "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," was preached by Rev. W. D. Burdick, of Nile. Theme, "Following Christ." The scribe failed to understand what it was to follow Christ. His life was the embodiment of unselfishness. The whole world needed such a revelation of divine love in human life. As to this world, Christ was homeless, and, as the world judges, his life was a failure. But his unselfish and sacrificial love gave us life. We follow him truly when we seek the same path of unselfish service. We are strong when filled with his life. He makes all our experiences of joy or sorrow, of success or failure, furnish strength for his work.

Charles Stillman, Moderator, called the business session, and letters from the churches were read. L. C. Livermore, Clerk.

At the opening of the afternoon session,

communications from corresponding bodies were in order, and L. R. Swinney and T. L. Gardiner, delegates from the Central and South-Eastern Associations, respectively, reported. The main feature for the afternoon was an Open Parliament, led by D. B. Coon, subject, "Our Open Doors." Mr. Coon suggested that open doors for various forms of Christian work were abundant in the Association. U. M. Babcock spoke of seeking open doors for personal service in the Association. J. G. Mahoney spoke of open doors in Africa. Stephen Burdick urged the need of personal responsibility in entering open doors. Geo. B. Shaw showed how the world comes to us in great cities, and elsewhere, pleading for help. He suggested concert of effort to meet the demands in the Western Association. O. U. Whitford urged that personal self-surrender is the first requisite to fitness for entering open doors. F. E. Peterson applied the theme to church work, and suggested special efforts to provide "good reading" for the young. T. L. Gardiner said that willing and obedient hearts are the open doors which God's Spirit seeks. W. C. Whitford said that God opens doors for laymen as well as for preachers. H. P. Burdick told of wide personal experience in finding doors open for the gospel. Jared Kenyon spoke of the open doors in homes, in the training of children, and A. H. Lewis spoke of open doors in Sabbath Reform work.

At the evening session, a praise service was conducted by F. E. Peterson, after which H. D. Clarke, delegate from the North-Western Association, preached from Psa. 119:9: "Wherewithal shall a young man cleanse his way?" Theme, "Our young people; their peril and salvation." Perils are increasing because these are times when business and professional life have a distracting influence over young people. In the awful whirlwind of the present life, no flowers of faith, trust, repose in God can blossom. Thoughts of God are crowded out. Many of our young people have broken the old anchor chain. They are trusting to the haphazard of the spirit of abandonment. The worldly atmosphere breathed chokes the keen, quick moral sense, and they are not affected by truth and wrought upon by examples of integrity, loyalty and Christian activity. He spoke of the many dangers from the social and national curse of intemperance; from bad literature; from the commercial spirit of the age. He said the salvation of young people will come from the help our business men give them in critical periods of life, and from the influences about them during school life. This should be a time of prayer for our young people, concentrated devotion in every home, prayers supplemented by attractive homes and needed privileges. Less relegating of work and responsibility to organizations, and more individual Christian work. A looking after the un-homed young people. Bringing them to the fountain of cleansing, Jesus Christ.

On Sixth-day morning the devotional services were conducted by J. G. Mahoney. Under order of "Communications," Geo. B. Shaw, of New York, appeared for the Eastern Association and H. D. Clarke for the North-Western and the South-Western. Various annual reports were presented, and Stephen Burdick, chairman, read the report of the Committee on Obituaries. This included sketches of Dea. Daniel Babcock, who had

been in office thirty-seven years, Dea. Wm. S. Livermore, sixty-one years, and Dea. John C. Burdick, seven years; Rev. A. A. Place, ordained 1882, and David R. Stillman, who, though not an "ordained man," had been abundant in good works and public service during a long and useful life. Tributes of love and respect were added by several persons, under a motion to adopt the report.

The closing service of the forenoon was a sermon by President Gardiner, of Salem, W. Va. Text, Matt. 5:14, 16: "Let your light shine," etc. This is a specific command to all Christians at all times. It awakes the sense of personal responsibility. Let the light from your life be steady. A flickering light misleads. Let your own light shine. One cannot shine for another. If the light is small, it may be yet the more important. This shining must be in private life and in public service. All God's children must be light-bearers. Your own spiritual life will decay unless you live so that the life of Christ can shine through you. The sermon was richly illustrated.

The afternoon session was opened with a prayer service, conducted by G. P. Kenyon. This was followed by the Missionary hour, under charge of Secretary Whitford. An account appears in his department of the RECORDER. At the evening service of prayer and conference, conducted by I. L. Cottrell, the house was crowded. The theme, "Baptism of the Holy Spirit," found quick response. There was unusual evidence of depth and earnestness in seeking for such a baptism. In spiritual tone the meeting was above the usual standard of similar services.

### SABBATH.

The attendance on Sabbath was very large. In the morning a praise service, conducted by Prof. F. S. Place, occupied the first half-hour. The sermon was by A. H. Lewis, from Matt. 21:21: "Go, work." It dealt with the dangers and duties which now call on Seventh-day Baptists for larger views, greater devotion and more earnest work. It was a call to hope, and not a note of despair.

After three or four hundred people had been served at the dining-hall near the church, the Sabbath-school convened, under the direction of L. C. Livermore, superintendent of the school at Independence. The lesson, John 20:11-20, was taught under the following heads: 1. "The empty tomb," by President Gardiner. Comforting angels waited in the empty tomb to cheer those who sought Christ. Christ called Mary by name and sent special word to Peter who had denied him, lest he should feel that he was no longer loved or cared for. Forgiving love holds on to the erring. 2. "Christ revealed to his disciples." Prof. W. C. Whitford. Christ was revealed as the ever-living, ever-loving, ever-guiding One. Thus he seeks to be revealed to us now, though not in the flesh, as a man. We may know him thus and find abundant blessing. 3. "What the resurrection of Christ means to us." L. R. Swinney. As Christ came from heaven to reveal God to us, that we might be redeemed, so the risen Christ is the great bond of union between earth and heaven. Love finds and keeps its own. Reunion, recognition and welcome are all assured to us through the risen Christ.

Following the Sabbath-school came the Christian Endeavor prayer-meeting, led by L. C. Randolph. It was a strong meeting,



and the young people were very active in the service. Among the thoughts expressed were these: "I am happy, but not satisfied. I long for higher life." "It is a blessed thing to be an instrument, in God's hand, for saving souls." "There is blessedness in entire consecration." "There is joy in resting on the promises of divine love." "I have found great joy in accepting the Sabbath." "Communion with Christ corrects our mistakes and lifts the clouds of discouragement." "God asks nothing of us for which he does not give adequate strength." "I thank God for a praying mother." "A consecrated life has great power for good." "Faith is the source of all strength in spiritual life." Many old people took part in the meeting.

Evening after Sabbath was given to the Young People's work. The service was conducted by Eva St. Clair Champlin, Associational Secretary. An account of it from her pen will be found on the Young People's page.

On First-day morning, after a business session, Geo. B. Shaw, delegate from the Eastern Association, preached. Ex. 4: 2: "What is that in thine hand?" Moses, exiled for forty years, with only a shepherd's staff, was called to a work overwhelmingly great. So we are called to use whatever of power or opportunity we have in hand. Consecrated, the simplest agency becomes the medium of divine power. The sermon was pertinent, pointed, practical.

The Education hour followed, President Davis conducting. He said: "True education includes religion, social training and intellectual development. We seek practical education. The purpose of the Education Society is to create a public opinion favorable to the highest forms of genuine culture." A quartet from the University sang, and President Gardiner spoke of the work of Salem College, and of the duty of educating our young people in our own schools, dwelling especially upon the value of the smaller and more religious colleges in developing strong and pure students. Geo. B. Shaw and O. U. Whitford supported Mr. Gardiner's position in short, earnest remarks. L. C. Randolph spoke of our schools as nurseries of evangelism and religion. His own life, and many others whom he knew, had been led to the ministry through influences dominant in our schools. A. H. Lewis spoke of education as an essential factor in great social and political reforms. The hour was vigorous and inspiring.

The Woman's hour was the essential feature of the afternoon session. It was conducted by Mrs. B. C. Davis. An account of the session and the papers presented is furnished for the Woman's page of the RECORDER by Mrs. Davis. At the closing session in the evening W. D. Burdick conducted the praise service, and Rev. L. R. Swinney, delegate from the Central Association, preached from Eccl. 7: 10: "Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this." The sermon was a look on the bright side. While it did not ignore the fact that dangers exist and sin abounds, it claimed that the progress of Christianity is one of the prominent facts at the close of this century. Among other things Mr. Swinney said that at the opening of this century only one in twelve of the inhabitants of the United States were professed Christians; now one in every

four is. In 1820, \$40,000 were given for missions; in 1850, one and one-half millions were given, and in 1895, fourteen millions. In 1820 the money given for missions equalled less than one-half of one cent for each inhabitant. In 1850 it was twenty-two cents, a forty-two-fold increase. In 1800 the gifts for missions equalled one cent for each \$1,000 worth of property; now it is equal to seventeen cents per thousand. Since 1850 new forms of Christian work, like the Y. M. C. A., the Evangelistic work represented by Mr. Moody, the systematic study of the Bible, the Y. P. S. C. E., and similar forms of work, have been begun and pushed to an extent unthought of before. Our denominational life has gained in strength, harmony and power. Let us thank God, look up and press forward.

Thus closed the Association. All the sessions were excellent and a marked growth of the desire for high, strong spiritual life appeared in all that was said. The entertainment of the delegates was exceptionally abundant and enjoyable. The next session is to be held at Little Genesee. The report of the Committee on the State of Religion was favorable and comforting. The following resolutions were adopted:

WHEREAS, harmony and good-will have generally prevailed among the churches of the Western Association during the year, and new fields of opportunity are inviting us; therefore,

Resolved, That we devoutly thank God for all his mercies and humbly pray for his guidance.

Resolved, That the missionary spirit is fundamental to the spiritual life and growth of the individual Christian, the church and the denomination, and it is a source of gladness and hopefulness to see a manifest widening and deepening of that spirit among us as a people.

Resolved, That the rapid loss of regard for Sunday, and the growth of no-Sabbathism, call upon us to enlarge our work and increase our devotion in the cause of Sabbath Reform.

Resolved, That we pledge our renewed loyalty and zeal to the work of the Sabbath-school.

Resolved, That every Christian ought to so open the door of his heart that He who said, "Behold, I stand at the door and knock," may come in and abide, and that as members of Christ's body we each ought to enter the open doors in the home, in the church and in the world.

WHEREAS, the gospel of Jesus Christ proclaims peace on earth and good-will among men; therefore,

Resolved, That we, as sincere believers in that blessed gospel, welcome most heartily the Peace Conference at Hague, as a harbinger of international arbitration, and we devoutly pray that it may also be the harbinger of universal peace among men.

I. L. COTRELL,  
A. H. LEWIS,  
O. U. WHITFORD,  
H. D. CLARKE,  
T. L. GARDINER,  
L. R. SWINNEY,  
G. B. SHAW, } Com.

DO YOU LOVE THE BIBLE?

Make your best definition of the word "love." Love is never languid. If it ever becomes such, it ceases to be love. Love is never simply curious. Curiosity is not affection. Love never performs its work grudgingly. If it feels thus it is hardly worthy the name of love. Dr. D. M. Stearns, for many years a teacher of the Bible, says that it was once to him "an awfully dry book, a very little of which would be more than enough for many days." Perhaps this description is too nearly applicable in many cases, even among Christians. One prominent cause why people do not love the Bible is that they do not know it. There are people whom you once positively disliked; coming to know them, you must love them. The best cure we suggest for want of love for the Bible is better acquaintance with it. This acquaint-

ance must extend beyond the facts presented in it, or facts with reference to it. When Christ said: "The words that I speak unto you, they are spirit, and they are life," he suggested the true purpose in Bible study. What the Holy Spirit meant to teach is embodied in the words of the Book. For this spirit we must seek. Spirit is the only thing that our souls can really love. We may enjoy material things, we may find physical pleasure in material things, but love alone finds its object in things spiritual. Few errors are more common in the study of the Bible than the failure to seek after the deeper meaning of the Word, and the application of that deeper meaning to our own lives.

We learn to love the Word in proportion to our grasp of what the Word promises. All the best things in life reach into the future, if they do not wholly rest in the future. It is not what we are to-day, so much as what we hope to be to-morrow, that gives us comfort and encouragement. Touching this point, Dr. Stearns gives a bit of personal experience in the following words:

I lived that kind of a life for several years, outwardly somewhat consistent, regular in attendance on ordinances, a Sabbath-school teacher and a tract distributor, but it was all from a sense of duty, and other books were far more attractive than my Bible. But in the summer of 1873 I saw in John 5: 24 and 1 John 2: 12, with John 1: 12 and 1 John 5: 11-13, that it was my privilege to know on the authority of God's Word that I had passed from death to life, had even now eternal life, had also the forgiveness of sins, and would never be called upon to answer for them (Isa. 43: 25); was actually a child of God, accepted in his dear Son, and that no power could pluck me out of his hand. Eph. 1: 6, John 10: 27, 28. How my soul revelled in these facts; what peace and joy; what new life; how God did talk to my soul in his Word! That was the beginning of my love for the Bible, and it has been growing ever since.

"AS THY DAYS, SO SHALL THY STRENGTH BE."

