

# THE SABBATH RECORDER.

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### AS THOU WILT.

BY ANNIE L. HOLBERTON.

**D**EAR Saviour, clasp more closely  
My hand in thine,  
Teach me to trust more firmly  
Thy will divine;

To feel what thou permittest  
For me is best,  
On thee to cast my burden  
And let it rest.

Why should a coming future  
Usurp our care,  
Knowing what'er it bringeth  
Thou wilt be there?  
But still our faith will falter  
While yet we pray,  
Receiving not the answer  
In our own way.

So hard is nature's struggle,  
Full oft we shun  
The prayer, in truth and spirit,  
"Thy will be done!"  
Oh, Father, draw me nearer,  
My trust increase,  
My life in thee to center  
In perfect peace.

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BABCOCK BUILDING

PLAINFIELD N J

# Sabbath Recorder.

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

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## NORTH-WESTERN ASSOCIATION.

The Fifty-third Annual Session of the Seventh-day Baptist North-Western Association was held with the church at Milton, Wis., June 15-18, 1899. An introductory service of song and prayer was conducted by Eli Looftoro, of Berlin, Wis. Rev. Dr. Platts, pastor of the church at Milton, welcomed the delegates, urging that devotion and consecration to Christ's service be placed first in all hearts. Rev. T. J. Van Horn, of West Hallock, Moderator, responded. He said, "the Association will be a success as we feel responsible to aid in the work, bringing good and gaining help."

The opening sermon was preached by S. L. Maxson, pastor at Walworth. Text, Psa. 96: 2, "Show forth his salvation from day to day." We need larger definitions of salvation. It includes salvation from the dangers, difficulties and temptations which beset us. Without God's salvation, truth seems to be always on the scaffold, and wrong always upon the throne. When God's help comes, the case is reversed. We need strong faith that we may go forth to preach the gospel—"God's spell"—of salvation to all men. It is a great privilege thus to join in the work of "showing forth his salvation from day to day." Consecrate yourselves to this glorious work.

The first part of the afternoon session was occupied with business. Representatives from Corresponding Bodies appeared. Geo. B. Shaw from the Eastern Association, L. R. Swinney from the Central, and Stephen Burdick from the Western. President Gardiner from the South-Eastern was announced for to-morrow. These representatives, together with Secretaries Whitford and Lewis, were welcomed to seats in the Association. Delegates from the North-Western to other Associations, H. D. Clarke and E. B. Saunders, reported. A devotional service conducted by E. H. Socwell intervened, after which came the Sabbath-school Hour, conducted by H. D. Clarke, who opened the hour by saying that the discussions should be made practical and helpful. In answer to the question, "Are our Sabbath-schools decreasing in interest and spiritual power?" the following thoughts were brought out by Secretary Whitford and others. In some cases there is loss, in others gain. Interest is not as great as it is in other departments of our work. There is much need of more spiritual teachings. Adults should be more interested. Teachings should be more practical. Teachers should be more spiritually minded and more devoted.

"What can Sabbath-schools do to aid the Sabbath-school Board?" How can the Board help the schools?" Geo. B. Shaw, President of the Board, said, the Board is doing all it can to give good helps in our publications and by developing interest and devotion among officers and teachers. Junior C. E. work is aiding Sabbath-school work. The Board is planning for still better things. The schools can aid the Board by counsel, by supporting its publications, by sympathy and by general co-operation.

John T. Davis answered the question,

"Shall we teach denominational history and doctrines in Sabbath-schools?" in the affirmative. Devote a Sabbath to such themes once in each quarter. Others said, We are bound to do this as part of Bible-school work, for history is a part of God's revelation of truth.

"Why do scholars recite poorly?" was answered by S. H. Babcock. Mainly because they are not interested in the study of the lesson at home, neither are they inspired to study by the example and methods of teachers. L. R. Swinney plead for more sympathy and prayer for the Board and its work. Many helpful suggestions were made during the afternoon.

The evening session was introduced by a praise service led by E. D. Van Horn. The sermon was by Geo. J. Crandall, pastor at West Milton, Wis., from Phil. 2: 12, 13, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure." Theme, Christ's salvation. We suffer from false and imperfect definitions of salvation. It means safety and soundness. It implies dangers, from fleshly lusts, from moral contagion and from germs of sin within ourselves. Salvation from these begins with the "new birth from above." From that birth we grow, the Spirit of God dwelling with us, to protect and guide. Soundness in spiritual life comes with salvation. Sound doctrines are based on God's Word. They are more than "opinions." We must think as Christ thought and do as Christ did, God helping by his Spirit. The sermon was strong with logic and Biblical truth.

The morning session on Sixth-day was occupied with business which included, among other items, the report of the Sabbath-school Board. This report recommended more "Institute work," and more frequent interchange of opinions and experiences among Sabbath-school workers. The Committee on Obituaries named the following: Rev. M. B. Kelly, Sr., who was a minister for 50 years, a Seventh-day Baptist after 1868, a soldier and an all-round reformer; H. W. Glaspey, a deacon since 1846; A. B. Lawton, a deacon for many years. It was only a "Report in Progress," and was to be continued to include a notice of Rev. Hamilton Hull and others.

The Missionary Hour followed, conducted by Secretary Whitford, by whom it is reported for the Missionary Page.

In the afternoon the main features were the Woman's Hour, conducted by Mrs. Geo. W. Burdick, and the Education Hour, under charge of President Whitford. Mrs. Burdick reports the woman's hour for "Woman's Work," on another page. Before the Education Hour a devotional service was conducted by L. D. Seager.

In opening the hour President Whitford spoke of a hopeful outlook for our educational work. Schools endure. Some European Universities are now 700 years old. Rev. Stephen Burdick spoke upon "What Education means to Seventh-day Baptists." The essence of education is, know yourself and find your adjustment. We must be an educated people that we may know and defend the truth which God has committed to us. President Gardiner spoke on "Our schools for our young people." Parents are under the highest obligations to secure the best opportunities for the education of their children. The high religious character of the teachers

in our schools, the strong religious influences, the close contact between pupils and teachers—make our schools most desirable for the intellectual and spiritual development of our children. L. R. Swinney urged the duty of "securing a thorough education." Two classes make up the world's workers. Diggers and thinkers. We must educate our children to do the thinking and planning for the world. Culture or lack of culture will determine which class we belong to. A. H. Lewis spoke of the close connection between our schools and our publishing and literary work. O. U. Whitford spoke of the vital relation between our schools and our missionary work. In closing, President Whitford spoke with deep earnestness of the struggle still before our schools, between the High School on one side and the great University on the other. There was deep interest in the discussions of the hour.

The Sixth-day evening session was begun with a praise service, conducted by S. H. Babcock. This was followed by a sermon from M. B. Kelly, pastor of the Chicago church. Text, Matt. 25: 28, "Take therefore the talent from him and give it unto him who hath ten talents." Theme, "Lost talents." This parable includes all Christians. Each has a special trust. Talents increase by use; are lost by disuse. Life must produce, or cease. This fact finds special illustration in our denominational work, as Sabbath Reformers. We are in danger of loss through indifference and inaction. We must believe more and work more. The sermon gave tone to the conference which followed. Many excellent thoughts were brought out and a very large number took part in the testimony service.

## SABBATH MORNING.

The Sabbath-school convened at 10 A. M., under conduct of Prof. Shaw, Superintendent of the Milton school. The recitation by classes was considerably disturbed by rapid incoming of people who filled the house to overflowing before the close of the school.

At 11 o'clock the house was packed, and as many as could hear were crowded around the doors and windows. The opening services were conducted by Pastor Platts and L. R. Swinney. The sermon by A. H. Lewis was from Col. 3: 1, "If ye then be risen with Christ, seek the things which are above where Christ sitteth on the right hand of God." Theme, "Seeking higher life for sake of greater work." The central thought of the sermon was that Seventh-day Baptists must seek higher spiritual life, or they cannot meet the demands and escape the dangers which now impend. Divine life through Christ and the Holy Spirit will create its own methods and teach us how to work. It will give needful strength and bravery; all must seek this life. Having it, success is certain.

In the afternoon, President Gardiner, delegate from the South-Eastern Association, preached from Jer. 1: 11, "What seest thou?" The one great duty, as well as privilege, of life is to see what God shows to us. There is a right and a wrong way of seeing things. Much depends on the standpoint we occupy. Much upon the medium we look through. Most depends on ourselves. The heart determines what and how we see. We ought to cultivate the spiritual sight to see the best, avoid looking through such lenses as these: Critical, Jealous, Sensitive, etc. Are you blind, spiritually? Rejoice that you may see. "The pure in heart shall see God." Seek

purity and uplifting that you may see all God has to show you, of duty or glory.