You waste too much strength in worrying. Men try to cross bridges before they reach them. A large share of the things we dread never happen. It is a difficult lesson to learn, but a most important one, that life with its duties is best met when the duty of each day is considered by itself, as far as possible. True, each day reaches forward, and no duty can be done without considering its possible effect upon what may follow; nevertheless, we need to learn that strength and wisdom will come with each succeeding day. Only in general are we to plan, much less worry, concerning the duties of next year, when the duties of to-day are present. The most helpful portions of the Word of God are full of lessons impressing the fact that we are not to give undue anxiety to things of the future. This does not justify indolence nor carelessness. It does teach us not to waste strength—the strength so much needed for immediate duty—in fearing that we shall fail in work yet to come.

The Lord's Prayer says: "Give us this day our daily bread;" that is, day by day give the strength and wisdom and guidance and upholding that day demands. Even Marcus Aurelius, whom we call heathen, said: "Do not disturb thyself by thinking of the whole of thy life; but in every case ask thyself, What is there in this that is intolerable or past bearing? Remember that neither the past nor the future pains thee, but only the present." It is not answer enough that you say, "This is good advice, but who can follow it?" Following the best paths always costs effort. If it be good advice—rather,



since it is God's advice, we should struggle to compel ourselves to follow it. The changes that wait in the unknown future may modify present plans or wholly thwart present purposes, but if the present plan has been made in all the light we now possess, there should be neither moaning nor complaining if new light and changed circumstances demand new plans and new methods. On the contrary, it is a part of divine wisdom that the unfolding of truth and the enlarging of duty and opportunity should compel readjustment of plans, but without undue anxiety or fear. Life is divided into hours, days, months and years, that we may go step by step, resting and readjusting ourselves to each experience.

"Should all the weight of life  
Be laid across our shoulders, and the future, rife  
With woe and struggle, meet us face to face  
At just one place,  
We could not go;  
Our feet would stop, and so  
God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep  
Or pathways lie so steep  
But we can go, if, by God's power,  
We only bear the burden of the hour."

If you are still inclined to say, "Such teaching is good, but I must worry," we beg you to seek a larger faith. The future is in God's hands, and all that makes for righteousness is under his guidance. What is dark to us is light to him. What is tangled as we look upon it is plain as he looks upon it. To our imperfect vision that which is hopeless to-day may be bright with hope to-morrow; if not to-morrow, in some far-off to-morrow the light will come. Teach your heart to enter into the deeper meaning of the prayer, "Give us day by day our daily bread."

#### MUNICIPAL OWNERSHIP OF PUBLIC IMPROVEMENTS.

The result of the late elections in Toledo, Ohio, and Chicago, Ill., and the purchase by the city of Detroit of the street railroads within its borders indicate that the question of municipal control of such interests has reached a stage of importance demanding yet more careful consideration. Whether monopolies shall be permitted to control such great public improvements and to grow rich therefrom, or whether the people represented in municipal and national government shall control them more directly in the interests of the people, is a vital question and one which cannot be separated from practical politics and good government. The possibility of corrupt management in any great public affair can never be wholly eliminated. The investigations which are now stirring the city of New York and through which corruption is being unearthed, emphasizes the necessity of controlling those interests in which all the people have a part, through the larger machinery of general government. We believe that it is well settled through experience that many things, including telegraphs, railroads, gas and electric light plants, water-works, and all improvements in which the public must share, ought to be supervised more closely, if not controlled absolutely by municipal, state and national government, rather than by private corporations. This is especially true at a time when private corporations are being united into great trusts. Wild and sweeping condemnations of corporations and trusts is both unjust and foolish. That they have brought many blessings and advantages to the people is true. That many more advantages would come through the placing of many pub-

lic interests in the hands of the government is shown by the benefits that certain great trusts have brought about. Superficial opinions may not be put forth arbitrarily, but the large financial factor in the corruptions of government in cities, and of the power of great commercial interests in politics, compel thoughtful men to give more than passing heed to the indications given in the late elections in the cities named.

THE following book-notices will be of interest to the friends of Sabbath Reform:

#### "DECADENCE OF SUNDAY."

"Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." The Sunday problem, old as the Mosaic law, yet new as the conditions that change as the world changes, is the subject of a very interesting volume by A. H. Lewis, D. D., who writes on the "Swift Decadence of Sunday," and asks on the title page, "What Next?" To the people who rejoice in the decline and fall of the Puritan Sabbath and the rise of the national "holy day" of rest and recreation, open libraries, museums and parks in the cities, of Sunday newspapers and Sunday walks and trolley-rides into the country for the week-day prisoners of the workaday world, Dr. Lewis's book will have a cheerful message, for it admits and laments that the Puritan Sunday has decayed and gives testimony to the fact from various denominations of the Protestant church—Baptists, Methodists, Congregationalists, Presbyterians and Episcopalians. Why Sunday has decayed, the attitude of the Catholic church to Sabbath reforms, why Protestants cannot arrest the decay of Sunday and how Sabbath reform can be obtained are treated in various chapters, and the book as a whole has a massing of facts on the Sabbath reform valuable from both sides of the question. "Swift Decadence of Sunday," by Abram Herbert Lewis, D. D., Plainfield, N. J.—*Albany Argus*.

#### A NEW BOOK.

We have received from the pen of Dr. A. H. Lewis, of Plainfield, N. J., a book entitled, "Swift Decadence of Sunday. What Next?" All who are interested in Sabbath Reform should read this book. There is probably no man in the United States, or even the world, who has made so exhaustive a study of the Sabbath question as Dr. Lewis. Several chapters are devoted to testimony from the friends of Sunday—Baptists, Methodists, Congregationalists, Presbyterians and Episcopalians. The last chapter, "How can Sabbath Reform be Attained?" contains food for thought for all intelligent people and is an earnest appeal to all Christians to "Come back to God and his Sabbath, and to Christ its Lord."—*DeRuyter, N. Y., Gleaner*.

"SWIFT DECADENCE OF SUNDAY; WHAT NEXT?" by Abram Herbert Lewis, D. D., author of "Biblical Teachings Concerning the Sabbath and the Sunday," etc., enters the field in a timely manner. It presents testimony respecting decay of Sunday-observance since the year 1882, from all leading Protestant denominations. The testimony is arranged denominationally in chapters. Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians, and Roman Catholics are represented. One remarkable feature of the situation is set forth in chapters six, seven, and eight, which shows that Christians charge the responsibility for this decay of regard for Sunday upon each other. Whatever may be the causes and however complicated the influences that have produced the present situation, no one who is at all interested in the Sunday question, religiously or otherwise, can fail to be interested in this book. It contains two hundred and seventy-three pages, including a copious index.—*The Morning Star, Boston*.

#### DEMONSTRATION RATHER THAN ARGUMENT.

Christ seldom made an argument; never after the manner of men. Occasionally, in meeting the objections men offered he demonstrated the truth by turning the arguments of men back upon themselves. It was his province rather to unfold and simplify truth than to argue concerning it. This was eminently true concerning the deeper mysteries of life, especially the future life. Well is it said, "Christ brought life and immortality to light;"

or, a better translation, "Christ turned the light on to life and immortality." This is the comparison: the question of life and immortality lay in the shadows, or in deep darkness; men were groping and doubting concerning it; Christ poured a flood of light upon the whole question. He did not argue it, he demonstrated it. He said: "I came from the life that lies outside this world." On the Mount of Transfiguration he pushed aside the curtains and permitted those with him to behold, by spiritual sight, Moses, Elias and himself. He died and rose to demonstrate the power of life. He did not prove that there is a future life by any system of argument or any force of logic. What he was and what was revealed by his life and his words settled the question in the minds of his disciples. The earlier centuries of the Christian church were made glorious by the enlarged faith of men in immortality and the future life. Eager to enter heaven, many sought while few shrunk from martyrdom, because it offered a quick passage to the blessed life beyond. The evidence of faith in immortality is presented at every step in the early history of the church. Dying on the sands of the arena, men and women told of their faith in the future life. Buried in the darkness of the catacombs, faith chiseled the emblems of immortality over the mortal dust. One day we wandered in the darkness of the catacombs outside of Rome. The chapels where the early Christians used to worship, the emblems of immortality carved in the dark rock, gave a spiritual brightness to that underground world which faith had carved out, in strong contrast with the darkness lighted only by torches, as we threaded our way in the labyrinth of that underground resting-place of the sainted dead. Coming again into the bright sunshine, our own faith in the future life took on new brightness and added glory.

If there come doubts to you, if sometimes your longings grow faint, consider again the simple truths of the gospel, and study anew the fact that Christ turned light upon the question of the future life; and so teach your heart to believe that which you may not put into logic nor demonstrate by argument. Many of our higher experiences lie beyond the realm of argument. Parental love, deeper friendship, noble patriotism spring from the heart without argument. No mother compels herself, by logic, to love her babe. No home is made sweet through all-abounding love cementing husband, wife, children in the family, through argument. So the highest attainments in Christian life, the highest revelations of truth, and the deepest foundations on which our hopes rest, come not by argument, but by the light that hope and faith shed. Hope is higher than logic. Faith outstrips all demonstrations made by argument. Argue little, believe much. Thus shalt thou be blest.

#### "AT NINETY MILES AN HOUR."

Such is the title of a paper by Cleveland Moffett, in *McClure's Magazine* for April, 1899. It gives a detailed description of the fast-mail service between Chicago and Omaha, which was inaugurated January 1, 1899. As a story of personal observation and experience, it stirs one's blood like the record of a cavalry charge or the storming of Lookout Mountain. As a revelation of the "push" which marks the United States mail service and competing railroads, it shows indescribable



vigor. As a promise of what may come in trans-continental mail and express service, it challenges credulity. Between Chicago and Omaha these trains cover 500 miles in ten hours, including stops, slow-downs and accidental delays. To do this they must attain a speed of ninety to a hundred miles an hour on the most favorable parts of the run; and it is claimed that they sometimes run at the rate of one hundred and twenty miles. Dan White, an engineer who made a dash from Chicago to Clinton, Iowa, on one run, being questioned about the matter, said: "Oh, it wasn't much. We had to make up the time, and we did it. We went 138 miles in 143 minutes. That included three stops and two slow-downs." Special points on this run were "between Franklin Grove and Nelson;" seventeen miles were covered in fourteen minutes; and "between Clarence and Stanwood" five miles were passed in three minutes. The fireman told his story in these words: "Goin' through Dixon I said my prayers, and held on stretched out flat. That's what I done."

The strain on nerve-power and manhood which comes to engineers and firemen on these trains is so great that the strongest can sustain it but a few hours at a time, and but a few years in succession. Few men attempt it after they are forty-five years old. But the calm excitement with which they enter upon a run gives evidence of character and power of the highest type. Here is a bit of dialogue between an engineer and his fireman as they stand at the station in Chicago, about to start, on a zero night in winter.

"Twenty-four, Dan; we start at thirty."

Dan chews his tobacco with a sharper cut and answers: "Bad wind to-night—regular sob."

Bullard nods. "I know it; we're fifteen minutes late, too. Make Burlington on time?"

"Got to. You hit it up and I'll skin her."

"Twenty-six, Dan."

So they talked, while the monster engine, with eighty tons of mail attached, strains like a hound in leash, waiting the touch at her throttle which will push her forward to cut a path through the darkness as if in chase after the grave of the buried day. Running at the rate of eighty miles an hour, Mr. Moffett, who was on the engine, recounts this conversation between fireman and engineer, who were working on opposite sides of the great steel boiler where the mad steam was imprisoned.

Across the twin high bridges that span the Bureau Creeks we shot with a rush that left the reverberations far back in the night like two short barks. And just as we rounded a curve before these bridges, I saw a black face peering down from the boiler-top, while a voice called out: "Wahr-wahr-wahr-wahr." To this startling apparition Bullard, undisturbed, replied: "Wahr-wahr-wahr-wahr."

This meant that the fireman had sighted the safety lights for the bridges, and the engineer said, in effect, pile on the steam and let her go!

What such a life means to those at home is tersely told in this from the lips of an engineer. Being asked what he thought of the fast schedule, he said:

"It isn't for me to think, but, I tell you this, it's the hardest game I ever got up against. My wife says she hopes for just one thing—that they won't start me off some night too far behind time."

"What do you mean?"

"Why, my wife knows that if they do, I'll—I'll—why, she knows I'll make it up. And even as it is, she don't sleep any night until she hears my long whistle over the bridge."

This seems reckless. From one standpoint it is reckless. But in this age, crazed with commercialism and wild with anxiety to crowd business and gain time, "ninety miles an hour" soon becomes commonplace. Edison once told the writer that he had offered to carry express matter on a properly constructed track at the rate of 200 miles an hour, by electricity, as soon as the Pennsylvania Railroad would furnish the track, and he could invent a cab in which his engineer could breathe. The service from Chicago to Omaha now means that bankers and business men on the Pacific coast get mail from the Atlantic coast before 3 P. M. of a given day, instead of at noon the next day. A like speed the whole distance would give a mail service from ocean to ocean in three days.

Oh, that men would seek for righteousness as they seek for success in business.

HOTEL, Utica, N. Y., June 1, 1899.

#### HIGHER LIFE.

We have never been able to understand, except in part, the peculiar struggle some people have in attaining "higher life." To us it has always seemed to be not simply a privilege, but a legitimate part of every Christian experience. "First the blade, then the ear, after that the full grain in the ear," is the universal law of life, spiritual and physical. Accepting that many years ago, we have found various experiences, such as trials, new obligations, larger opportunities and the like, marking stages of growth with more or less definiteness. Rising into the higher phases of life, passing into larger faith, coming into a sweeter rest through faith, and all that these may mean, is as natural as the blossoming of a rose or the development of a tree. A systematic and careful study of the Gospel of St. John undertaken many years ago for sake of a series of sermons, was perhaps the most marked epoch in personal experience touching higher life. But the growth was so natural, the increasing love was so simple and yet so deep, that we have never deemed it more an epoch than the warm rain for which the earth is now waiting will form an epoch in the full development of the unfolding life that now lies latent on the landscape.

But we did not begin to speak of personal experiences. We do seek to awaken such new study of the Word of God, and especially such a study of the promises, as will lead to a larger love and higher life. We define love as life. Love cannot be separated from life. In our relations to God love is an essential part of life. Call it higher life if you will, call it many successive stages of development in life. Name and describe it as best suits your own thought, but do not fail not only to long for love, but to become so familiar with the Bible that you must love it and him who gave it. If your life is conscious of any great need above other needs, find all that the Bible says touching that need. Learn that part of the Word by heart; that is, take it into your heart that the life in the Word may become your life. Thus love for the Word will lead to love for him who gave the Word, and above all, to love for him who was at once the Incarnate Word, the Way, the Truth and the Life.

#### NEWS OF THE WEEK.

A dispatch from Brest, under date of June 18, states that on the arrival of the Sfax, which is bringing Captain Dreyfus from French Guiana for a new trial by court-martial, a torpedo-boat destroyer will meet the cruiser, and transfer Dreyfus to the shore.—

The *Kolnische Zeitung* of Berlin, on June 18, announced the "complete failure" of the Disarmament Committee of the Peace Conference at the Hague. Several provisions, it asserts, have been adopted in the committee by equal vote, but all of these, it predicts, will fail in the plenary sitting.—The official committee to receive Admiral Dewey on his arrival at the port of New York which has been appointed by Mayor Van Wyck, under the resolution adopted by the Municipal Assembly, has been completed. It is a thoroughly representative one, as among those named by the Mayor are clergymen, bank presidents, members of trade and labor organizations, representatives of colleges, clubs, civic societies, railroad and steamship companies, and in fact, all classes of citizens.—Congressman Richard Parks Bland, after a busy public life, was laid to rest at Lebanon, Mo., June 18.—Fearful and destructive wind and rain storms have been raging through sections of the West. At Chippewa Falls, Lacrosse and New Richmond, Wis., and at Omaha, Neb., great damage was done to buildings and crops, and many lives were lost.—It took but a short time to try and convict George Barrows for the kidnapping of baby Marion Clarke. He received as a sentence fourteen years and ten months at Sing Sing, the limit of the law being fifteen years. The nurse girl was sentenced to four years. The trial of Mrs. Barrows promises to be quite extended. Her defense will be that of insanity.—The work of disbursing the American gratuity to the Cuban troops continues at Cardenas, Remedios, Pinar del Rio, and Puerto Principe. The Cubans are flocking to the distributing centers. The evidence of fraud in making up the lists is arousing indignation throughout the island, and the evident desire of the Americans to carry out their pledges excites general admiration.

#### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Whiff of the Western Association.

It was certainly one of the very best it was ever our privilege to attend. It abounded in vitality; it had the "swing of victory." The Friday night prayer-meeting was grand in its spiritual uplift. It was not mere sentiment. It meant business, toil, hardship, money—anything the Lord wanted. It was not a fitful song, but one word of a strong, deep-toned hymn which is still being sung in the lives of those who have gone back to their prosaic duties. The Holy Spirit was there in power. At times a hush almost breathless fell, often the depths of the fountain of tears was stirred, and then how they sang! With the organ or without, hymns new or old, it was all "the song of Moses and the Lamb," and that was enough.

Present only one day and parts of two more, hastening both ways between appointments at Hebron, busy every moment of our stay, we can append only a few tastes of the splendid feast:

"No soul was ever converted without human agency. Even Paul, whose awakening was almost miraculous, is no exception. The light shone from heaven; but human hands led him to the city, human hands were laid on his head that the scales might fall from his eyes, and he be filled with the Holy Ghost, human arms were around him. If the gospel is to go to India and China, the work must be done by the people who live to-day."

"The man who shines in private is just the man to shine in public."

"The fifteen or twenty faithful members of



a church have to offset the bad influence of the rest."

"We do not receive the Holy Spirit, because we do not fulfill the conditions. We would not think of planting corn in a snow-bank. The soil must be warm and fitted for the seed which it is to receive."

"The baptism of the Spirit is something more than a shower-bath of joy. It means a baptism of work. It means being better fathers and mothers, better neighbors, more honest in business, more true and more kind in all the relations of life. If all those prayers are answered, there will be a larger collection to-morrow than we have ever seen before."

"Amen."

#### Independence Through Western Eyes.

It was more than we were looking for. The hills were higher, the farms more fertile, the landscape lovelier, the homes more inviting, the people better looking, the hospitality more generous, the church more attractive, the visitors more numerous, the sessions more inspiring—than we expected. That hill between Whitesville and Independence, by the "short way," was something like the road of life. We climbed it once, and there it was again still looming up ahead. Surely when we reach that next rise, we shall be at the summit; but no, another swelling steep beckons us on, and then another, and another. But it was all paid for when we reached Independence.

Now, we had heard of Independence, that it was *hilly, hilly*. So, in our mind's eye we had seen the bare, bleak promontories wind-swept and stony, the forlorn cattle cropping here and there a spear of grass—and the people—oh, poor people, how could they stand it?

Why, my Kansas friends, these farms are *on top* of the hills, and they are as handsome as the rolling prairies of Iowa. After spending the night as guest of one of three brothers whose delightful homes are within hailing distance of each other, under the spell of that genial hospitality which the world can never counterfeit, amid surroundings of comfort and culture, we surrendered. All the old romantic notions about farming revived. A home on the farm is about the pleasantest place in all the world, when it resounds to the light-hearted laughter of innocent voices, and good neighbors join homesteads.

Now, of course, New York cannot quite raise corn with Illinois, and no slope in Pennsylvania is quite so bonnie as Big Foot prairie (*Western Editor* we are still to the back bone); but it is wonderful how much alike people are. Change the setting, and Alfred would be Milton, Independence Albion and Hebron Coloma. We thought there was no church like Chicago; but Shaw insists that New York City is another. Don't ask me which quartet I love best, the Eastern or the Western; they are all one family and my arms are round them all.

Strange, isn't it? Of the six original student evangelists—all Western men—four are now settled pastors in New York state, one is in the neighborhood temporarily, and the sixth is looking in this direction saying, *perhaps*. Then there are the Whitfords, Platts, Witter, Maxson, Clarke, Burdick and Cottrell who went West, to say nothing of other frontiers men who have journeyed toward the rising sun.

Our denomination can throw a side light on the glorious couplet:

"No north, no south, no east, no west,  
But one great land with freedom blest."

#### A Jury's Opinion of Blacklisting.

In the practical affairs of life, we find that the right course often lies on the common ground where two opposing principles merge together. The practice of requiring references from applicants for work is but a reasonable protection to the employer. The right of the wage earner to freely contract his labor in his chosen calling is equally clear. Both these principles are to be embraced in any wise rules governing the relation between corporations and their employees.

When employers unite to refuse recommendations and employment to capable men because they have been "blacklisted" for striking, the latter of these two principles is violated. Such is the decision of "an American jury, composed, with one exception, of employers, the foreman of which was an ex-banker, and not one of whom was a member of a labor union." This conclusion was based on the previous decision of the United States Supreme Court that the word "liberty" as used in the Fourteenth Amendment to the Federal Constitution means "not merely the right to freedom from physical restraint, but also the right to pursue any livelihood or calling."

Fred R. Ketcham was a freight conductor on the Northwestern railroad for a period of about ten years preceding the strike of 1894. The evidence at the trial showed that, on account of his participation in that strike, the company "blacklisted" him, and that he has sought in vain since to secure work on other roads. In every case the officials required a "clearance" from the road previously employing him. In a few cases he was used a week or two until his case was looked up, when he was invariably discharged. The "clearance" required may be suggested by the letter furnished in evidence by one of the witnesses, Andrew Stader. It contained the sentence, "He has permission to work elsewhere." On this basis the witness had found employment. The only charge brought against Ketcham was that of striking.

The case was tried before Judge Clifford in the Circuit Court at Chicago. The company contended that the strikers of 1894 had been taken back to work, but succeeded in producing only thirty-one of the thirty thousand men who struck. The trial was conducted with ability on both sides, lasting nearly three weeks. The jury brought in a verdict of \$21,666.33 against the company. As but \$1,850 actual loss was proved, the rest of the sum was for "exemplary damages" or "smart money."

Mr. William J. Strong, counsel for the plaintiff, has since reviewed the case in the *Arena*. The arguments which proved conclusive to the jury are incisively presented. We make brief extracts:

"If a man who quits the employ of another cannot get work in his chosen occupation without first obtaining the consent of the man whose employ he has left, he becomes a slave. He will not dare resist any oppression his employer may see fit to impose upon him. If he protests, his employer will say, 'Very well, if you don't like it, you can quit.' The man having a wife and children to support

will bow in submission, knowing that his master has him in his power, and that he cannot support his family if he is defiant, as he cannot get work elsewhere without the consent of his employer.

"This is slavery pure and simple. Yet it is without exaggeration the condition of most railroad employees in this country to-day. The blacklisting system is also being adopted in nearly all other branches of corporate employment, such as the large packing houses, street railroads, clothing manufactories, and coal mines. It is one of the growing evils of the present era of combinations and trusts, menacing the liberties of a large class of our citizens.

"How long will it be, if the blacklisting is allowed to continue and spread, before the laboring masses of the country, having become the helpless tools of these mighty masters, will do their bidding in the exercise of the elective franchise?"

#### The Policy of the Locomotive Engineers.

The conclusions of the previous article are stated from the standpoint of the employee. These conclusions seem to us essentially sound. Not to contradict them, but to supplement them, we place alongside another phase of the corporation employment problem, which, being presented from a different angle, throws quite a different light. We quote from the *Louisville Courier-Journal*.

"Chief Arthur's testimony in regard to the Brotherhood of Locomotive Engineers before the Industrial Commission, is a revelation to the people who hold the ordinary views regarding labor organizations. Mr. Arthur testified that his order had agreements with 90 per cent of the railways, and nearly all disputes were now settled by joint conferences. Strikes are on the decline, and the strike fund not having been touched for many years now amounts to \$100,000. To widows and orphans, relief funds to the amount of \$42,000 were distributed last year, and \$8,000,000 has been paid out on the insurance account.

"These figures give some idea of what a great power for good a labor organization has if it be only wisely managed. Peter Arthur is not popular with the demagogues who rave and wander around the land, but the engineers know that their order has always conserved its strength and kept its members on the old high level of wages and efficiency. The railroads know that what the Brotherhood promises is sure to be done, and that all troubles can be settled by conference. The great success of the engineers has been because they have never acted as though their interests were inimical to those of the railways, and while insisting on their rights they have not been unmindful of the rights of their employers."

These are only flash glimpses of an immense problem; but they put two important truths in clear light. One of the sad features in connection with the employment of men by most corporations, is that there is so little sentiment in the transaction. In so many cases ties of affection are not formed. The relationship leaves few fragrant memories, rather a sense of rankling injustice. Blessed be the corporation or the labor organization or the man that shall promote the feeling of mutual fellowship and confidence, and make the interests of employer and employee identical.



## Missions.

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

THE trip from the Central Association to the Western was in a hot wave. It struck us on Monday, and the ride to Alfred, N. Y., was dusty, hot and sweltering. It was about the most wearisome trip we ever took in one day. A good wash up, and an excellent dinner at Binghamton greatly refreshed and fitted us for the hardest part of our journey. How the dust and cinders did fly, filling the cars and enveloping us like a cloud. It was ours to sit still, wipe now and then the perspiration and dust from our faces, and with a martyr-like spirit sweetly endure it all. How unpleasant it is, after all, with the greatest equipoise we can command, to ride on the cars on a very dusty and sultry day. We arrived at our friend's door more like an African in color than an American. Water and soap, with their cleansing and transforming power, brought us back into the white race. A refreshing breeze on a cool piazza, while reclining in an easy chair, brought the hot blood to a normal temperature and our spirits into peace and joy.

ALFRED, nestling between the hills clothed in living green, never looked lovelier on a June day. She may surpass it on an October day when dressed in gorgeous Autumnal hues. After a night and a day in Alfred, and the same length of time in Friendship and Nile, we made our way to Independence. How dusty the roads are, and how uncomfortable the heat. A refreshing sleep during the night and a most happy change in temperature brought us all into better condition to start in at another Association. "What a cool, beautiful day," say all, "for the beginning of our Association." It was just as nice and lovely all through the Association. The dry and dusty roads were the only causes of discomfort. The Independence people were prepared to receive us and gave all a most hearty welcome. It was with unbounded hospitality, untiring labor, brotherly love and abounding kindness, they made our stay among them so enjoyable and happy we felt a dread to leave them. The attendance was good, many young people present, and most of the churches were well represented. The entire sessions were a feast of spiritual thought and food, and the key-note of prayer, song, testimony, sermon and devotional service was the baptism of the Holy Spirit. The presence and power of the Holy Spirit were signally manifest in the prayer and conference meeting on Sabbath evening and the Young People's Meeting on Sabbath afternoon. It was the feeling of all that this Association in every way was one of the best held among our people in this section of country.