In spite of a thunder shower at evening, the house was crowded. Geo. B. Shaw, delegate from the Eastern Association, preached from Mark 2: 27, "The Sabbath was made for man and not man for the Sabbath." The central thought of the sermon was, we ought to be governed by the great principles which are embodied in God's law rather than by minor rules of action. Minor rules which perverted principles gave the Pharisaic Sabbath that Christ condemned. Negatively, the Sabbath is not for worldly business, nor personal pleasure, nor idleness. It is for public worship, for private reading and meditation, for the culture and development of the higher interests of family life and for rest. It is not an easy task to keep the Sabbath according to these higher principles. The rush of business, the claims of pleasure, and the loss of individuality in our seething metropolitan and cosmopolitan life, tend to destroy Sabbath-keeping. But it can be done and we shall grow stronger in spiritual life as we build plans and purposes on the greater principles of the divine law of the Sabbath.

On First-day morning, after some general business had been transacted, L. R. Swinney, delegate from the Central Association, preached from Heb. 2: 3, "How shall we escape if we neglect so great salvation." The Bible is God's book of life. All its revelations touching human experience are intensely real. It shows God's children in the midst of prayers, tears, toils and struggles. Scenes of triumph and shouts of victory over sin and Satan fill its pages. Salvation is an all-embracing word. It includes the lesser victories, the minor sorrows, as well as the greatest triumphs, and the overwhelming disasters. Salvation is great as to its plan, its cost, and its results. It is passing strange that anyone can "neglect" it. If it is neglected there is no "escape." Death, judgment, responsibility are inevitable. What men sow they must reap. Do not neglect so great salvation through divine love.

The Tract Hour, conducted by Secretary Lewis, followed, the closing service for the forenoon. He urged that the times demanded far more of Seventh-day Baptists than they have yet done. The work of the Tract Society is fundamental. If it declines, the central point in our denominational history and work is lost. We must grapple with the pending issues and make unceasing appeal to the leaders of religious thought, in favor of a return to the Sabbath of the Bible. All our work needs the strengthening and uplifting influence which will come through a revival of genuine Sabbath Reform work. We need this also to keep us from drifting downward in the prevailing currents of Sabbathlessness. Some time was taken to speak of forms of work, raising funds, etc.

In the afternoon came the Young People's Hour, conducted by Miss Lura Burdick, of Milton Junction. It was an interesting and profitable hour. An account of it will appear in the page devoted to Young People's Work.

A sermon by Rev. Stephen Burdick, delegate from the Western Association, formed the other prominent feature of the afternoon. Text, Rom. 14: 7, "For none of us liveth to himself." All life has a God-given mission. Life, growth and activity are one. Human life has highest mission. Each life lifts or

pulls down all it touches. Preparation, especially in spiritual things, is essential to high success. God's Word and the Holy Spirit are the two great helpers and teachers. Living for others and for truth is the highest and the Christ-like life. So let us seek to fulfill the demands God makes, and to exemplify the truth that "none of us liveth for himself."

Twenty-eight of the twenty-nine churches composing the Association were represented by letter or delegates, or both. A net gain of twenty members was reported. Harmony and good spiritual life prevail. A quartet sent out by the churches at Milton and Chicago is to spend the vacation in evangelistic work, beginning at Holgate, Ohio. The church at that place was received to membership in the Association. The Association was marked by strong desire for higher attainments in spiritual life; a permanent baptism from the Holy Spirit. Interest in Sabbath Reform is growing in the North-Western Association. Everything touching the work of the Tract Society was listened to with deep earnestness. The meetings were pervaded with spiritual power.

On First-day evening the ordination of E. B. Saunders took place. The service was solemn and impressive. Dr. Platts will report it for the RECORDER. The music, under the charge of Prof. J. M. Stillman, formed a strong feature of the sessions. The "anthem" which closed the ordination service on First-day evening was exceptionally appropriate in sentiment, and in rendering. All in all the sessions of the North-Western Association have written a strong and satisfactory chapter in the history of Seventh-day Baptist work in the great Northwest. Dr. Platts' friends rejoice in the marked improvement as to health which he evinces. He reached home from Colorado Springs and the West just in time for the Association.

MILTON, Wis., June 19, 1899.

RESOLUTIONS.

*Resolved*, That we, as Christian people, renew our united protest against the manufacture and sale of intoxicating liquors as a beverage, because the experience of each passing year seems to add emphasis to the fact that the saloon influence and power in our land are an increasing menace and danger to our national life, peace and stability, and one of the most serious obstacles to the triumph of Christ's kingdom among men, and because we believe that any form of law which protects and perpetuates this vile traffic is, as shown by results, a crime against humanity and a sin against God.

*Resolved*, That we recognize in the present Peace Congress at "The Hague" a means of introducing international arbitration, and hope and pray that it may pave the way for universal peace among men.

*Resolved*, That in the wide-spread dissatisfaction in our churches with present spiritual attainment in Christian living, we recognize the work of the Holy Spirit; and that we, the delegates and representatives of these churches, here and now pledge ourselves together, to work earnestly during the coming year, to persuade the membership of our respective churches to follow the leadership of this blessed Spirit in spiritual life and work.

*Resolved*, That we recognize the fundamental importance of Bible study for Seventh day Baptists, both old and young; and that we pledge our renewed energy and zeal to the work of the Sabbath-school.

*Resolved*, That we hail with joy the evident deepening and widening of the missionary spirit among our people, and trust that it will manifest itself in a large and hearty support of all of our missionary efforts.

*Resolved*, That we recognize the new dangers and new duties which press upon Seventh-day Baptists, because of the decline of regard for Sunday and the growth of Sabbathlessness in the Christian church.

Love is the highest word. It is the synonym of God.—*Lamartine*.

ANGLO-SAXONS.

Perhaps this term is a little indefinite in the mind of the average reader. Speaking ethnologically, there are three distinct types of Saxons—the Anglo, the German and the Russian. The Saxon represents the most vigorous type of the Teutonic tribes. So far as local names are concerned, the German Saxon is represented in a single province, Saxony. The English branch, Engles, fixed the name of Engles-land, or England. In England the Saxon finds expression in Wessex—West Saxon; Sussex—South Saxon, etc. The United States originated mainly through the incoming of the Anglo-Saxons; hence the English language and English customs predominate. The Scots and Picts were largely absorbed in the Anglo-Saxon tide. The Teutonic tribes, which were in the North, absorbed the great Cossack element, and while we do not call the Russians Russo-Saxons, we still know that the Saxon element is the ruling one in the great Russian Empire. The original elements that predominate in the United States are British and German. There was comparatively little difference between the types of the original Teutonic tribes. This element dominates in Germany, Denmark, Holland, southern Scandinavia and in Great Britain. Perhaps the term Anglo-Teutons would be more nearly accurate, as covering the sources of our American life; but since the Saxons were the great representatives of the Teutonic lines, they have given the name, as well as the prevailing character, to what we now call American life. It seems a little out of place, historically, that we should be called Americans after an Italian, who was really less entitled to the honor of discovering America than was Columbus, whose name we only retain in a general way in the term Columbia. But the true dominance of the Anglo-Saxon is found in his vigorous thought, his manly regard for womanhood and his love of country. And though our national blood is so tangled a current of blood, indeed, that it may not be separated into distinct streams, it is still true that the Anglo-Saxon, or the Anglo-Teuton, remains, and will remain, the characteristic blood of our national life.

SEEK SUNSHINE.

The value of the light of truth in the spiritual world is beyond measurement. There is no spiritual health nor abounding spiritual life without it. This is equally true in the material world and in physical life. We little realize how much pure sunshine has to do with what we call out-door life. He who is but little in the sunlight cannot have good physical health. The superior physical development of men in primitive life, like the health of animals, depends largely upon sunlight. The impaired physical health of those whose circumstances give them little except artificial light, and whose lives are spent mainly in the shadows, is well known. We are accustomed to think that warmth is the main value which comes from sunlight. Experience and science have demonstrated that there are chemical and electrical influences produced by light, which are of the highest value to health. These influences affect the change of particles in the tissues, and therefore sunlight often cures neuralgic and inflammatory diseases. A sun bath, in many instances, is worth a dozen prescriptions from the druggist. Even disordered digestion may be improved, and all forms of nervous pros-

tration are benefitted through the influence of sunlight. Without caring to discuss the question from the medical standpoint, we counsel our readers to appreciate the light of the sun and to seek it, as we counsel them to appreciate the light of truth and the influence of the Holy Spirit, whereby strength and healing come to the soul. Rejoice in spiritual light, and no less rejoice in sunlight.

#### THE SMOKING-CAR.

One of our exchanges contains the following in reference to the "smoking-car," that vile and sometimes outrageous feature of American travel:

Standing for a moment in the doorway, I noticed within one familiar face, that of a youngish minister, probably a delegate from his county Conference, who at the communion table, a very brief time before, had partaken of the bread and the wine in remembrance of the death of the Lord, whose gospel he preached. In that foul place, which a minister of Christ ought never to enter, except to do good, he sat lounging, with head thrown back and his feet resting upon the top of another seat, as "Tom, Dick and Harry" about him were doing, complacently and delightfully, to him, puffing out volumes of tobacco smoke. Since that day I have never had any desire to hear that man preach.

So far as we know, this picture could not be true of any Seventh-day Baptist minister. By the same law it ought not to be possible concerning any Seventh-day Baptist Christian. Two days ago we stepped upon a street-car. Standing on the platform, regardless of the rights of others, a smoker puffed volumes of vile cigarette smoke into the face of every on-coming passenger. It was an open and sickening insult; but so common has this become, and so benumbed is the smoker to all finer sensibilities, that men and women alike are compelled to meet such insults in public places every day. Ordinary English is powerless to describe the disgust excited by the indecent and uncivilized practices that careless smokers perpetrate in public. Few odors are more detestable than the breath of the smoker laden with the stale poison of tobacco.

THERE is an old adage, "Like priest, like people." In that form it can have but a general application. There is another Scotch adage, "A house-going minister makes a kirk-going people." The application of this adage is universal. There is a sense of familiarity and oneness which the pastor creates who sees much of his people outside the church. That may not necessarily demand formal visits in their homes. As life now is, all people are seen, or may be seen, much outside of home. The minister, though occupying a position quite different from that which he occupied a century ago, must still find his main source of influence through familiarity with his people in every-day life. This familiarity includes meeting them on the street, in the market place, wherever their every-day life runs. The casual meeting which is but for a moment is an important element in this familiarity. He who walks for ten minutes beside the farmer plowing his field, without interrupting the work of the day so as to make himself offensive, will find in that farmer a doubly-interested hearer at church. Further application of the principle can be made easily. In the church the pastor stands, or is in danger of standing, at a distance from the people; but he who meets men and women on the common ground of every-day life comes close to them. The old Scotch adage is a good one: "A house-going minister makes a kirk-going people."

#### NEWS OF THE WEEK.

It was announced in Paris, late on the afternoon of June 22, that the French Cabinet had been chosen which makes Senator Waldeck-Rousseau the new Premier of France. The Senator, accompanied by the new Cabinet Ministers, proceeded to the Elysee Palace at 6.10 P. M., to present his colleagues to President Loubet. The appointment of General the Marquis de Gallifet as Minister of War is an extraordinary example of the way in which the Dreyfus case has revolutionized political conditions. For years past the General has been the bugaboo of the Extremists, not only because of his monarchical sympathies, but on account of the rigorous manner in which he took part in repressing the Commune. His entry into the Cabinet is undoubtedly due to his attitude toward the Dreyfus case, which has been throughout favorable to Dreyfus, although he holds that the proclamation of the prisoner's innocence should not include placing the responsibility for the apparent judicial blunders upon the General Staff.—After short sessions of the sub-committees of War and Navy, of the Peace Commissioners, at the Hague, on June 22, reports by Major-General den Beer Poortugael, of the Dutch delegation, and Count Soltyk, the Austrian naval expert, were respectively adopted. The delegates declared in favor of any State using any new explosives or new inventions for ordnance, Russia and Bulgaria alone refraining from voting. The Conference resolved in favor of prohibiting the use of bullets which easily spread or flatten out in the human body, such as explosive bullets, bullets in a hardened case which does not entirely cover the point, or bullets with an incision. The British and American delegates alone voted in the negative. The use of any new explosives in projectiles from balloons was prohibited for five years. The American demand for the protection of private property at sea has not yet been presented to the Peace Conference.—General Enrique Collazo, of Havana, who was a member of the staff of the late General Calixto Garcia, and who from time to time has attacked the American military administration through the press of Havana, on June 22 denounced the Cubans for accepting money from the United States, and calls them cowards for doing so.—Yellow fever has broken out among the troops at Santiago. Reports received from Major Volevy Havard show that every precaution has been taken to prevent the spread of the disease, the yellow-fever patients and suspects being put in special hospitals, and the troops which were quartered in the old Spanish barracks being placed in camp on the hills near the city. The medical department at Santiago has been fully prepared for any outbreak of the disease, and Major Havard believes it is under control. Its cause, however, has not yet been positively determined.—The correspondent of the *Daily Mail* at Rennes, describing the excitement in the town relative to the arrival of Dreyfus and the fruitless efforts of newspaper men to obtain information, says: "Everything is shrouded in mystery. The cell for Dreyfus is comfortably furnished in the usual style of officers' quarters. It has two windows, one of them overlooking the street. He will be treated with every consideration, and all the formalities due his rank as a captain of artillery will be scrupulously observed."

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

##### LETTER XXXVI.

##### ACQUAINTANCE WITH LYRIC POETRY.

There is a great and inexcusable lack on the part of most preachers relative to their acquaintance with poetry. Few clergymen cultivate any special taste for poetry, or gain more than a passing knowledge of it. The popular culture, so far as there is any, is likely to be in the direction of the epic and dramatic, while the lyric,—that wherein the preacher should be especially versed—is usually regarded as inferior and unworthy of attention. Homer, Milton, and Shakespeare are studied, while Pindar and Burns, and the modern lyricists are set aside. If one reads poetry for enjoyment alone, or as a mere pastime, this result is natural. Dr. Shedd has truly said: "In some respects, the lyric comes nearer to the ideal perfection of poetry than any other species. As works of art, as exactly complete wholes, the hymns of Pindar stand at the head of human composition. The range of thought is very limited, it is true, in the lyrical ode, but this permits the poet to impart the ideal completeness and finish to it that are not to be found in works that are more extended in their range." Lyrical poetry is made to be sung. The lyricist is at once poet and musician, and the true lyric combines the language of thought in words, and in the subtle harmonies which, inwoven with the words, wait to burst out in song. Lyric poetry is but half expressed until complemented by its other half, music.

Much is found in our hymn-books which is not lyric poetry. The dry didactic hymns, and the theological hymns, into which men have mechanically put systems of theology, and results of exegesis, abound. There is thought enough in these, but it is cold, dry, entirely unrelated to music. It has no fervor, no emotion, no praise, no power to inspire. Such hymns are wholly unfit to be sung. We have also by far too much of the frothy religious doggerel,—rhyme which means little or nothing, and lacks everything that commends it as sacred poetry. It goes without saying that such "stuff" should never be offered to a congregation. The culture of the preacher should make him familiar with the best lyric poetry, ancient and modern. He will thus be able to detect those false types which abound, and leave them untouched. Horace, Pindar, Burns, and the Old English Ballads will furnish genuine and finished models in secular lyrics. If you would see a strong contrast, put the best songs of Burns alongside the cold, artificial, manufactured melodies of Moore, and you will understand the difference between the real lyric and the pretended.

In the department of sacred song, you should begin with Hebrew poetry. It is a fountain of endless beauty, a source from which many of the masters in profane poetry have drawn their models and their inspiration. Milton and Shakespeare are notable examples of men who modeled their best works and drew their leading characters from Old Testament poetry and prophecy. Patristic, and mediæval hymnology furnish comparatively little that is worthy of especial attention. The songs of the church, like its theology, during that period were contaminated by the spirit of heathenism, and corrupted by the low, compromising tendencies

of the time. Decaying heathenism, and declining Christianity, could not produce a high type of sacred songs, nor a pure type of Christian theology. A few things from those centuries remain, and will continue to do so, notably the *Stabat Mater*, and the *Dies Irae* and *Jerusalem the Golden*. These possess elements of immortality, and are the best representatives previous to the period of the Reformation. German literature offers—especially to the reader of German—some rich veins of sacred poetry; but English hymnology from the time of Elizabeth ought to be carefully studied, both for the culture it will give you, and for what it will reveal concerning the development or suppression of religious feelings and emotions in the different branches of the Protestant church. Practically, and before all else, the study of the hymn-books of our own time is your essential work. My own habit is to become familiar with the representative books of different denominations, and study them according as opportunity or circumstances demand. I know of no one volume in which there is not more or less material that is undesirable for use in public worship. It is not usually best to teach theology in hymns; that is the province of the sermon. Those hymns which are born in the deeper currents of spiritual life, which spring from the heart-experiences of God's children, which flow, like the juice of the crushed grapes, from the souls of those burdened by sorrow and suffering, or the notes of triumph and victory that spring from the lips of faith in the hour of deliverance, are the hymns which our times and our congregations need. Some choice things have proved their value because of their success in the hands of modern evangelists. A valuable book appeared in 1887, entitled "English Hymns, their authors and history," by G. W. Duffield,—Funk & Wagnals, N. Y. It is probably the best of any one volume concerning the history and analysis of hymns. The "Calvary Selections," published by the Century Company, containing valuable "Responsive Readings" as well as hymns, are equal, I think, if not superior, to any other one with which I am acquainted.