ONE of the most encouraging features of this Association was the rising tide of evangelism. The evangelistic spirit was at the top, giving tone and uplift to every line of denominational thought and endeavor. A fine quartet of Alfred University students, Seventh-day Baptist young men, added much to the interest and spiritual power of the meetings by their sweet gospel singing. This quartet is to be sent out this summer vacation, supported by the Endeavor Societies of the Association and individual aid, to engage in evangelistic work within the Association. We expect a great blessing will come

to these young men in this noble work, and a great blessing to the places where they shall labor, and to the University. Four of the Morgan Park Student Volunteers, who were the starters of quartet movement among us a few years ago, were in attendance to the Association and charmed us with their singing.

THE Missionary Hour was pronounced one of the best. 1. Singing, "The Call for Reapers." 2. Prayer by L. C. Randolph. 3. Singing, "Throw out the Life Line." 4. Outline of the mission fields of our people at home and in foreign lands; their work, condition, needs and prospects by the conductor. 5. An account of the African Industrial Mission Movement, by A. H. Lewis. 6. A statement of the financial condition of the Treasury, the need of funds, the indebtedness of the Society, and the presentation and explanation of the new plan of the Society for raising funds for the support of our missions and the distribution of the pledge cards to the churches. 7. An address by the Missionary Secretary, upon "Our Mission as a people." Singing. Prayer, by A. H. Lewis.

FROM D. H. DAVIS.

Nothing very important has transpired since I last wrote you. All of the Mission have enjoyed good health, and each one has been busily engaged in the work. Since the opening of the spring term the schools have been somewhat enlarged. There are now twenty-five boarders in the Boys' School. All of the new scholars pay \$40 per year, besides furnishing their own clothing and the most of their books, and some other incidental expenses. There are also eight day-pupils who pay \$2 per month. The additions with the former pupils give us a school of thirty-three. Miss Burdick has also taken a number of new girls into her school. These additions, together with others who come, has swelled the number of our Sabbath congregation, so that our room is quite crowded. Some days of late there have been over a hundred in attendance. At the Sabbath-school last Sabbath there were ninety present. On a recent Sabbath we had the pleasure of receiving an old lady from the country on probation. This woman first heard the gospel through another woman who lives near her home, a member of our church. She became so much interested that she desired to come to Shanghai to learn more about the doctrine. She seems really desirous of understanding the way of salvation. A few days ago she, with other friends, returned to her home. We pray she may have learned sufficient to make her wise unto salvation, and that through her and her Christian neighbor others may be brought to a saving knowledge of Christ. May we not pray that as they journey homeward the Spirit of the Lord may go with them, and that there may be at once started in the little village where they live a religious influence that shall be far-reaching in bringing others to the truth. I wish I might visit the homes of these two women, who are brave enough to profess their love for the Christian religion, even in the face of scorn and opposition. We who have been reared within the circle of Christian influences can scarcely realize what such a step means to them. May God give them the courage and the love that are necessary to enable them to stand fast in the truth they have learned. He who made

the poor, ignorant Galilean fishermen such brave witnesses of the truth is able also to use this woman to the glory of his own name. May it be even so.

This week the missionaries and native Christians are being favored with some evangelistic meetings conducted under the leadership of Rev. C. Inwood, of Keswick, London. Mr. Inwood has been visiting various parts of China in the interest of Christian work among the churches. His efforts have been greatly blessed of God in the quickening of spiritual life among all classes. The meetings in Shanghai have been extremely interesting and profitable to both missionaries and native Christians. The Sabbath after these meetings closed Dzau-sing-chung preached for us from Rom. 12: 1, 2, and it was quite evident from his preaching that his spiritual life had been deepened from attendance at these meetings of the previous week. This is what we long to see among all of the native Christians. At the missionary prayer-meeting held last Monday afternoon, several missionaries said that they discovered that their native preachers also had been greatly blessed in the meetings, and were manifesting much more earnestness in the work. We all rejoice in this fresh uplift in spiritual life that has come to many hearts, and pray it may be only the beginning of a deep work of grace in the hearts of all who profess the name of Christ.

SHANGHAI, April 24, 1899.

THE Moravian church leads the van in modern missions. She gives one member out of every ninety-two to missionary work, sends abroad five times as many missionaries as she keeps ministers at home, and has nearly three times as many adherents in the mission field as there are members in her churches. In his book, "A Hundred Years of Missions," Rev. Delavan L. Leonard says: "The Moravian church, as no other since the days of the apostles, has caught the New Testament conception of missions, and from first to last has held it steadfastly. The entire membership constitutes an organized missionary body. It lives only to establish and maintain evangelistic undertakings in the land of darkness. It has no other errand so important upon earth. As Bishop Levering admirably explains: 'Whenever men or women unite with us in church fellowship, we endeavor to make them feel that they are entering a great missionary society.'

"A wonderfully large proportion of the members are actually toiling upon pagan soil. But what is even more to the purpose, those who remain at home by no means count themselves free from responsibility and at liberty to look on without concern and be at ease; but they hold themselves subject to call, and by warm sympathy, by prayer, constant and fervent, as well as by gifts of money which cost no slight self-denial, lend inspiration and courage to the sorely burdened toilers at the front, and hence effectually help forward the work."—*Sel.*

PEACE is only the first link of a golden chain which binds us to the throne of God. It is the first gem out of heaven's cabinet, the first fruit of the tree of life, the first taste of the water of life.—*T. G. Horton.*

HE does not force allegiance. He waits for it. The crown of our own individual love and loyalty must be offered by our own hands.—*F. R. Havergal.*



## Woman's Work.

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

### HOPING AND TRUSTING.

BY L. M. T. CLARKE.

I know not what's before, a mist around me lies;  
Each day new joys and blessings come, as sweet and  
glad surprise.  
So I rest in blissful confidence of what the future'll bring,  
As o'er the steps of my onward path hangs my guardian  
angel's wing.

I know not what's before, it is not best I should;  
I would not know the ills of life, though mingled with  
the good.  
When clouds athwart my pathway where joys are wont  
to rise,  
I wonder if they're sent to me as blessings in disguise.

He knows my heart's fond longing for a purer, better  
life,  
And ready is, at every step, to help me in the strife.  
There may come days of darkness, but of these I will not  
think,  
For my Saviour stands beside me and holds the cup I  
drink.

Sometimes a dreaded future comes trooping o'er my  
soul,  
But the shadows disappear ere I reach the looked-for  
goal;  
And I find the dreaded future has less bitterness in store  
As I go on trusting, looking to find the open door.

I had rather walk in the darkness, with Jesus at my side,  
Than in the brightest ray of light, without my heavenly  
Guide.

O, blessed Saviour help me when my heart shrinks back  
with fear,  
Lest some trial come upon me when thou seemest not so  
near.

Teach me the joy of waiting till the angels open the gate,  
And as the shadows lengthen leave me not alone to wait,  
But may thy loving presence guide me all the journey  
through,  
Till I reach the golden city where thou makest all things  
new.

[This poem was a favorite with our sister, Mrs. Julia  
M. R. Powers, and was read at her funeral.]

A LETTER from Mrs. Sara Davis to Mrs. Babcock has much in it worthy of notice, even though we copy from it at a late date. She says:

"Our schools are opening the new term with very good prospects. Miss Burdick is taking some new girls into her boarding school, and starting a new day school. We have twenty-two boarders in the boys' school and nine who come in for English in the morning, so that I have twenty boys who are studying English. We teach them six days in the week, two hours in the forenoon. I so dislike to have Mr. Davis spend his time in teaching English that I am trying to relieve him of it this term. Dr. Palmborg teaches for me Friday mornings.

"Geography, Arithmetic, the Bible, etc., are all taught in Chinese by the native teacher, and Mr. Davis and myself hear once a week what they have learned during that time.

"I think we have great reason to thank our Heavenly Father for health and strength. We are all very well except Dr. Palmborg, who has an occasional ague chill.

"I fully agree with you that evangelization and Sabbath Reform go hand in hand. If our people were filled with the spirit of missions, whether at home or for the heathen in other lands, there would be far less need of Sabbath Reform among ourselves, and where we now get our tens we should have our hundreds as converts to the Sabbath. . . . If we want the world to return to the observance of God's Sabbath through our influence and teaching, we have got to become better Christians and a more consecrated people. . . .

"Our two boys have just returned from school; Theodore is taller than his papa and Alfred is eleven years of age. They attend school in the Foreign Settlement, having over three miles to go. Theodore rides his bicycle

when the weather is fine, and Alfred has to go in a jin-ric-sha.

"Dr. Palmborg is at her dispensary in the native city this afternoon, and Miss Burdick in her day school also in the chapel in the native city."

Mrs. M. A. RICH, of Limona, Florida, writes on denominational affairs very plainly and earnestly; while detained in her room and unable to walk, she can still use her pen. Among other things she says:

The "Receipts" in the RECORDER show a good degree of interest in the boys' school, but just how much of the desired amount has been raised I cannot tell. If the school is once well established, I am confident it can be supported. I am ambitious for the school and for the whole mission, and impatient of such apparently slow progress, but no doubt the best of it all does not appear on the surface.

"If we had six young women in a medical course and as many young men in the theological department of Alfred, having put forward only the one plea, that the heathen need them and God needs them, would not our people rise to the occasion and say: 'They shall be trained and then they shall be sent?' If the door should not then be opened for active labor, I shall have misjudged God's purposes.

"A young woman in Tampa, who had quite a little fortune, and was proud and ambitious, saw the Lord had need of her labors. Her property hindered her doing his work, so she gave it all away. Then the 'Lord, here am I, send me,' opened the doors of usefulness, and now, constantly, families, women and girls, and others, are blessed through her and her efforts, and she is very happy in the work in which she is engaged."

A SISTER writes in a private letter:

"I am informed that pledges which will amount to nearly \$1,400 were given in our church and community for the A. I. M. Doubtless other churches have done as well.

"When we compare the enthusiasm in this line with the inertia that has been shown for our C. M., where our band of noble, consecrated missionaries are so lovingly giving the best years of their lives for the elevation and salvation of that heathen nation, working so bravely and faithfully under so many difficulties, repeated disappointments and embarrassments, it seems as if we ought to double our diligence, our prayers and our gifts, to aid, to cheer and to relieve them of the continuous pressure of care and overwork. My heart aches to think they are to suffer another sore disappointment. But he who holds the government of worlds in his hands is surely able to provide reinforcements for them, to bless them, and to carry his cause on to victory. Shall we not more fully trust him?"

### MY SYMPHONY.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—William Henry Channing.

### A FRAGMENT.

"The music in my heart I bore  
Long after it was heard no more."

Just a few words spoken by a shy country girl: "She loved the spring-time; she liked to watch things grow; there were violets all through the grass in the dooryard; she transplanted some of them and they grew so much larger!" Simple words, meaning little in themselves, but having power to move my spiritual being.

I had talked with many persons that evening; with this girl alone had I come into soul-to-soul relation. As I looked into her sweet face and listened to her words about the spring-time and the violets, spoken so modestly and with a pretty spontaneity and sincerity, I saw the purity of her soul, I felt that there was a sympathy between her and nature. I went forth into the stillness and the moonlight with spirits responsive to the silent influences of the night.

The words suggested what is natural, and true, as opposed to what is conventional, and artificial and false; suggested simple joys and pure delights—but impressions cannot always be formulated. 'Tis true, nevertheless, that we owe more to impressions than we realize. Little did this sweet girl guess the effect of her words upon me.

M. T.

PLAINFIELD, N. J.

### HOW THE NEW TESTAMENT CONQUERED.

A Roman Catholic priest in a village near Morlax, France, warned his flock that he had power to give absolution to any of them who might be guilty of theft, lying, or any other sin; but if any of them were guilty of reading the New Testament, he could not absolve them.

In the audience was a young man who, from his violent conduct, was the terror of the village, even his parents having to defend themselves against their son. This young man, hearing the priest's statement, said to himself: "I have committed all the sins the priest has mentioned, yet he will give me absolution for all, if I do not read the book. What kind of a book can this be? I am going to get one and read it."

When he went to the colporter, the man, knowing his character, at first refused, thinking he was only jesting; but when he saw that he was in earnest and explained his reasons, he gave him one.

A few days afterward his mother said: "How is it that Jean is so quiet and sober lately? He is never drunk, and retires to his own room after dinner."

The father replied, "I don't know, but I will follow him."

The next day, going quietly to the door of his son's room, he found him intently reading a book.

He returned and told the mother, "He is in his room reading some book; I believe it is a New Testament."

She replied, "If that is all the harm the New Testament is doing, ask him to come and read it to us. Perhaps we shall get some good from it."

He came and did so. God blessed the reading to the father, mother, and lastly to himself.

The mother sent to the missionary, saying: "I will take the furniture out of one of my rooms and place chairs in it if you will come and read the Word of God to the neighbors, and tell them, though the priest refuses to



give them absolution, God has forgiven us, and will also forgive them."

The missionary did so, and God blessed the telling of the old, old story to many souls.

Some time after this the mayor sent for the missionary, and said: "I don't know how it is, but when the Bible went into that house it was the pest of the village, but now it is the paradise of the place."

This proves that the Word of God is still "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.—*London Christian Herald*:

#### LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXV.

#### LITURGICAL CULTURE AND CONDUCTING RELIGIOUS SERVICES.

Liturgics is not directly a part of sacred rhetoric. It is, however, so essential a feature in the preacher's work as to be necessarily associated with homiletics. Liturgical culture is, in some respects, more necessary in those branches of the church which use no formal liturgy, than in the Romish and other branches where there is an established usage, and where printed forms prevail. In our own, as in most Protestant denominations, the culture and good taste of the preacher become the only standard in liturgical matters, and hence the real worshipful element in the public service will be wanting, or will prevail, according to the care, culture, and spiritual life of the leader. It is to be lamented, and is a matter of weakness, that modern Protestantism, particularly where congregational church polity prevails, has been too much wanting in the deeper spiritual and worshipful elements. The didactic, or worse still, the merely entertaining, element has prevailed until the aids to deep devotion and soul growth are smothered, or wanting altogether. Preaching must be more or less sometimes wholly didactic. But its effect upon the people should lead them to real worship. All parts of the public services ought to be made worshipful in the highest possible degree. Every service, considered as a whole, should draw the people nearer to God, making them more prayerful and praiseful. No congregation can attain a high position in this respect without being helped and led. The preacher must act as leader and helper. The essential preparation for such liturgical culture, the foundation of all real worship must be found in the spiritual life and Christian faith of the preacher himself. All forms will be empty and powerless, unless they spring from a deep and pure soul-life. There are three general departments of Liturgics we desire to notice, viz: reading of the Scriptures, reading of hymns, and prayer.

#### READING OF THE SCRIPTURES.

The reading of the Bible in connection with public worship combines rhetorical and liturgical culture. The rhetorical training should be sought and applied for the sake of the didactic and spiritual results which flow from it. The preacher has no right to be a poor or a careless reader. He is in no small sense criminal, who allows himself to fail in this direction. The good results that ought to come from the public reading of the Word

of God are often destroyed because the reader does not know or does not apply the ordinary rules of oratory and rhetoric in that part of the service. If the aim be especially didactic, the preacher should select a lesson fitted to teach the particular truth under consideration. This lesson should be selected beforehand, and carefully studied that he may know what it teaches. It should be read so that the important truths will be clearly set forth and deeply impressed. He wrongs the Word of God, shames himself, and defrauds his audience, who selects hastily, after entering the pulpit, and reads carelessly, as though it were a mechanical part of the service to be gotten through with as a form, any message from Jehovah.

#### AWAKENING PRAISEFUL FEELINGS.

If the theme of the sermon does not need the direct support of the lesson in a didactic way, it were better to choose a Scriptural lesson expressive of praise, thus seeking to awaken emotions of thankfulness and of contrition early in the service. The liturgy of the English church is attractive and effective because the selections from the Psalms are copious and numerous. Selections from the Psalms and from the glowing and intenser Prophecies should be made as often as possible in the ordinary ministrations of the Sabbath. This should be done with the express object of awakening kindred feelings in the hearts of the worshipers. The harp of David was many-stringed, and the angels of joy, triumph, contrition, and sorrow swept over it in turn. They are peculiarly fitted to awaken and cultivate those feelings which prepare the heart to enjoy acceptable worship and to receive words of wisdom. These emotional writings as direct aids in worship and agencies in soul culture, should be constantly introduced, thus aiding the didactic portions of the Bible. We believe the best form for this part of the service is by way of responsive readings. The best lessons in this direction with which we are acquainted, are published in the *Calvary Selection of Spiritual Songs*, by the Century Company of New York. They publish both the psalter and the compiled responsive readings. We prefer the latter. We cannot commend this form of Scripture service too highly. Its place in the program will appear farther on.

In all cases, whether the lesson be emotional or didactic, it should be congruous and consonant with the time and place. It should be read—whether the responsive reading, or the regular Scriptural lesson—so as to bring out the full meaning, and impress that meaning upon the listeners. This does not demand the dramatic, nor great effort at elocution. On the other hand, the preacher must not repress appropriate feeling, and refuse to give full play to the proper sentiment for fear that his effort will be criticised or looked upon as over-drawn by the cold-blooded and phlegmatic. It is in place to suggest one warning, viz: the mystical portions of the Scriptures, with their unknown figures and disputed interpretations, should seldom, if ever, be read. You are urged to avail yourself of every possible opportunity for culture and practice under the direction of a competent teacher, that you may be fitted to read the Word of God as it ought to be read. You will make a most serious and almost unpardonable mistake if you neglect this feature of your preparation.

#### HYMNS.

He who reads the Psalms well has one important element of fitness for reading hymns. Generally speaking, hymns are greatly abused, both in the reading and in the singing. There are two extremes with which all are familiar, that comport illy with the true value and place which hymn reading and singing should occupy. One prevailing style of reading destroys the sense, mars the beauty, and covers or dissipates the emotion the hymns contain. It were far better that a hymn never be read than that it be read thus. There is also a popular style of singing which only serves to bury what the reading has murdered. The opposite extreme makes the reading stately, and the singing operatic, until the sweet and worshipful elements are either wholly destroyed, or made unenjoyable. Both these evils will be remedied when the preacher and the singers realize the true nature of their work. Hymns that are fitted for worship are songs of praise, pleadings in prayer, choruses of thanksgiving, expressions of repentance, or petitions for mercy. Each hymn should be so rendered by both the reader and the singers that every heart will be compelled to feel the sentiment and to join in the current, in thought, if not in voice, when the hymn is sung. Music, as well as words, has a definite language. A choir of Christians, with a leader who knows how to fit words and music to each other, and who know how to render music so as to bring out its deeper expression, and the fullness of its power, is an invaluable aid to public worship. We believe in congregational singing, but the average congregation must be led and aided by at least a precentor, if not a precentor and choir, who know and are able to bring out the deeper meaning both of the words and the music.

#### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 11, 1899, at 2.15 P. M., First Vice-President J. F. Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, J. D. Spicer, W. M. Stillman, A. E. Main, J. M. Titsworth, W. C. Hubbard, A. L. Titsworth.

Prayer was offered by Rev. A. E. Main, D. D.

Minutes of last meeting were read.

The regular committees reported the work moving along their several lines as usual.

On motion, the Corresponding and Recording Secretaries were appointed a Committee on Program for the Annual Session.

No special business arising, items of interest to the work of the Board were discussed, but demanded no further definite action.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

#### ATTENTION!

All remittances intended for the Annual Report of the Tract Society should be forwarded at once. The account cannot be kept open later than July 3.

J. D. SPICER, *Treas.*

PLAINFIELD, N. J., JUNE 18, 1899.

THE first wisdom is to restrain the tongue.—*Cato.*



# Young People's Work

By EDWIN SHAW, Milton, Wis.

June 5.  
The Excel Band  
Pledge.

THROUGH the kindness of Mrs. Hattie Barnhart Saunders, I have a pledge card given by the Excel Band of the Milton Sabbath-school. It reads as follows:

We, the undersigned, wish to be manly and womanly and Christ-like in our character, and we therefore pledge ourselves to be, so far as we are able, *truthful, unselfish, cheerful, hopeful and helpful*; to use our influence *always for the right*, and never fear to show our colors. We also pledge ourselves to use our voices and our influence *against intemperance, the use of vulgar or profane language, the use of tobacco, disrespect to the old, ill-treatment to the young or unfortunate, cruelty to animals*; and we will aid and support each other in carrying out this pledge and the spirit of our Motto.

OUR WATCHWORD.....TO XCEL.  
OUR MOTIVE..... X LOVE.  
OUR MODEL..... X LIFE.  
OUR AIM..... X LIKE.

(X stands for Christ, it being the first letter of the Greek word.)

OUR MOTTO:

Look up and not down.  
Look out and not in.  
Look forward and not backward.  
Lend a hand.

June 6.  
Formation of Trusts  
on the Decline.

IN to-day's paper I notice that the projectors of at least three trusts are not meeting with success. The sewer-pipe trust has fallen through; the plow trust is trembling in the balance; and the organizers of the \$75,000,000 thresher trust are having trouble. Monied men are themselves becoming frightened at the magnitude of combined capital, and it is not so easy as it was for the projectors of trusts to secure options on the various plants of any one particular industry throughout the country. This may mark the beginning of a decline in the formation of these gigantic amalgamations of like or allied industries; for one reason why there have been so many trusts formed is that there is a fortune in every large trust for the man who organizes it. This has led to an intense activity on the part of the projectors, until the owners and managers of concerns are thoroughly tired of their importunities and are becoming shy of their fine-spun schemes. I welcome this aspect of the matter, and I sincerely hope that these projectors will meet repeated rebuffs, until they go out of the business; then will the growth of trust be natural, and not artificial.

June 7.  
Contributed.

PRESIDENT WHITFORD of Milton College received lately a note from Mrs. Caroline E. Stanley, 571 Dearborn Avenue, Chicago, Ill., in which she says: "I have a crayon portrait of Mrs. Lucy M. Carpenter, which I wish to place where it will be prized. Independent of her life as a missionary, Mrs. Carpenter was a teacher of rare ability, whose influence will long be felt and gratefully remembered. If you will give the portrait a home in your College, I will send it, charges pre-paid, to your address." This gift has since reached the hands of President Whitford, and will be permanently exhibited in the library of the College. It is twenty by twenty-four inches in size, set in a beautiful gilt frame, and very finely executed, showing the features of Mrs. Carpenter the last time she was in America. It is not necessary to remark that the portrait is most highly valued by the institution,

on account of both the noted woman it represents and of the generous donor. Mrs. Carpenter resided several years in Milton just prior to her last return to China for missionary work, and she became here intimately acquainted with a wide circle of friends, both aged and young. During this time she occasionally gave instruction in the College to large classes of students. Mrs. Stanley was once her pupil, and was her successor as preceptress of DeRuyter Institute in 1847 and 1848. She was then known as Miss Caroline E. Wilcox, of Whitesboro, Oneida County, N. Y. \* \* \*

June 8.  
Christian Students'  
Vacation.

THE following is so well said, and expresses so nearly what I wanted to say that I copy it verbatim from the *Inter-collegian* for June, 1899:

It is safe to assume that the average student will spend summer vacation in a simple and natural way at home. He is not of a mind to mark any epochs, or introduce any new eras. A little base-ball, the society of old friends, some daily occupations more or less engrossing, and a great deal of time spent with his mother and sisters, will make up the bulk of the time of thousands of students at home this summer. So it should be. The student is not an evangelist, nor yet a reformer. His business in life for four years is slavery to the interest of his education. His work in any other line is discounted by his proper absorption in college matters, and in so far as it is successful, it is a robbery of his future years and an injustice to the mature service for which he is preparing. The best Christian work which a student can engage in is to be himself with all his heart, a Christian student, a member of his own family and church, an alumnus of the Sunday-school at home, and a post-graduate in the Endeavor Society.

There are certain facts which go far toward constituting himself. First, there is his relation to the boys of the town. The fellow who is "home from college" is a king to them, if he has any royal qualities in his make-up. He can rule now, if he ever shall rule. It is true they will not tolerate any airs in him, any more than in any other man, but he has just twice as much advantage in exerting influence as he had before he went from home to college. Let him live at home the Christian life he does on the campus, and give his summer to letting men know that his college is a body of Christian men, and he will have done more good among the boys than the minister.

Second, his relation to his own family is the largest fact about the student on vacation. They have more right to him than any one else. Usually the home he was born in is the best representative of the kingdom of God that a student knows at this period. He owes more to his parents, who are sacrificing to keep him in college in most cases, than to any one else. His vacation should be given, if he be a Christian, to their happiness and profit.

Third, the student on vacation has a relation to his home church, and to the church in general. It is not so pressing as his duty to his home, nor so close as his duty to his old mates. But it is a very strong obligation, and he cannot disregard it and be a Christian.

What is a vacation for is a pertinent question also. It is to be a rest. The man who does not need a rest after a college year is not worth present consideration. If he does need it, he ought to take it. A vacation is to be an enlargement. The student is to be more of a man in the fall, more human, more sympathetic, less of a pedant, less of a theorist. Vacations must needs be for some men a time of profit. The American college has no more characteristic student than he who earns his support with his own hands and wits.

Now, to assemble these elements—as the engineer would say—of the vacation and the student who enjoys it, what is a Christian student to do in the summer months? His prime duty is to be a gentleman. Courtesy is the first element in Christian work anyway, and no man ever learns it or practices it without pains and attention. It is an art of the highest order to make an aged parent happy in his later years of uselessness. A gentleman has retired from the practice of his profession in order to tend his mother during the last days of her life. She was much broken now, but she sent four sons and two daughters through college, at infinite sacrifice, when she was the wife of a country minister. It is beautiful to hear her son now tell a guest in her hearing,

"Mother is the hub of everything here. We all do just what she says. Everything revolves around her." Those words were an act of the highest courtesy, for they made the poor old mother, in her broken mind, feel that she was not a cipher in the world after all. The man who spoke them was doing Christian work, of a kind always possible, and never unimportant, to the student who is on his summer vacation.

If he wishes enlargement he can find leadership in the society of the boys who have not gone to college. He can put his parliamentary knowledge into service in the Christian Endeavor Society. He may cultivate his courage in alliance with some of the forms of moral reform that are active in nearly all states and cities. He can cultivate his powers in lecturing against the saloon. Any schoolhouse will be filled to hear him, if he chooses a living theme. Think of Rev. W. E. Barton lecturing in the Kentucky mountains as a lad, with a desperado, whom he was describing as a horrible example, glaring in through the window! He can study sociology as Professor Wyckoff, of Princeton, did, by being a tramp himself. These all are forms of Christian work, and men are doing them every year.

If he desires profit, and must make money for the following year, let him try colportage work, which is the best of vacations, both for rest, for enlargement, and for profit. To sell the literature which the great colportage agencies are putting forth is to get all the rich experience of business training, and also to feel the uplift of doing a great good. It is to be regretted that there is not more opportunity for students to do this work. The benefit for both buyer and seller of good books, in remote places, is the very highest.