From what has been said we are prepared for one general rule: Select hymns that are deeply spiritual and emotional. Avoid those that are querulous and despairing. Let faith and love, with their attendant virtues and experiences, be oftenest portrayed. Let the first hymn in every service be one of praise. Never depart from this rule unless peculiar circumstances have prepared your congregation for some special mood, or some particular department of thought and experience. If the second hymn can be chosen so as to prepare the way for the discourse, select with that end in view. The last hymn, if a hymn be sung after the sermon, should comport with the peroration and the closing prayer, as far as may be. It should unite with the other closing parts of the service, in binding the hearts of the people to the results aimed at in the sermon and in the service.

**CONTRIBUTED EDITORIALS.**

By L. C. RANDOLPH, Chicago, Ill.

**A North-Western Item.**

A large attendance and good interest at the Association is reported. The evangelistic quartet has aroused much enthusiasm by their singing. There is a prospect of Pastor Kelly accompanying the students for their campaign in Ohio. The new tent has arrived and is pronounced "all right."

**The Hand-Book.**

Gleaned from a letter of Dr. A. C. Davis, Jr.: "I claim no originality in the methods employed in our school-house work, as I am following the plans of older and more experienced heads. The book which has helped me most is Rev. R. A. Torrey's 'How to Bring Souls to Christ.' He lays down five rules: First, one who would be successful in winning souls must be a thoroughly converted person; second, he must have a love for souls; third, he must pray much; fourth, he must have the baptism of the Holy Spirit; fifth, he must have a working knowledge of the Bible."

The following admirable letter was received by the Alfred quartet, from the pastor of the Nortonville church. Although coming from a prairie, it has the characteristic flavor of Hills:

You ask me about evangelistic work. In reply will say: I have never succeeded in working a fixed rule. What will be the best to do in one place will be much out of place in some other.

I think the best way to do is this:

1. Continually study your people.
2. Adapt yourself to conditions and needs.
3. Mingle freely with the people. Make them realize that you are interested in them. Do a good deal of calling. Wear a sunny face. If you get despondent, others will catch it. It is like measles among children.
4. Pray a great deal. If you are with others, it will be well to have a season of prayer together before going out calling, in the early part of the day. Do not think of doing your work, or any part of it, unaided by the Holy Spirit. This assistance you can secure only by prayer. Then pray in public, pray *much* in secret, pray together. Prayer is the lever by which to move the arm of God.
5. Do not try to copy any one; be yourself.
6. Do not worry about results. Remember that the hard work is for you, the results are the Lord's. Do your very best, being led by him, trusting him to do his own part, in his own way and time. Do not forget that he is much more interested in the work than you can possibly be; and that the work is his and that he cares for his own.
7. The work will not always go as you want it to, but don't worry. You are to work for the Lord, and if he wants greater results in one place than another, it is his affairs, not yours. Trust his own part with him; he can do it much better than you can. Therefore, do not worry.
8. Study the Bible a great deal.
9. Take Christ as your model, and the Sermon on the Mount as your pattern in preaching.
10. Let me sum it all up by putting it in one expression: Walk with your God, as Enoch did. Be "hid with Christ in God."

**College Athletics.**

They are not a failure when conducted on the principles demonstrated in a recent game on the Alfred field. The University team led the Rochester club almost to the end, finally losing by the margin of one score; but the game was a splendid example of skill and training. The only oath heard on the grounds was from the lips of a stranger who had no connection with either school. The game was honest, clean and gentlemanly throughout, the majority of our players being Christian young men. I think the Alfred catcher will be the better equipped for bearing hardship as a herald of the cross because of his experience behind the bat, holding himself to his work with steadiness, skill and courage. The "team work," discipline and dexterity inculcated in the players will fit them the better for the battle royal of life.

College sports are in none too good savor; but this condition of things need not be so. The principle of bodily development for students is of the highest importance. The pale-browed, dyspeptic student is no longer an ideal for our young people. The college is under bonds to send out its graduates with not only disciplined minds, but also developed bodies. The ruddy glow of health, the

abounding vitality, the hardy constitution, are in demand for those who are to bear the stress and strain of leadership in life. Let the purity of athletic regulations be guarded with the same jealous care that is bestowed on the mental curriculum. Professionalism and trickery should have no place. The profanity, gambling and other forms of dissipation which disgrace the larger universities in connection with their athletic events are but parasites. They have no necessary connection with the sports which they celebrate, as the above item abundantly proves.

**Student Evangelists East and West.**

In the opinion of a correspondent at Milton, the quartet now preparing for the summer's work is the best that the College has sent out for a long time. "There is perfect unity of feeling, and the manifestation of sympathy is almost a marvel." They have learned about fifteen songs to be sung without a scrap of copy.

The company, composed of Sayre, Van Horn, Hutchins and Rood, will undertake only the campaign at Holgate, Ohio, in the conviction that we have done "too much scattering" in our work. On their way through Chicago they will conduct the service there the last Sabbath in June.

Edwin Babcock will work during the vacation under the employment of the Farina Y. P. S. C. E. He asks to have Edward Holston sent with him as singer. The outlook is hopeful that this will be done, and that the Walworth Society will assist in raising the money. The Farina young people, under the leadership of Dr. A. C. Davis, Jr., will start the school-house campaign again this summer or fall.

We regret to know that Raymond Tolbert's health is not such as to permit him to engage in the work this summer. He is a young man of deep consecration and spiritual power. We have marked him for a great work as an evangelist.

Plans for the Alfred quartet are maturing. A committee of the Alfred Y. P. S. C. E. are raising money locally, and expect to appeal to other Societies. It was proposed at the Western Association that the different Societies raise money at the rate of fifty cents a member.

This quartet is to go to Richburg first. They will be assisted there by Pastors W. D. Burdick and D. B. Coon, who, it will be remembered, were in the original company of Morgan Park student evangelists. After Richburg, Scio, Shingle House and the Hebron churches are under consideration.

Pastor Mahoney stands ready to spend the summer in evangelistic work with the help of a singer from Alfred.

Plans for other young men are now under consideration.

The students gave us an uplift at Independence. It was good to look into their noble, earnest faces, and hear their ringing testimonies for the gospel. Many of the older ones are dropping away, but eager young hands grasp the glorious banner. By God's grace they will carry it forward.

Both the Eastern and Western students are under the advice of the Evangelistic Committee of the Missionary Board. This is right, for all our work should be tied together. The more of these independent movements the better; and the more harmony and unity animating all, the better.

The denomination in the coming days will hear from many of these young men now entering the work.

On safe, strong, permanent lines, we hope to see further development and enlargement of this evangelistic movement, all over the denomination. Here is a mission for our Young People's Permanent Committee.

## Missions.

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

### THE LITTLES.

BY ANNIE L. HOLBERTON.

A single thought, a kindly thought  
A wakened in the heart,  
Sped on the way its mission wrought  
Full many leagues apart.  
That tiny message born of love  
Became a noble deed,  
Directed by the Hand above,  
To lift the souls in need.

A little word, a timely word,  
Uttered with right intent,  
A kindred sympathy has stirred  
A callous heart unbent.  
A word of tenderness, a line,  
Traced from a heart sincere,  
In grateful memory may twine,  
And soften sorrow's tear.

A cruel taunt in anger given,  
A word with malice fraught,  
The fondest ties of love has riven,  
A blighted life has brought.  
Be watchful of the little deeds  
That make our peace or strife.  
The little helps, the little needs,  
Make up the greater life.

Our trip from Andover to Chicago was very pleasant. The day was fine. When five Seventh-day Baptist ministers are traveling together you would not expect the time to pass away in a dull manner. Of course everything would be discussed: science, theology, art, commerce, manufacture, agriculture, labor and capital, politics, higher education, Philippine war, and all our denominational lines of work. It must be confessed that some if not all were so much wearied by the round of the Associations that rather long naps were indulged in with satisfactory physical and mental recuperation. The country was looking beautiful along the way and the crops fine. It was a warm morning when we arrived in Chicago, and the day proved a warm one. The friends in Chicago gave us a hearty welcome, and two days were spent very pleasantly with them. It was our great pleasure to attend and enjoy the noon devotional meeting in Willard Hall. There were about 200 in attendance. Thomas Mackey, converted from the slums of Chicago in the Pacific Garden Mission, conducted the services. He was an inspiring speaker and appeared to be a very devoted and consecrated worker. His sermonette was excellent and the story of his experience was thrilling. A Mrs. Covert and son sang with great effect, and a song, "There is a God," by Prof. Blackman, one of Chicago's finest singers, was a rare treat. We came out of that warm meeting with a spiritual uplift, and a thankful heart for the opportunity.

THE North-Western Association began with a cool, beautiful day and a good attendance. The weather continued fine all through the meetings, and the attendance increased. The people took care of the delegates and all who attended, at their homes for all meals with a royal entertainment. There were more pastors and ministers (22 I believe,) in attendance than at any of the other Associations. This is our largest Association, extending over a great territory. The churches were well represented by letter and delegates. There were people in attendance from Ohio, Illinois, Kansas, Nebraska, Iowa, Minnesota, South Dakota, Wisconsin, Missouri, and representatives from Rhode Island, New York, New Jersey and West Virginia. It seemed almost like a General Conference. Bro. T. J. Van Horn presided with ease and dignity. The introductory sermon, by Pastor S. L.