All the world loves a student. In every country the student class is a significant and a marked company. A student in a village makes the men carry their heads a little higher; his doings are specially commented on. He is the Hobson and the Roosevelt of times of peace. He will, after his four years are over, never be a student again. Let him live up to his peculiar position.

## WESTERN ASSOCIATION.

The Young People's Hour of the Western Association occurred Sabbath evening, June 10, at eight o'clock. The program opened with prayer by Dr. A. H. Lewis. Then followed music—an anthem—conducted by Dr. O. E. Burdick, of Little Genessee. The Juniors of Independence, led by Mrs. Addie Green, their superintendent, gave some pretty rainbow exercises. Some of the children wore sashes, each representing a color of the rainbow. Some carried red and white C. E. flags. The singing and marching under a rainbow fixed over the stage was very effective. Miss Ivanna Palmer, of Hornellsville, then read a very good paper on "The Work of the Social Committee." This was followed by Mr. Walter L. Greene, of Alfred, with a written address on "Bible Study for Christian Eudeavorers." The article confirmed our confidence in the future usefulness of this young man; it was greatly instructive and enjoyable. Mrs. Schoonmaker, of Bradford, sang in her usual manner a sacred solo. It was a great pleasure to have her again with our young people.

Miss Minnie H. Burdick, of Hebron, Pa., read an excellent paper—"Some Reasons Why We Fail." Dr. Burdick, of Genessee, then followed with an anthem which was well rendered. The best part of the program came last, when Mr. L. C. Randolph mounted his hobby of Evangelism. He said that if our denomination goes down it will be because God will spew us out of his mouth. He touched upon various lines of denominational work. 1. The work of pastors. The work is to be accomplished through pastors. Pastors are soul-winners for the Lord Jesus Christ. It's a good thing for both pastor and church that he spend a month or two of the year in evangelistic work. 2. Student evangelistic work. Mr. Randolph would have it under the charge of the Missionary Society. 3. The Associational problem. There should be three ideals



between pastors and churches: Relations of pastors to churches, of churches to pastors, of pastors and churches to the world. Our orders, which are from above, are exemplified in the command, "Go ye into all the world and preach the Gospel." We wish we could give a fuller account of this splendid address.

The papers of Mr. Greene, Miss Palmer and Miss Burdick will be sent to Secretary Shaw, and we hope to see them in the SABBATH RECORDER at no late date.

E. ST. C. C.

#### WORTHY OF EMULATION.

For five years Willie A. VanHorn had been, as a college-student, an active Christian worker in the Endeavor Society of Salem. The members of that Society desire, in his transfer to the Society above, to express to the bereaved family and friends the sincerest human sympathy, and to hold up to the world his spotless Christian life as especially worthy of emulation.

With the parents, in calm and tenderest resignation, we would say: "His life was short, but Willie was a good boy." In the home, always dutiful, kind and loving; in Christian Endeavor, active and faithful to his pledge; in church, constantly in his place; as a Bible-school teacher, anxiously planning for each pupil, and hoping to gather others in; as a friend and relative, solicitous to the last for the salvation of each; as a student, leading in progress and development of noble character; as a youthful public teacher, eminently beloved and successful; as a citizen, the friend of every one, respected by all, and in all questions of public welfare found fearlessly placing himself upon the side of right.

In the midst of young life's brightest scenes, plans and purposes, on the eve of graduation, with life's companion chosen, to at once sweetly yield everything to the heavenly will and say: "It is all right, I am ready, I am going home"—that is the triumph of Willie's faith, the victorious reward of a Christian life—"going home." No happier lot can be ours than, like him, to watch life's last rising sun and realize that to us it is the glorious morning of a new, eternal day.

THE ENDEAVOR SOCIETY.

SALEM, W. Va., June 14, 1899.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

Dear Young People:

My last Sabbath in West Virginia was spent with the Middle Island church, the time for their regular quarterly meeting. Elder Leath preached in the morning to a full house. After preaching, I gave an invitation to all who wished to unite with the church to come forward and take the front seats, while westood and all joined in singing. Sixteen came, made their offerings, and were received by vote and laying on of hands; then the hand of fellowship in behalf of the church was given them, after which the congregation came and gave them their hand, and bid them God speed. Then followed the Lord's Supper. This was a happy day to many of us, and a good day for our cause in West Virginia. We all wished that Elder Seager, who was so used of God in pointing the greater share of these people to Christ, and baptized most of them, could have been with us. Seven more would have been received into the church had they not been unavoidably detained at home by distance, age or sickness. At the time of the Lick Run

work, one year ago last winter, the question of organizing a new church was under advisement, and finally delayed; but now, after more than a year of faithful work in sustaining their Sabbath-school and prayer-meeting most of the time, at a school-house four miles away from the church, but centrally located for this community, they have nearly all decided to make their church home Middle Island, with a preaching station at the school-house. This makes Elder Leath four regular preaching stations. Each society has circulated a subscription paper for his support. One church has given him a call, and the other two expect to hold their meetings and do so at once. He has been among them a month and preached twice or three times on Sabbath-days, and once or twice on Sundays. They like his samples, and some people who said three years ago, "the church is dead," said at the close of the Quarterly Meeting, "This church can hire a minister alone now." Well, thank God for the change. Are there any more dead churches in the denomination? "In the name of Jesus Christ of Nazareth, rise up and walk."

E. B. SAUNDERS.

#### JOY IN THE MORNING.

BY ANGELINE ABBEY.

Oh, ye faint, and sore discouraged,  
Weeping scalding, blinding tears;  
Know ye not of all the treasures  
That lie hid in future years?

Know ye not that all this weeping,  
All this sorrow and this pain  
Must prepare the way before it  
Ere sweet peace from God can reign?

'Tis the shower precedes the rainbow;  
Ah, clouds do not weep in vain!  
But preparing, purifying,  
Gladdens up the earth again.

Weeping for a night endureth,  
Years do dust and dross destroy.  
'Tis so ordered by the Master;  
In the morning cometh joy.

ERIE, Pa.

#### LAST DAYS AT ASHAWAY.

After a pastorate of eight years and five months, we are on our way to our new field of labor. These have been years of earnest toil and continuous labor, yet filled with all the varied experiences of joy and blessing which are usually found in a pastor's life. The closing scenes of this pastorate have been especially tender, and expressive of love and regard; and will always be remembered and cherished as among the sweetest experiences of life.

Surprises have marked the way from the day we entered the parsonage and found it furnished, filled up with pictures, dainty little articles of adornment and flowers, up to these last days. On the evening after the Sabbath, May the 6th, the Juniors came to the parsonage for their last social. After a few games on the lawn they came into the house, and getting into one of the rooms, stood, while their President, in a neat speech, presented Mrs. Crandall with a beautiful silver jelly spoon, engraved with her name, the date, and by whom presented. One who had been a Junior, but now too old to belong, presented a souvenir of Westerly and Watch Hill, which is highly prized.

The second surprise of these days came in the form of a farewell reception given by the ladies to the pastor and his wife. The invitation was general, giving all who desired a chance to express their personal feeling and interest in our welfare. This was very pleasant to us, and words and wishes were spoken that will be long remembered.

The third was by the Y. P. S. C. E., who came flocking into our reception room, thence into the dining room, surrounding the table, when, with attentive and earnest looks upon their faces, they listened to the well-chosen words of their President, while he presented a beautiful silver tea set of four pieces, as an expression of affection, and a reminder of the labors, pleasures and fellowships we had enjoyed together. We tried to express our appreciation, but it was not easy to talk.

After this, when we were so busy doing up the last things around town, which one must do before going away, a dear old brother and sister came and left with the wife a beautiful gold watch and chain for the pastor and five dollars in gold for the good spouse, as expression of the interest of many friends. Last came the good doctor with sealed orders to be opened at sea.

These were the last days, never to be forgotten, because of sweet memories, and the last sounds that died away in our ears as we left the place that had been our home for these years were the sweet strains of "God be with you till we meet again." Our prayer is that God's blessing may always rest upon the old First Hopkinton church, and that all its members may enjoy the sweet rest of His saints in glory.

GEO. J. CRANDALL.

#### RESERVE POWER.

There is in the mythology of the Norsemen a belief that the strength of an enemy we kill enters into us. This is true in character. As we conquer a passion, a thought, a feeling, a desire; as we rise superior to some impulse, the strength of that victory, trifling though it may be, is stored by nature as a Reserve Power to come to us in the hour of our need.

Were we to place before almost any individual the full chart of his future,—his trials, sorrows, failures, afflictions, loss, sickness and loneliness,—and ask him if he could bear it, he would say: "No! I could not bear all that and live." But he *can* and he *does*. The hopes upon the realization of which he has staked all his future turn to air as he nears them; friends whom he has trusted betray him; the world grows cold to him; the child whose smile is the light of his life dishonors his name; death takes from him the wife of his heart. Reserve Power has been watching over him and ever giving him new strength,—even while he sleeps.

If we be conscious of any weakness, and desire to conquer it, we can force ourselves into positions where we *must* act in a way to strengthen ourselves through that weakness, cut off our retreat, burn our bridges behind us, and fight like Spartans till the victory is ours.

Reserve Power is like the manna given to the children of Israel in the wilderness,—only enough was given them to keep them for one day. Each successive day had its new supply of strength. There is in the leaning tower of Pisa a spiral stairway so steep in its ascent that only one step at a time is revealed to us. But as each step is taken the next is made visible, and thus, step by step, to the very highest. So in the Divine economy of the universe, Reserve Power is a gradual and constant revelation of strength within us to meet each new need. And no matter what be our line of life, what our need, we should feel that we have within us infinite, untried strength and possibility, and that, if we believe and do our best, the Angel of Reserve Power will walk by our side, and will roll away the seemingly insurmountable stones from our path.—*The Saturday Evening Post*.



## Children's Page.

### A QUEER LITTLE HEN.

BY GAZELLE STEVENS SHARP.

There was once a little brown hen,  
A dear little, queer little hen,  
Her work was to lay  
Just one egg every day;  
And she did it, this good little hen.

She'd fly up in a tree, and right then,  
Seated high on a branch, this queer hen  
Her one egg she would lay,  
Her one egg every day,  
This good little, queer little hen.

'Twas a strange thing to do, I must say,  
Lay an egg from a tree every day.  
And what good was the egg?—  
Just tell that, I beg—  
That fell from a tree in that way?

But some people do things just as queer;  
I know it; I've seen it, my dear,  
They have a good thought,  
But it just comes to naught;  
From the wrong place they drop it, my dear.

There's a lesson for you and for me  
From the hen that laid eggs in a tree.  
If we do a right thing,  
If a good thought we bring,  
Let's not choose a wrong place, you and me.  
—The Independent.

### COLONEL FRITZ, OF THE KING'S SOLDIERS.

BY EVELYN H. BROWN.

If he had only back-pedaled down that steep hill, instead of coasting, it would never have happened. It was such an idiotic thing to do! but it did not help Fritz Meredith to lie there and wish he had not been so recklessly foolish. The pain in his leg was almost unbearable—he wished his mother would come back. Somehow, his mother always seemed to make things easier for Fritz.

Then the door opened softly, and her sweet face smiled in at him.

"Fritz, I've brought some one you will be glad to see, I know."

"Allan! Oh, I'm so glad!"

Fritz forgot his injured leg for a moment, as he involuntarily started up at the sight of his elder brother. But a sharp pain sent him back to his pillow with a groan he could not stifle.

There was no one in the world Fritz would rather have seen than his brother Allan. Who would not adore a brother who "knew just how to take a fellow," and who, moreover, was captain of his college football team?

Allan sat down at the bedside of this young brother, who was very dear to him. The mother went out and left her boys alone together, casting a look of yearning tenderness on Fritz as she closed the door.

And then Allan talked to Fritz, and his face was very white as he talked.

"Fritz," he said, at last—and there was a little catch in his voice which Fritz did not notice till he thought it over afterward—"I am going to tell you something that it will take all your strength and manliness to bear. But I know you will stand it. I know what you are made of Fritz, and Allan reached out and took in his firm, strong grasp the boyish hand that lay on the counterpane beside him.

"They asked me to tell you because you and I are such chums, you know."

Something in his throat choked the big football captain, but he swallowed it back and went on.

"Fritz, the doctors say that leg must come off"—

"Oh, All! No, no! I can't bear that—can't!"

A look of absolute terror and anguish rushed over the white face and into the deep

blue eyes. But Fritz felt his hand grasped tighter and it gave him strength and comfort.

"The consulting surgeons said, we need tell you nothing about it till it was over. But father and mother said you were too much of a man to be treated in that way. And then dear old Dr. Weston spoke up and said: 'I have known Fritz about as long as any one has; we would better tell him.' And so they asked me to do it."

Fritz lay with his eyes closed. His face was very white—so white and pathetic that the big football man turned his head away lest Fritz should look up and see the tears that would not stay back.

And then Fritz opened his eyes.

"It's all right, Al. There wouldn't be much of the soldier in me if I would go under at that. It's hard—oh, Al, it's almost too hard! But if they all think I'm man enough to bear it bravely, I'll show them that I can."

It was all over. Fritz—the bright, active, manly fourteen-year-old Fritz—had gone through it as they had all known he would like a man and a soldier. He had so far recovered that Allan had felt he might leave him and go back to college and work again.

Then there came into Fritz's life that which changed the gloomy future and gave him something to comfort his heart, after all.