Maxson, of the Walworth church, was appropriate, good in thought, excellent in spirit and well delivered. There was more business to look after in this Association than in the others on account of its wider interests, but it was promptly done and the time mostly given to sermons, devotional services, the hours assigned to the different denominational departments of labor. The chief desire and prayer of all the meetings seemed to be for higher spiritual life and a greater consecration to Christ and his service. The leading thought prevailing was that we had a great mission as a people: now is our opportunity; we should be more imbued with our mission; and spiritual power was the highest endowment and means in accomplishing it. We should do nothing to sap that power. At this Association, in many respects, as compared with the other Associations held, the best of the wine was reserved for the end of the feast. The Association closed up its sessions on Sunday afternoon and gave Sunday night to the Milton church for the examination and ordination of E. B. Saunders to the gospel ministry, who has accepted the call to be the pastor of the church at Shiloh, N. J.

THE North-Western Association, and especially Milton College, seems to be the hotbed of student quartet and evangelistic work. A student quartet of the college, Messrs. Sayre, Van Horn, Rood and Hutchins—first two of Welton, Iowa, the last two of North Loup, Neb.—gave added interest to the sessions of the Association with their sweet singing. They commit to memory their gospel songs, and sing with wonderful melody and power. They are good personal workers, and some of them have had experience in evangelistic work. By the contributions of several churches in the Northwest they have purchased a tent of their own, and will spend their summer vacation in gospel work. They go the first week in July to Holgate, Ohio, to pitch their tent and begin their gospel campaign. They go under the auspices and support of the Milton and Chicago churches, reporting their labors to these churches and also to the Corresponding Secretary of the Missionary Society. Arrangements are being made for Pastor M. B. Kelly to go with them. Holgate is a place of about 2,000 inhabitants, where Pastor Crofoot, of Jackson Centre, Ohio, organized about a year ago, a small Seventh-day Baptist church, and lately baptized others into its membership. This is a needy field for evangelistic work. We learn also that the Farina (Ill.) church sends out a worker for the summer vacation, E. A. Babcock, of Milton College. He will labor at Grand Marsh, Wis., and adjacent sections where he has before done excellent and successful work. May the Lord and the Holy Spirit greatly bless and give success to the Milton College and Alfred University quartets in their labors this summer, and to the other young men who go out to do gospel work. May the churches and places where they labor be greatly blessed and many precious souls be saved.

THE Missionary Hour at the North-Western Association was held on Sixth-day forenoon, with a very good attendance. It was conducted quite similar to the one held at the Central and Western Associations. The Milton College quartet sang two stirring songs. Questions were asked and answered. The

work, needs, and prospects of different fields at home and abroad were outlined. The financial condition of the Society was stated, and the plan lately adopted by the Board for raising funds for the support of our missionary interests was explained. But few of the churches in this Association use to any extent the weekly envelope system. The pastors will heartily present this monthly card system and strive to make it a success in their churches. The Missionary Secretary held a very pleasant and profitable informal Conference on Sunday morning for an hour with the pastors and ministers of the North-Western Association present. The open doors and needy fields were pointed out; plans and suggestions were made as how to meet urgent demands, broaden the work, and how churches could lend their pastors to do missionary and evangelistic work. It was suggested how the Missionary Board could perhaps do more successfully some of the work on the great and growing field of the North-west, West, and Southwest. The pastors assured the Secretary that they and their churches were in sympathy and hearty cooperation with the Missionary Board in its plans and efforts to meet the demands upon them, and to carry on the mission work of the denomination. They expressed themselves as having confidence in the spirit, purpose and judgment of the Board, and it had their prayers that God would give to each member wisdom and guidance. The meeting was marked for the sweet spirit and unity which prevailed.

### SUCCESS WON BY DETERMINED MEN.

In a recent book, Orison Swett Marden gives the following instances of the power of determination, backed by hard work, to bring success:

"Do you know," asked Balzac's father, "that in literature a man must be either a king or a beggar?" "Very well," replied his son, "I will be a king." After ten years of struggle with hardship and poverty he won success as an author.

"Why do you repair that magistrate's bench with such great care?" asked a bystander of a carpenter who was taking unusual pains. "Because I wish to make it easy against the time when I come to sit on it myself," replied the other. He did sit on that bench as a magistrate a few years later.

"There is so much power in faith," says Bulwer, "even when faith is applied but to things human and earthly, that let a man but be firmly persuaded that he is born to do some day what at the moment seems impossible, and it is fifty to one but what he does it before he dies."

The author, continuing on the same subject, says: "There is about as much chance of idleness and incapacity winning real success, or a high position in life, as there would be in producing Paradise Lost by shaking up promiscuously the separate words of Webster's Dictionary and letting them fall at random on the floor. Fortune smiles on those who roll up their sleeves and put their shoulders to the wheel; upon men who are not afraid of dreary, irksome drudgery, men of nerve and grit who do not turn aside for dirt and detail."

"Circumstances," says Milton, "have rarely favored famous men. They have fought their way to triumph through all sorts of opposing obstacles."

"We have a half-belief," said Emerson, "that the person is possible who can counterpoise all other persons. We believe that there may be a man who is a match for events—one who never found his match—against whom other men, being dashed, are broken—one who can give you any odds, and still beat you in the race."

## Woman's Work.

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

### HOUR BY HOUR.

One single day  
Is not so much to look upon. There is some way  
Of passing hours of such a limit. We can face  
A single day; but place  
Too many days before sad eyes—  
Too many days for smothered sighs—  
And we lose heart  
Just at the start.  
Years really are not long, nor lives—  
The longest which survives—  
And yet, to look across  
A future we must tread bowed by a sense of loss,  
Bearing some burden weighing down so low  
That we can scarcely go  
One step ahead, this is so hard,  
So stern a view to face, unstarred,  
Untouched by light, so masked with dread.  
If we would take a step ahead,  
Be brave, and keep  
The feet quite steady; feel the breath of life sweep  
Ever on our face again,  
We must not look across—looking in vain—  
But downward to the next close step,  
And up. Eyes which have wept  
Must look a little way, not far.  
God broke our years to hours and days, that hour by  
hour,  
And day by day,  
Just going on a little way,  
We might be able, all along,  
To keep quite strong.  
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.

—S. S. Times.

THE Woman's hour of the Central Association was conducted by Mrs. T. T. Burdick, of South Brookfield, in the absence of Mrs. T. R. Williams, our Secretary.

After music, followed by the reading of the Scriptures, prayer was offered by Mrs. A. B. Prentice. Mrs. Burdick read the Report of the Secretary.

In the absence of Rev. J. G. Burdick, who was to speak on "Some of the needs of the home field," Dr. S. C. Maxson gave a short address on "What Jesus has done for women." This was followed by a report of the work done and the condition of the Societies from the First Verona, Syracuse, Norwich, Brookfield, Adams, Scott and Leonardville churches, all showing deep interest in the work. We wish we could have done more, but trust that loyalty to God's cause and the mites we have been able to give in the name of the Master will help to carry the work forward.

Music. "The Junior Band," from the Leonardville Juniors, showed them early enlisted under the banner of Jesus Christ, and thoroughly trained by the Superintendent, Miss Harriet Brown and her assistant, Miss Blanche Crandall.

A letter was read from Dr. Swinney, by Mrs. Burdick, containing extracts from a missionary in China.

A missionary exercise was then given by the children, conducted by Miss Babcock, representing the calls for more light from the different countries, and the ready response given, by tiny children lighting the tiny wax tapers which each carried in their hands, beautifully illustrating the true missionary spirit of freely giving the light to "all nations."

A "collection speech," from four little four-year-olds, was followed by a collection for the Woman's Board. The hour closed with a "Flower Song," by four girls, followed by the benediction by Pres. Gardiner.

Mrs. G. T. BROWN.

## AFRICAN INDUSTRIAL MISSIONS.

BY MRS. ADDIE R. PETERSON.

Read at the Western Association, held at Independence, N. Y., June 8-11, 1899.

The greatest, the deepest, the most vital questions to-day are those that relate to the evangelization of the world.

Whatever the means used, there must be consecrated personal effort, the giving of money and time and strength and life to save the lost. This was the mission of Jesus, and just so far as we make it our mission we shall become the disciples of Jesus, and fulfill the ends for which we are called into his service.

It is of greatest importance to employ methods most wise and effectual in bringing the multitudes out of heathen darkness into the light of the gospel. The Industrial feature in connection with missionary work commends itself for various reasons. The people of these tribes are strong, intelligent and well-disposed, superior to the American Negro in character and disposition. The Industrial Mission gives the most effective way of presenting truth. It places the ladder and extends a helping hand while man climbs to the higher life by his own efforts. It forms self-supporting centers of widely-extended influence. The religious and business interests of the community are so blended as to produce the best possible results. Mission stations are powerful agents against slavery, which is a part of their life of ignorance. The work among the women is always a necessary and valuable part of any mission work. The proceeds of the industrial mission become a fund, the workers in turn become missionaries, to form new stations and to continue indefinitely the great work.