Uncle Dick, on hearing of Fritz's misfortune, had secured a short leave, and had hurried from his post in the West. He knew what Fritz needed, for Captain Dick Evarts was the young uncle who had always been Fritz's ideal—the one who had inspired him with his first longing to be a soldier.

They had a long talk, the young captain and his favorite nephew. And when Uncle Dick left Fritz's room there was a light in the boy's blue eyes that his mother was glad to see there again.

When time had passed, and Fritz had so far recovered as to be about the house once more, Harry Simmons received a note:

Dear Hal:—I want to see all the fellows once more—together, I mean. You have all been awfully good about coming to see me, but it would be fun to be altogether again, because it's been such a long time, you know. Will you come on Saturday afternoon?

Yours,

FRITZ.

Harry found, on consulting the boys at school the next morning, that Fritz's chums, all of them, had received notes, and all of them were going, of course.

"Dear old captain!" more than one of them said in his heart as he tucked Fritz's note back into his pocket.

It was like old times, that Saturday afternoon.

"Just like the times when we were little fellows, and used to come here to parties. Don't you remember?" said Thorn Folsom from his seat on the rug before the fire.

There were eight of them besides Fritz, and they spread themselves about the large drawing room as if they felt at home there.

They talked over "old times" till they forgot that things were not just as they had been in those days—not just as they had been even three months before.

And then, in the midst of a little hush, when he knew that the boys were ready for it, Fritz said, very quietly:

"Boys, I want to tell you something."

"Go on, captain," said Thorn, heartily. There was that in Fritz's voice which led all the boys to glance wonderingly at him as he sat in a big easy-chair, his crutches over his knee.

"I am going to talk a little about myself. I'll have to, you see, before I can get at what I want to say. You fellows all know that I was going to—I wanted to go to West Point"—

His voice choked—it was going to be harder than he thought.

Involuntarily the boys glanced at Fritz's crutches, and then at the lonely right leg; and more than one boy felt tears of which he need not have been ashamed coming into his eyes.

Fritz went on bravely.

"When I had my accident, that was the hardest of all. I tried to be brave about the pain, but it seemed more than I could bear to give up being a soldier, like Uncle Dick."

Every boy there knew what that meant, for Fritz had long ago made Uncle Dick his hero.

"But Uncle Dick came here on leave a little after I—after my accident—and he talked to me the way Uncle Dick can talk, you know. And, boys, he made everything appear so different.

"He said: 'Fritz, why need you give up being a soldier because you have lost a leg?'"

"Of course, I was awfully surprised. I knew he wasn't making fun of me—that wouldn't be Uncle Dick. But I couldn't see what he did mean. And then he said: 'Don't you know that the King needs soldiers just as much as the country needs them?' I couldn't understand what we had to do with a king, when we live in a republic. But don't you see what he meant, boys?"

Fritz blushed a little—he was not in the habit of talking on these subjects, and it embarrassed him at first.

"He meant Christ," added Fritz, in a reverent voice. "And then he made it all so clear and easy. You see, boys, sin needs to be fought just as hard as any enemy that ever went into battle, Uncle Dick says. And then there are other people's battles to fight—people that can't fight for themselves. There is so much to fight that a brave soldier will be kept busy all the time."

Fritz was in desperate earnest—as he was about everything he was interested in. The boys could not help absorbing some of his enthusiasm.

"Now, can't we be a company of King's soldiers, just we fellows who are always together, you know? One of you will be captain, and we can have the room off the carriage-house for the barracks, and—"

The boys were in their element now. "Captain" and "barracks" went home to them. When was the time when Fritz had not used that room off the carriage-house for a drill room for the military companies he was constantly forming?

"It won't be like the old drill companies, boys—I don't mean just that."

Then the eight faces fell. But Fritz had known it would be so, and was prepared for it. And before that afternoon was over he had made them see it as he saw it; and into the eight young hearts had come the conviction that the grandest thing in the world was to be a soldier of the great King.

"Now, boys, we'll have to have a captain. Thorn, you're just the one. I propose—"

"I be captain, when there's you!" inter-



rupted Thorn, in amazement. "Why, Fritz, what are you thinking of?"

"But, don't you see, Thorn, it's all different now." Fritz was very pale. It seemed to the boys that they never loved their captain as they did just then.

Thorn Folsom left his seat and went over to Fritz's side. "You're always our captain, Fritz," he said, laying his hand affectionately on one of the square young shoulders. "Nothing makes any difference to us. It's 'Captain Fritz;' isn't it, boys?"

The eight young soldiers were about Fritz's chair in a moment, and it was "Captain Fritz" without doubt.

"Well, fellows"—and there were tears of genuine boyish gratitude in Fritz's eyes—"I may not be such a battered looking captain, after all, because I expect my new leg in a week or two. And in a little while I may be able to keep up with the rest of you, you know."

That was how it all began; but that was not how it ended. The boys said nothing about it outside of the company, but, of course, it all came out. How could it help coming out, when eight young soldiers fought as hard as they fought?

Each boy, in the first place, had to fight against himself. That made a difference that was noticeable. Then the young soldiers were constantly on the lookout to help the weaker boys, the unpopular ones, till, as the principal of the school said: "There is a difference I cannot explain in the whole atmosphere of the school."

It all leaked out gradually, and then Captain Fritz and his men were in constant demand. If the principal wanted a "hard case" softened and subdued, Captain Fritz or one of his men would be called into the principal's office. After a quiet talk the young soldier would leave the office, a meeting would be called at the barracks, and a plan of campaign marked out. This plan seldom failed.

If the minister wanted a boy brought into the church, if the Sabbath-school superintendent wanted a boy brought into the Sabbath-school, Captain Fritz would detail one or two of his men for the work; and so quietly was it always done, that the boy in question would find himself where he was wanted without realizing exactly how he came there.

One by one the number of Captain Fritz's men grew from nine to eighteen, and others still applied for admission, till it became necessary to divide the men into two companies. That was how it came about that Fritz became Colonel Fritz instead of Captain Fritz.

The professor was heard not long ago to say earnestly to the minister: "It seems to me that Providence ordered the removing of that left leg of Fritz Meredith's. It has been the means of making men of at least a dozen boys."

"Yes, and Christian men, too," added the minister, reverently.—*Forward.*

IS CIVILIZATION REALLY WORTH WHILE?

BY FRANK CRANE.

Why civilize the Filipinos? Is it a good thing that the Japanese and Chinese, under the touch of Western life, are awakening to "become as one of us"? Is civilization worth while? Does it not mean the jostling of these primitive folk out from their placid order into the turmoil of our contentious state? These are questions now being asked, loudly by the

pessimist, timidly by the optimist. A gentleman late returned from Japan said: "It seems a pity to disturb the Arcadian simplicity of these gentle people by bringing them into our fevered social and commercial conditions."

It has always been our way, in certain moods, to contemplate with envy the content of ignorance. We sometimes covet the peace of the day-laborer, as he leans back against the wall to snooze in the sun after his morning toil and his midday lunch; he has no carking worry such as ours; he is called from labor to refreshment, and his "little life is rounded with a sleep." We at times count the swine fortunate in his sty when our harassments overwhelm us. But this is all a mistake.

Swine, bumpkin and child are not happier than we, with our troubles of conscience and of duty. They are not so happy as we because they are not so unhappy. The capacity for joy is measured by the capacity for sorrow. Life is no higher than it is deep. The child's laughter is as superficial as his tears. So when the Christ said he came to us that our "joy might be full," we think it is a strange statement, observing him to be "a man of sorrows and acquainted with grief," until we come to understand that it was only by showing the world how to suffer divinely, how to take the burden of all men's wretchedness within our heart, that we could be taught how to be glad divinely, how to know "the peace of God which passeth all understanding."

Japanese, Filipinos, Chinese, all heathen peoples, will find the program of Christian civilization to be no primrose path of dalliance. They will enter at once into no ideal social and governmental form, any more than have we ourselves. But the call of destiny has come to them in this nineteenth century, and, will they or nil they, there is for them only to take up their cross and go, through much struggling, to "the joy that is set before them." The larger life of to-morrow can be born only by the travail of to-day.

Salvation—civilization: both mean the rising of man from the lower to the higher life. Salvation is the Father's uplift; civilization is the upward push of mutual effort. The Father's aid comes down by the cross; the brother's aid comes up by the way of the cross. Salvation—civilization: there is neither without Calvary.—*Saturday Evening Post.*

AN EXPLANATION.

The Treasurer of the Sabbath Evangelizing and Industrial Association has delayed sending out the Certificates of Stock in the hope of getting some relief from the war tax. This question has now been passed upon by the Committee of Internal Revenue, and the work of mailing is being pushed as rapidly as possible.

If you have not received your certificate as promptly as you expected, you will please find here the explanation. Possibly, however, there is another reason why you have received no certificate; you may have neglected to subscribe.

More money is needed to complete the issue of 5,000 shares upon which the calculations have been based. Will you not help? Send subscriptions to Mrs. George H. Babcock, Treasurer, Plainfield, N. J.

PRESIDENT.

THE QUEST FOR REST.

There is no question that the lives of most Christians are mostly lives of unrest; we do not mean unrest in business pursuits as we grapple with the problem of getting and hoarding, but unrest in the sense of contemplating the soul's destiny. How many Christians, if they heard the voice of God calling them, could say with Samuel, "Here am I;"—to how many would the summons be not one of terror but of happiness? How many could say radiantly with St. Paul, "I am ready to depart and be with Christ, which is far better?"

Three phrases of life especially make this quest for rest often so fruitless. The first is indulgence in some secret sin. We do not need Scripture assurance to know that the tendency of man's heart to sin is as natural as the upward flight of the sparks. And yet there is little comfort in that for the one who indulges in some one form of sin. When that habit prevails, fight against it as we will—and there is comfort in the fact that it is fight and not willing surrender—the voice of prayer is stifled, and the very essence of prayer—faith—is wanting. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." Tennyson tells us of

"A horse with wings that would have flown  
But that his heavy rider kept him down."

The heavy rider was a sinful rider, and the heaviness lay in his sin. The lesson is as old as Paradise. We must get rid of our secret sin, against which David and the saints of all ages have fought, and through grace have won the fight.

But the second phase of this spirit of unrest is to be found in that feeling of self-righteousness which never leaves the believer until he enters the celestial gates. We must do something, we must deserve our heavenly mansion, we must somehow own a mortgage upon it! But it is all in vain. As the human father forgives the boy, knowing his service will be imperfect, so our heavenly Father forgives us. Forgiveness and salvation come of grace; and only of grace; they are God's free gift. We must accept them as such, and not think to earn them by good deeds.

Lastly, we forget that God is a covenant-keeping God. He at least never fails in his promises. If we but try to serve him he will love us, and love to the end. Let us never forget that. Awake, asleep, at home, abroad, worshiping in God's temple or engaged in recreation, he is the same watchful, loving God who never forgets his children. We go astray, we fall into sin and mourn; but still his love shadows us as it will to the end. It becomes us, then, to continue the fight against sin; to remember that what lies beyond, a dwelling place in a celestial mansion in that land without sorrow or blight, and where storms never fall—all is his gift without money or price, and that his loving care will never cease if we but trust him and love him. Then why should we not put away all fear, trust in the divine compassion of a covenant-keeping God whose mercies are sure, "enduring forever"?—*Christian Work.*

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—*John Flavel.*

A MIND content both crown and kingdom is.—*Robert Greene.*



# Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

## INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.

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### LESSON I.—GRACIOUS INVITATIONS.

For Sabbath-day, July 1, 1899.

LESSON TEXT.—Hos. 14: 1-9.

GOLDEN TEXT.—Come, and let us return unto the Lord. Hosea 6: 1.

#### INTRODUCTION.

Hosea is the prophet of the declining years of the Northern Kingdom. He was a younger contemporary of Amos, and was probably familiar with the writings of that prophet. In the Hebrew canon the Twelve Minor Prophets are reckoned as one book. Hosea's prophecy has the first place in this collection because it is the longest of the twelve. Hosea has as his theme the love of God toward a rebellious and sinful people.

The Book of Hosea is naturally divided into two parts, which may have been separated by some years in their time of composition. Chapters 1-3 picture the love of God for his people, under the illustration of the forgiving love of a husband and father toward his unfaithful wife and rebellious children. Chapters 4-14 set forth the guilt of the people; the impending punishment; and the readiness of God to forgive if they will only repent and return unto him. Our lesson is a summary of the gracious invitations.

In the preparation of this lesson it will be well to read all of the latter portion of this Book of Hosea, and if possible the former portion of the book, the Book of Amos, and chapters 15 and 17 of 2 Kings. It is difficult to realize the depth of the depravity and perverseness of the children of Israel. The long-suffering of God is beyond our comprehension. He is ready to do for us abundantly beyond that which we can ask, or even think.

#### NOTES.

1. *O Israel return unto the Lord.* The essence of all sin is in turning away from God. An exhortation to repentance is therefore aptly expressed in the word *return*. The word translated "Lord" [in the A. V. printed with small capitals, LORD] is the proper name of God most frequently used in the Old Testament, and should be consistently rendered "Jehovah," (or Jahweh, as many modern scholars write it). *Thy God.* Jehovah was the God of the Israelites in contrast to the many gods of the heathen. *For thou hast fallen by thine iniquity.* The Israelites have learned by experience that iniquity brings adversity. The prophet is therefore hopeful that the people will heed the warnings, and accept the gracious invitations. He tells them how to return.

2. *Take with you words.* Instead of sacrifices of animals, they are to offer to God words of penitence. Compare Hosea 6: 6. *Take away all iniquity.* Better "altogether take away iniquity." *And receive us graciously.* The words thus translated may be equally well rendered as in the R. V., "Accept that which is good." It has been suggested that this refers to praise. Compare Psa. 147: 1. *Render the calves of our lips.* It is probable that the word translated "calves should be translated "fruit." This is the reading of the Septuagint. The fruit of the lips is thanksgiving and praise, and words of devotion to God.

3. *Asshur shall not save us.* That is, we will no longer show disloyalty to thee by trusting in Assyria. Compare the words of the prophet, Hosea 5: 13; 7: 11. *We will not ride upon horses.* That is, we will not trust in outward means for deliverance. Compare Hosea 1: 7; 10: 13. *Neither will we say any more to the work of our hands, Ye are our gods.* That is, we will turn away from idolatry. The phrase "work of our hands" alludes to the senselessness of idolatry. Compare Isa. 42: 17; 44: 10, and following verses. *For in thee the fatherless findeth mercy.* The word "fatherless" refers especially to the condition of one without resource or aid.

4. *I will heal their backslidings.* Their imperfections in the sight of God are considered under the metaphor of wounds or bruises. Compare Isa. 1: 6. *I will love them freely.* They must not imagine that the love of God is purchased by their penitent words and acts; it is rather a free gift to them. "Them" in the first line of this verse, referring to the people, is parallel to "him" in the second line referring to personified Israel.

5. *I will be as the dew.* The dew, or night mist, is particularly refreshing to vegetation in Palestine, especially in long rainless seasons. This night mist is much more copious than our dew, and is considered by some as really rain. *He shall grow as the lily.* The reference is to the profusion of lilies which covered the fields with their beauty. *And cast forth his root like Lebanon.* Not only shall the prosperity of Israel be outward and apparent, but real and stable, like cedars of Lebanon or the mountains themselves.

6. *His branches shall spread,* etc. Other symbols of prosperity. The olive tree was considered a very beautiful tree. See the illustration in Jer. 11: 16. *And his smell as Lebanon.* Probably an illusion to the odor of the cedars and of aromatic shrubs.

7. *They that dwell under his shadow.* That is, those included in Israel. *Shall return,* etc. Better, "shall again cause grain to grow." *Scent.* Better, "remembrance." The wine of Lebanon was considered as of a superior quality.

8. *Ephraim,* as the name of the principal tribe of the Northern kingdom, is used as synonymous with *Israel*. It is not easy to tell exactly to which of the speakers, God and Israel, the lines of this verse belong. Very likely they should be assigned alternately. Israel casts aside his idols; God regards him favorably. Israel speaks of his prosperity; God warns him not to forget the source of that prosperity.

9. This verse is a conclusion of the prophecy of Hosea. Its wording reminds us of the Book of Proverbs. The wise man will heed the warning of this book. Notice that the *wise* is used as parallel to the righteous; and it is very evident that the *transgressor* may be classed with the fool.

### SILVER THREADS AMONG THE GOLD.

BY ARTHUR J. BURDICK.

Some twenty years ago, or so,  
She sang that song to me;  
And now the silver marks of time  
Upon her head I see—  
The silver of the early moon  
That marks the coming night,  
Its pale beams mingling with the gold  
Of sun's departing light.

Each silver strand is dear to me,  
Because it tells, you see,  
Of some sweet sorrow—sweet because  
The grief was shared by me.  
They mark the days, the weeks, the years,  
That down the path of life  
I've walked with joy, or bright or dark,  
Because she was my wife.

The frost of time lies on my head—  
It has not chilled the heart,  
For Love has ever walked with me  
To work her saving art;  
And I mind not those silver threads  
That mingle with the gold,  
For love has taught this lesson sweet:  
'Tis pleasant to grow old.

### THE UNCHANGEABLE LAW OF GOD.

BY D. W. CARTWRIGHT.

Is there any power on earth or in heaven that can change God's law and have it right? I think not.

1. We know that it takes as high a power to change a law as it does to make it. For instance: Our Legislature makes a law and it is signed by the Governor. If it does not conflict with the Constitution of the State or of the United States, it cannot be changed only by the same power that made it without destroying that power. Any sensible being must acknowledge that.

2. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psalms 19: 7. What is perfect needs no change. If changed it is not perfect.

3. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it nor anything taken from it: and God doeth it

that man should fear before him." Ecclesiastes 3: 14. Did not God make the law and write it with his own finger on tables of stone? Then there is no power that can change that law. And again he said: "My covenant will I not break, nor alter the thing that is gone out of my lips." Psalms 89: 34. If he has changed the law he has falsified his word. That he cannot do, for he said: "I am God, and not man, therefore I cannot lie."

4. The necessity of that perfect law is such that it cannot be changed without making it imperfect. We must come to the conclusion that there is no power on earth or in heaven that can rightfully change God's law.

Now is it not blasphemy for man to undertake to destroy the law of God by assuming the power to do what God himself cannot do, thus setting his power above God? Paul said: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10: 4, 5, and in 11: 13-15 we find these words: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

### SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as a balm of Gilead to his wounded spirit. We all are wearied with combating with the stern realities of life. The rough schoolboy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with its own large troubles, finds a haven of rest in its mother's breast; and so one might go on with instances of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Great Thoughts.*

### Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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BY H. H. BAKER.

**Antartic.**

In the RECORDER of January 17, 1898, we gave notice of two Antartic expeditions, and that we should watch for their reports.

We have just received a partial report from the Belgian expedition, and hasten to give our readers such information as we have received. The scientific reports have not yet been received from Punta Arenas, in the straits of Magellan, where the expedition arrived on April 27, fourteen days after they were liberated from their frozen home, within the Antartic circle.

This expedition left the South-eastern end of Terra-del-Fuego on January 14, 1898. Sailing south, they visited the South Shetland Islands, about 500 miles distant. They found that this distance formed a wide submarine plateau; by sounding they found the greatest depth of water to be only 13,251 feet, reached 71° 34' south, and 85° 16' west. This was the farthest point south touched, which occurred on the 3d of March.

On March 10, the ship was frozen in solid. Preparation was at once made for spending a winter, for the first time, within the Antartic regions. Snow was heaped up around the vessel to a great height, and the "bridge" was roofed over. Here, (in the ship I mean) they had the unspeakable privilege of remaining one full year and four days, from March 10, 1898, to March 14, 1899; evidently enjoying themselves intensely in their scientific pursuits and investigations, knowing that they were a select company, and at least 1,250 miles from the nearest human habitation, and having no telephone communication.

The sun disappeared, away in the north, on May 17, and rose again on July 21, after allowing the party a season of sixty-five days for sleep and rest. One thing they learned, and that was, that when the south wind blew, the weather was clear and became severe; but when it blew from the north, the weather moderated greatly, the thermometer rising nearly to zero, which brought clouds. It was discovered that they were drifting with the ice almost constantly, so that when the lucky gap between the ice-flue opened that allowed them to escape, they found themselves 480 miles to the west from where they were frozen in.

During the winter night, there was more or less heart trouble among the men, and one of their number died from its effects.

Although the Antartic continent has been circumnavigated, yet the landings upon it have all been made on the eastern side. For some cause not yet fully understood, it seems impossible to reach the main land on the western side, sailing from South America. We shall feel anxious to hear further from the expedition the results of their scientific researches.

**MARRIAGES.**

**WORDEN—GREENE.**—At the residence of the bride's father, A. J. Greene, Adams Centre, N. Y., June 7, 1899, by Rev. A. B. Prentice, Micajah Countee Worden and Janie Bailey Greene, both of Adams Centre.

**ALBRO—CHAMPION.**—In DeRuyter, N. Y., May 25, 1899, by Rev. L. M. Cottrell, Mr. Irving L. Albro, of Cuyler, N. Y., and Miss Alice M. Champion, of Keeney, N. Y.

**DEATHS.**

**COON.**—Polly Sweet was born Feb. 24, 1807, and died at Adams Centre, N. Y., June 5, 1899.

She was a daughter of Eleazer Sweet and Olive Greene. The first husband was — Budlong, by whom she had one son, long since dead. Her second husband was Benj. F. Lee, by whom she had six children, only two of whom are now living. Her third husband was William Coon, deceased. "Aunt Polly," as she was familiarly called, was of a bright and cheerful temperament, and a friend to all. She was a devout Christian, loving the house and worship of God. She was a loyal member of the Adams church. After more than ninety-two years of earthly conflict the victory is won. 1 Cor. 15: 57. A. B. P.

**DAVIS.**—Near Jackson Centre, Ohio, June 4, 1899, Maria Lippincott Davis, aged 59 years, 5 months and 21 days.

In 1856 she was married to John W. Davis. Three children were born to them, oneson and two daughters. These all mourn their loss to-day. At the age of fifteen she joined the Jackson Centre Seventh-day Baptist church, and lived a life of faith and trust till called home. For about thirty years this sister has been an invalid, and for twenty years helpless, not able even to feed herself. Hers has been a life of patience and resignation to the will of God. She has been ready to go for a long time, still felt that life was sweet. She has been a comfort and blessing to her husband, children and grandchildren. A number of years ago she selected Rev. 14: 13 as the text to be used at her funeral. We believe she enjoys the blessedness of those who die in the Lord. A. G. C.

**MAXSON.**—Charles Byron Maxson was born in Brookfield, N. Y., Oct. 22, 1837, and died at Newport News, Va., May 24, 1899.

He was the son of Harvey and Emeline Lewis Maxson Clawson. In early life he gave his heart to the Saviour, and was baptized by Eld. A. B. Burdick, becoming a member of the Adams Centre church. At the breaking out of the Rebellion he enlisted in the service of his country. He was a member of Co. K, Ninety-fourth Regiment of New York. He was severely wounded at the battle of Second Bull's Run, and after recovery again served the country until the close of the war. In 1864 he was married to Mary Jane Lewis, of Middle Falls, N. Y., and to them were given four children, three of whom survive him. In the words of his aged mother, Mrs. E. M. Clawson; "he was a good soldier not only of his country, but also of the cause of Jesus Christ."

**BURDICK.**—At her home in Alfred, N. Y., Mrs. Eliza A., widow of Maxson Burdick, aged 71 years and 23 days.

Her parents were Bradford and Betsy Champlin. She was born near Alfred, May 16, 1828, and died June 8, 1899. She is survived by two brothers and two sisters. Her first husband was Jonathan Crandall, by whom she had six children, of whom but two are living. Soon after marriage she moved to Bolivar; but after her husband's death in 1880 she returned to Alfred. Here she married Maxson Burdick Oct. 3, 1892. He died June 14, 1897. Many years ago, while living in Bolivar, she experienced religion and has endeavored ever since to live a faithful Christian life. Funeral services were held at her home, Friday morning, June 9, and the remains were taken to Bolivar and laid by the side of her first husband and her four deceased children. J. L. G.

**SATTERLEE.**—Alfred N. Satterlee was born in Brookfield, N. Y., November 26, 1825, and died at his home in Nortonville, Kansas, June 1, 1899.

On Dec. 31, 1850, he was married to Miss Eliza Disbrow, of Utica, N. Y. The next year they located in Peoria County, Illinois. In 1889 they came to Nortonville. The companion of his youth and two sons survive. He was a citizen of sterling worth, and unimpeachable integrity. G. W. H.

**Special Notices.**

☞ 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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☞ 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, Stanley Villas, Westbury Avenue, Tottenham, 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.

**COMMENCEMENT WEEK.—MILTON COLLEGE.**

Friday evening, June 23, 1899. Annual sermon before the Christian Association.

Seventh-day evening, June 24. Concert by the College Band, under the leadership of Oscar Harley Greene, a student.

Sunday evening, June 25, Baccalaureate sermon, by President Whitford.

Monday evening, June 26. Public session of Philomathean Society.

Tuesday evening, June 27. Public session of the Iduna Lyceum.

Wednesday, June 28. Commencement exercises, forenoon, at 10.30 o'clock. Annual Meeting of the Alumni Association, with appropriate addresses, afternoon at 2.30 o'clock. Annual Concert of the School of Music, under the direction of Prof. Jairus M. Stillman, evening at 8 o'clock.

Remark.—All the exercises mentioned above will be held in the Milton Seventh-day Baptist church.

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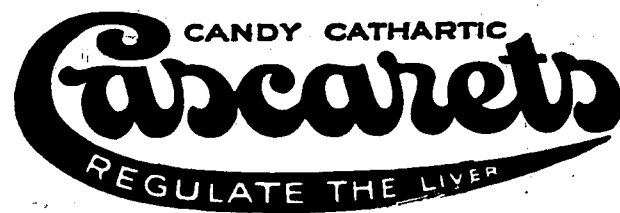


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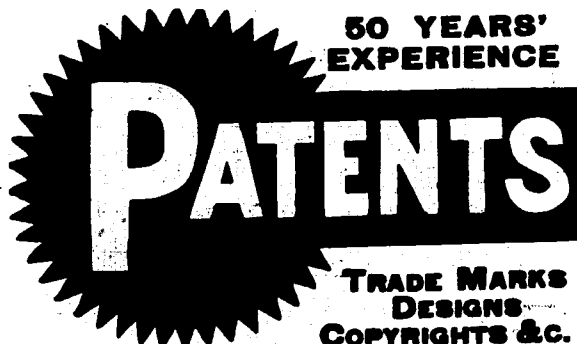
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