Before modern missionary societies were formed, William Carey, in view of the great work, pleaded that the missions be made self-supporting and self-propagating, but without avail. With the experience of the past and in the light of to-day, we believe that William Carey's convictions were God-given, and that vastly more good might have been accomplished by combining industrial methods with missionary work.

Our missionary, Mr. Joseph Booth, was the founder of African Industrial Missions and has had experience in a mission there which has now increased to several self-propagating stations. He came to this country to interest the First-day Baptists in African industrial work, and had so far succeeded that funds were pledged. Now, however, with his changed Sabbath views, he is not content to go back, restricted, as he must be, from teaching Sabbath truth, and he comes, naturally, to us, to lead us into this open door of opportunity. Mr. Booth's history is remarkable, his faith in God and adherence to duty are strong. We feel that he has a great purpose filling and inspiring his whole life.

Some great and similar purpose must actuate each one of us, if we would be like Jesus and do the most faithful service for him. The great cure for selfishness and self-seeking is the centering of our lives upon a great work for the Master's sake. To do bravely and cheerfully each day's God-directed duty, using the opportunities that come to us, is the secret of true living. If this is true of the individual life, is it not also true of our denominational life?

The planting of the Sabbath truth in our own country often has to contend with opposing business interests and bitter prejudice.

A special reason in favor of our work in African Industrial Missions is that there business and religious interests will be so closely connected that there will be no conflict, but will rather be an inducement for the observance of the Sabbath where the entire interest of the community will center about the Sabbath-keeping mission.

Our attention of late seems providentially directed toward Africa. Three distinct calls from Africa in behalf of Sabbath-keeping Christianity have come to us. If, in our denominational life, we would be used of God, we must not fail to enter the doors of opportunity as they open to us. The magnitude of this new undertaking, in view of the pressing needs of our China Mission and other missionary undertakings, is indeed great.

The danger of slighting interests already established for this new field of labor has been carefully considered and strenuously guarded against. God forbid that we should fail to reinforce our faithful workers in China speedily, or that our interest and means should grow less for our own home-land. May it be that this opportunity, that seems clearly of God's sending, shall rather quicken our love for, and zeal in, all work for the Master. This has been true in several communities where special interest has been taken in African missions.

If we in the home-land could only realize the great difficulties and perplexing cares and sacrificing burdens our beloved missionaries carry, we would all work and give and pray as we never have before. This is what we need as a denomination; it is what I need, it is what you need. With this new, fuller consecration of ourselves and our all, we will be enabled to go forward all along the line and do great things for God.

### MAKING BIBLES FOR THE HEATHEN.

BY SUSAN PRESTON MILLER.

The other day at a Bible society meeting at our Plainsboro church I heard a returned missionary tell about translating the Bible for the heathen.

He began with the terrible responsibility of putting the word of life into a strange tongue. He reminded us that there were a few who, like Eliot and Henry Martyn, had done this alone; but the ordinary method now is for the missionaries each to take a part, generally such a part as he is particularly fond of, and, their best work having been put upon it separately, together they change and improve until all are satisfied. Personal vanity is forgotten in the aim of producing the best work.

Then comes the printing. We think of this as a very simple matter, for in our country when a man has written a book he merely sends it to his publishers, and without further trouble to him the proofs come back in a few days ready to be corrected. How different all this was in the early days of missions. Slow and hard as was the labor of translating, it was only a part of the task. For until recently the missionaries must do their own printing, and on hand presses, which here would be considered fit only for playthings. Later the natives were taught to do the simplest manual part.

Now, however, the Bible societies print in nearly 300 languages.

More interesting and wonderful than any of this, he told us of a guest whom he had had stopping with him, while they made up a printed language. The gentleman had brought

home with him a number of manuscripts. They took these and compared them letter by letter, one with the other, until they were agreed as to a character to be decreed as print. Thus the alphabet grew. One of their great difficulties was that some of the written characters with their great height and many flourishes would not fit properly into the line with the rest of the type. All this had to be pruned off, and yet the likeness kept.

How were they to get the types cut? They finally went to a great establishment where the two men who were the best cutters were given the job, and from their skillful fingers grew a way of carrying light and life to a people sitting in darkness and the shadow of death.

There are still 3,000 dialects to be made possible as means of carrying the message which our Master delivered to the church, in his twelve disciples, when he told us to "go into all the world and preach the gospel to every creature."—*Selected.*

#### ENJOYING RELIGION.

BY J. WESLEY JOHNSTON, D. D.

Many Christians accept religion as some do poor health—in a spirit of mild resignation, something which must be borne with, but from which not much comfort is to be expected. The voice, therefore, is plaintive, the general bearing is subdued, the undertone of life is sad, and the whole appearance is indicative of a martyrlike spirit which suffers some mysterious sorrow.

One seldom hears religion spoken of in a voice which is natural. Many of our ministers have "holy tones," which they pull out like certain stops in an organ. People in the prayer-meeting or class room usually adopt the tremulo, not infrequently ending in a positive whine. Even in our Epworth Leagues and young people's conventions there is a tendency to the pathetic and the lachrymal. Most of the appeals, the exhortations, the experiences in our public services are of the wailing order, and seldom does one hear a bright, cheery, heartsome voice ringing out its glad invitation to discipleship. Now all this is unnatural. It is a species of cant. It creates suspicion. Doubts are aroused in the minds of the listeners. The sincerity of the speakers is questioned. But worse than all, the hollow lugubriousness with which religion has been presented has put it in a false light, and given an impression entirely misleading.

Would a commercial traveler use such tones and phrases in presenting his goods? Would a recruiting officer speak in this way when addressing a company of young men? If this spirit animated a regimental band, what a sorry time the men would have as they marched into battle! A religion without enthusiasm, without exhilaration, without the sense of conquest, is a poor, limp, lackadaisical thing, of little use to its possessor and of no use to anyone else.

The secret of St. Paul's magnificent success was in his thorough enjoyment of religion. So completely did he enter into its spirit that from first to last he was a conqueror and a hero. He never whined. He never affected the martyr. He never spoke regretfully of what he had to give up. He never sighed and moaned over the sacrifices which he was called to make. And the reason is simple. He was so identified with Christ that the gladness,

the joy, the glory of living fairly thrilled him. It is true that he speaks of the cross, but invariably only as the background of the resurrection. The Christ whom he preached was not dead, but living; not buried in the earth, but highly exalted; not a doleful memory, but a mighty, conquering Redeemer, through whose gospel the world is to be saved. Is it any wonder, then, that St. Paul's ministry was of irresistible sweep and power?

When one thinks of what religion means—the divine assurance of sins forgiven; the actual, definite indwelling of the Holy Spirit; heavenly strength for moments of temptation and weakness; comfort in the sorrows and burdens of life; guidance in perplexity, peace in adversity, light in darkness, help in distress, the knowledge that we are under the care and protection of God, victory in the hour and article of death, and then an eternity of bliss—it is impossible to imagine why praise should ever languish on our tongues, or devotion lose anything of its heat and flame.

But there is a great difference between enjoying ourselves and enjoying religion. In ourselves we are subject to moods, conditions, circumstances; hence one time we may be on the mountain, and at another time in the valley. But the one who enjoys religion is not the creature of emotions. He is "steadfast, unmovable, always abounding in the work of the Lord."

Enjoying religion means entering with heart and soul into all of the activities of the church. It means the consecration of the whole being to the service of God. It means visiting the sick, helping the poor, welcoming the stranger, comforting the sorrowing, dealing gently with the outcast and the fallen—in short, it means to be like him "who went about doing good."

Then let us put away whining and crying and quavering. Religion is a glorious sentiment, but it is not sentimental. It quickens. It inspires. It calls out the best and the highest of which mortals are capable. It takes us out of the horrible pit of our own littleness and selfishness, and sets our feet upon a rock of character and strength. Nor does it cease its work until it has put a new song into our mouths, "even praise unto our God."—*Christian Advocate.*

#### CHASTENING AS A TOKEN OF LOVE.

It is hard to believe that love sometimes deliberately hurts its object; but it does. And the love that thus causes pain and sorrow is the very highest, purest type of love. It is divine love. It is such an intense and sincere love that it would rather inflict anguish than fail of doing its very best for the beloved one. It is too genuine, too strong, too clear-eyed, not to put foremost the highest interest of its object. It will not spare him in mistaken and fatal kindness. It will cut to quick, doubtless aching with sympathy even as he aches with pain, rather than fail to remove, if possible, those traits which involve peril, if not ruin, to the character. When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached a point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and

of actual scourgings of the soul at that point, in order to prevent his straying—or to rescue him, already strayed—from the way of safety. Such a retrospect of life is granted to each of us at times, and is full of instruction. It teaches us a tremendous truth—the need and use of unhappiness. It does not render distress agreeable. But it does draw the worst sting from grief by revealing it to be, not the blow of a bludgeon in the grasp of a foe, but the lancet in the hand of a wise and tender friend. Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured because their own hearts have learned the truth and rest upon it.

#### THE PERSONAL WORKER.

BY GILBERT A. WEAVER.

What manner of man ought the personal worker to be? What qualities or qualifications are especially needed for his work? The delicate and personal nature of what he is to do suggests the need of tact. This will come into play in turning the conversation, as Christ so often did, from the things of the moment to the things of all time. It will help also in penetrating the superficial objections or difficulties that may be advanced, and in dealing honestly and yet delicately with the real things that stand between the soul and Christ. The ability to do these things will grow as one cultivates the power of imagining himself in the place of the other man, and of understanding and sympathizing with states of mind and feeling foreign to his own. The novelist cultivates this power for the sake of portraying other lives; shall not the personal worker cultivate it, so far as it is helpful, for the sake of transforming them?

The temptations to neglect this work suggest the need of perseverance. No other work has more need of it, for none will be more persistently and subtly opposed by the great enemy of souls. He fears this work most because it is most effective, and therefore he will try to turn one aside to what appears to be a larger work, or to discourage by slow progress or the apparent smallness of visible results.

The questions involved in this work necessitate the mastery of the great central truths and incentives of the Word of God, not merely the knowledge of where to find certain texts for certain classes of men, but a real experience in one's own life of the power of these words of God so that they can be spoken out of the fullness of the heart without the kind of dependence upon the printed page that suggests a very defective knowledge of the truths themselves.

This qualification leads to deeper things: tact and perseverance, though very important, do not come first; on the contrary, in their best manifestations they are the expressions of things more fundamental. Perseverance, for instance, is rooted in the firm faith that God's Word is sure and will prosper in the thing whereto he sends it, that God will answer prayer, and will speak through those who seek in all things to do his will. Such faith is fundamental. It must lead to



a constant and unconditional committal of one's self to the work of God; for only as we acknowledge him in all our ways can we be sure that he will direct our paths in seeking opportunities for personal work and in making the most of them. Only thus can we be so filled with the Holy Spirit that, like the disciples after Pentecost, we shall have the boldness and the power to accomplish this work.

It is evident that a Spirit-filled life is essential, and that it alone can bring the other qualifications to full development. When the Holy Spirit sheds abroad the love of God in the heart, when he fills it with the compassion and patience of Christ, there will come a deeper understanding of the needs of other men, and a sympathy and tenderness in dealing with them that, even though it makes mistakes sometimes, will be worth infinitely more than the cold tact of the most adaptable man whose whole life is not constrained by the love of Christ. Without this love filling the heart, the keenest mind will be a poor interpreter of other men's lives, and will be powerless to lead them into the obedience of Christ. One cannot put on tact or perseverance or knowledge from without like a garment, but every man can let the Spirit of Christ have full possession of him to work out in him all that he needs for the work to which he is called in his personal relations with his fellows day by day. He can give the first and best time of the day to getting a clearer view of Christ, and of his conception of the value of a single life and of his method of winning it to himself. He can go then into the day with the supreme purpose of doing as Christ did to help other men, trusting Christ to draw them thus to himself. As one works in this way by the Spirit of Christ, the characteristics of Christ, the great personal worker, will be growing in him, and will be manifested through him unconsciously. It follows, therefore, that the essential qualifications for personal work are not beyond the reach of the humblest disciple.—*The Intercollegian*.

#### CONFIDENCES.

It is better to be too reserved rather than too much given to confidences with ordinary acquaintances. The most momentous affairs of your life are of little consequence or interest to the greater part of the people you meet. What you have suffered or done is of little moment to them. You may be burning with your wrongs, and bursting with anxiety to relate them to somebody, but to ninety-nine out of every hundred people you meet the story would be only faintly amusing. It would hardly be remembered by them two hours after you had told it.

It is a good plan to think over these truths, to keep them in one's heart, and to promptly quench in one's self that longing to tell our "little tale of woe" to any one who will sit still and listen to it. We are not likely to be sorry that we refrained from speaking. We may be sorry that we did speak.

The bitter lesson that we, as individuals, are of small account to the world at large is one not easy to learn. But it must be learned if we would carry strong, healthy minds in our bodies. We must find consolation and compensation in ourselves for the ills of life, and then it will be easier to break ourselves of the wretched habit of always looking for a confidant.—*Harper's Bazar*.

#### STEADFAST IN DEATH.

An incident is told of a sailor who found his hope sure. Christ is represented in the epistle to the Hebrews as "the hope set before us" in the gospel, "which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the veil." Every soul needs exactly that kind of an anchor, especially in the dying hour. Rev. Russell H. Conwell has given an incident which beautifully emphasizes the value of this anchor: "A sailor in Gloucester, Mass., had been wounded in a wreck and was brought to shore. The fever was great and he was dying. His comrades gathered around him in a little fishing-house, and the physician said, 'He won't live long.' The sailor was out of his mind until near the close. But within a few minutes of his death he looked around and called one comrade after another, bade them good-by, and then sank off into a sleep. Finally, as it was time for his medicine again, and one of the sailors shook him and said: 'Mate, how are you now?' he looked up into the eyes of his friend and said: 'My anchor holds!' It was the last thing he said. And when they called upon a friend of mine to take charge of the funeral service, you can imagine how powerful was the impression it made upon the hearers when he quoted the dying words, 'My anchor holds!'" Dear reader, does your anchor hold? If it holds now, it will hold when death comes. If it fails now, how will it do in the swelling of Jordan? Jesus Christ is the only anchor that will hold in the dying hour. Lay hold of him now by a living faith, and then hold on.—*Religious Telescope*.

#### THE FACE.

Most girls are pleased to be thought beautiful, nor is it displeasing to a young man to find he is spoken of as handsome. But if we recall the faces that are most pleasing to us we shall commonly find it is not fairness of complexion or evenness of feature that we admire, but a merry smile, a kindly expression, a frank, honest look—it is really the character of the person expressed in the face which attracts us. But a face does not respond to the effort of the moment. It is a revelation of the habitual attitude of the soul. Thoreau says, "Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them."

#### THE VALUE OF GOODNESS.

It is not the most active people to whom we owe the most. Among the common people whom we know it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright, faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

#### NUGGETS OF PURE GOLD.

The persistence of the voice of conscience is a witness to the eternal justice of God.—*Congregationalist*.

Too often one exalts Christ with the lips in the prayer-meeting only to pull him down with the life when the meeting is over.—*Watchman*.

Man without religion is the creature of circumstances; religion is above all circumstances, and will lift him up above them.—*Christian Work*.

We must not be unmindful of the spiritual gains that come from a chastened spirit. Humiliation fertilizes the soul.—*Rev. Jenkin Lloyd Jones*.

To love life and to reap the blessed results of a right use of this gift of Him who put us here for a purpose involves an effort of the will covering the whole field of moral actions, personal and social.—*Rev. C. K. Nelson*.

Give your little gifts to the rich and your large gifts to the poor. Give your small presents to those whose need is the least and your large presents to those whose need is greatest.—*Rev. J. A. Milburn*.

"Be still and know that I am God." It is in the quietness of mind that God reveals himself to the soul; he who bows in quiet submission to the divine will, will know God, and that he rules in righteousness and love.—*United Presbyterian*.

#### SELF-DENIAL.

Self-denial for the sake of self-denial does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which, being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it is properly a religious duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all, but to bear it rather than surrender truth, or in order to save another, is positive enjoyment as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus, Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly, unnatural and dead; but self-sacrifice illuminated by love is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—*F. W. Robertson*.

#### THE GROWTH OF HABIT.

As the snow patters together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—*Jeremy Bentham*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### SOME REASONS WHY WE FAIL.

BY MINNIE H. BURDICK, HEBRON, PA.

Read at the meeting of the Western Association during the Young Peoples' Hour.

"There is nothing that succeeds like success," and there is nothing which fails like failure. Failure is a word not pleasant to our ears. It is a dark cloud which often overhangs and darkens our most carefully-laid plans, a result frequently terminating our most earnest efforts. But clouds are equally as necessary as sun. Results are important only as they effect our characters. Can one call that person fortunate who has never known the strengthening influence of defeat bravely met?

Ivan Panin says, "The first step in the art of painting is to learn the value of shadow." The first step in the art of living is to learn the value of misfortune. However, failure is a blessing which we are usually willing to pass along, confident that someone else needs it worse than we.

No physician would entertain a thought of prescribing for a patient without first, if possible, ascertaining the cause of the disease. Thus let us consider carefully why we fail.

T. T. Munger says, "It is a sad thing to begin life with low conceptions of it. It may not be possible to measure life, but it is possible to say, I am resolved to put life to its noblest and best use." Applying this to our endeavor work, do we not often fail because we organize without a true conception of the work before us? Because we think that a literary society is needed, because we want some respectable place to go occasionally, because it is popular for churches to have an organized band of young workers, are hardly sufficient reasons for us to go and do likewise.

Again, our motive may be to work in the best possible manner for Christ and the church. Have we a proper conception of what such an organization means, of possible sacrifices to be made, of the untiring energy required, the probable renunciation of social pleasures? These and many other things we must consider when we sit down to count the cost of our building.

It may not be possible for us to measure all the responsibility, to conceive of all the discouragements, but it is possible to say, "I am resolved to give this work my noblest and best endeavor, to lay aside all but honor, conscience, and God."

Failure to keep the pledge has perhaps caused the downfall of more societies than any one other reason, or all other reasons combined; but much has been written concerning this, and I will only quote from the *Endeavor World*. "A promise is not a handcuff to bind you to the right; it is a badge which places you in the army of the right." Let us not forget to wear our badge.

Sometimes we fail because we expect to fail, and thus brooding over a possible failure we forfeit all chance of success. He who overestimates his ability is far more apt to succeed than he who, although he possesses greater, gives it no just appreciation. Works without faith are nearly as dead as "faith without works."

Nearly all have heard the story of the servant in the workshop of a great Italian artist

who gave him the bits of glass thrown away. Years after the artist, looking about his workshop, found a magnificent work of art nearly complete. Thinking that some great artist had hidden his work there, he questioned the little servant, who, in great fear, acknowledged the work as his own—the result of years of patient toil—from the material discarded by his master.

There are two lessons in particular which we may well learn from this anecdote. First, in a great work like that which confronts Endeavorers of to-day, everything but earnest, persistent effort is bound to fail. Nothing great and good can be accomplished without unremitting, and often tedious, toil. Had the little artist abandoned his work after a day, a week, a year, of effort, the artist in him would have lain dormant to the end of time. "Oh," you say, "he had the soul of an artist, he loved his work." Even so should we love the work of our Master.

Again, in a work like ours, we are not always willing to use the material at hand. If it be God's will that we have the finest material with which to work out Life's Mosaic, he will see that such is provided; if not, let us make it magnificent with the fragments. Over sensitiveness and an excessively keen humiliation at the imperfections of our own lives often becomes a great hindrance to doing effective work. Knowing so well the sins of our own hearts and minds, realizing how far from our standard we are, thinking that others realize it also, we become disheartened. On the other hand some have no standard, no ideal of Christian living. They merely drift. But between the two extremes lies the golden mean.

It is impossible to place our ideals too high, we cannot strive too earnestly to reach them, but we may allow our lives to become less helpful by morbid brooding over our failures and their baneful effect on those about us. Let such remember, "Not failure, but low aim, is crime."

In our larger societies—yes, and in the smaller ones too, for a society in which there are no "social strata," is a rare exception to the rule—is it not possible that we fail because of the distance between us, distance not of rods and miles, but of heart and sympathy? We have our studies, our work, our books, we draw around us a little circle of congenial friends, and forget that the rank and file demand entertainment and amusement, and if that which is healthy and beneficial is not provided they will seek that which is doubtful or positively harmful.

We cannot live to ourselves alone. It is worse than useless to approach our fellow-creatures with an "I am holier than thou" air, to say in words, "My good brother, God made you, you must lead a good and pure life and try to gain a home in heaven," and by your manner to say, "You poor creature, if God did make you, you are of quite different clay from myself. If you do get to heaven I hope that your corner may be very remote from mine." Doubtless "the poor creature" hopes so too. We can approach them in no way but in sympathy and love, remembering it is

Only a smile and a word,  
Making the morning so bright;  
Joy in the bosom is stirred,  
Filling the soul with delight.

Only a blossom bestowed,  
Fragrant, and dewy, and sweet,  
Easing a burdensome load,  
Resting the weary-worn feet.

Only a handclasp that holds  
One who was going astray;  
Love, and love only, unfolds  
Gates to God's infinite day.

### THE WORK OF THE SOCIAL COMMITTEE.

IVANNA J. PALMER.

Presented at the Young People's Hour during the meeting of the Western Association.

The Social department of a Christian Endeavor Society is very closely interwoven with the spiritual and financial departments; also the work of the various committees is very closely allied, even though each committee has its special duties.

The work of the Social Committee, primarily, is to be social and to assist others in being social. This committee should be composed of energetic and conscientious members, able to work together in unison. The chairman should understand getting the other members of the committee to assist. Many times the work is postponed until the last moment, so to speak, then the chairman, thinking to save time, does the work himself. This is not right. The business of the chairman of a committee is to lead in laying plans, and to assign work to the other members of the committee, and to see that the work is properly done. Otherwise the members of the committee will not be as interested as they should be, to say nothing of the extra burden thrown upon the shoulders of the chairman.

This committee is relied upon to take the entire responsibility of plans for the social life of a society, and to superintend the fulfillment of the plans marked out. Sub-committees may be appointed, but the responsibility is with this committee.

It is said, "the perfection of social life should be in connection with the church, because all artificial divisions of class may be temporarily obliterated." So it is with the social life of the Christian Endeavor Society. The members have such different characteristics, that constant intercourse, many times, would not be desirable, but if they are working for one common purpose, impelled by the same power, these may be effaced for the time being.

Socials may be for the purpose of sustaining or improving the social life of a society, or for raising money. When a hostess invites a company of friends to her home, she plans something for their entertainment or instruction. In our case, the members of the Social Committee are the ones to prepare for the entertainment of the guests. There are several ways of doing this. Sometimes the Entertainment and Music Committees are called upon to provide something for the evening's pleasure or instruction, or it may be some amusement has been planned. There are so many novel schemes for socials, it would be useless to attempt to enumerate them.

This committee can also be of great assistance to the Lookout Committee, for if strangers can be induced to attend the socials and are made to feel that they are welcome, they may be brought into the society. Many are attracted or repelled because the members of a society are social or are not social. The committee should invite people personally.

In Hornellsville we have a small membership and we have found that we can secure the best attendance at socials by issuing invitations to our neighbors and friends of other denominations. The invitations may be gotten up with but very little expense and trouble, and the receipts from the social are materially increased. The invitation for an

"Apple Social" which we held, were two pieces of heavy paper cut the shape of an apple and tied together at the top with narrow ribbon. The upper piece of paper was painted in water colors to represent an apple, while the invitation was written on the other piece. For a "Peanut Social" the invitations were written on white tissue paper, then folded very closely and placed inside peanut shells which had been opened and the meats removed, then the shells closed and tied together with ribbon. Each member has a certain number of invitations to give to their friends, and people feel that they are invited personally. Of course, in the larger societies this plan might not be a success, but it works admirably with the smaller ones.

So with attending the prayer-meetings, a personal invitation will often win more than a general invitation from the pulpit.

At the prayer-meetings and other regular services of the church, be sure to welcome strangers, shake hands with them, and also with those who are not strangers. A pleasant word of greeting does us all good, and we may not know that some one is especially in need of just that encouragement.

In short, I believe the Social Committee has a Divine commission, and should be ranked in importance with the Prayer-meeting Committee, for its members reflect the smile and thoughtfulness of the Master and furnish the young people clean, healthy, recreations which truly rest and strengthen them for the duties of a consecrated life.

OUR MIRROR.

FARINA, ILL.—The Farina Christian Endeavor Society has a Missionary Committee which is neither dead nor asleep. It has planned to hold regular missionary meetings, its first one being held the last Sabbath night of April, with the chairman of this committee, Ray Coon, as leader. Following was the program:

- Scripture reading, Ray Coon.
- Prayer, Rev. C. A. Burdick.
- Paper, "The Conditions and Needs of the Southern Field," Miss Mary Andrews.
- Paper, "The Conditions and Needs of the South-Western Field," Miss Gertie Green.
- Newspaper, edited by Dr. C. H. West and Miss Edna Zinn.
- Paper, "Conditions and Needs of the Wisconsin Field," Mrs. H. P. Irish.
- Paper, "Conditions and Needs of the South-Eastern Field," Arthur Burdick.
- Missionary address, Eld. Seager.

The program was interspersed with congregational music, and also with solos and quartets, the following taking part: Mrs. H. P. Irish, Mrs. A. B. Howard, Misses Honor Davis, Grace Clarke and Fern Davis, Eld. Seager and Messrs. Arthur and Fred Burdick. The program was all good, and the most encouraging sign was that it enthused the young people with the missionary spirit, and a desire to ally themselves with the student evangelistic work now on foot. Money was soon pledged to support a student evangelist during his summer vacation, and after correspondence with E. A. Babcock, of Milton, Wis., he was secured as our evangelist. He will begin his labors about July 1.

A. C. D., JR.

ROCK RIVER, WIS.—It is now some months since our last regular report, but the Corresponding Secretary has been waiting for a good report to send before writing, but has

decided to send what she can now. To us the Young People's page is very interesting and helpful, and each Corresponding Secretary, as well as every C. E. member, should be willing to "add our mite," however small, to keep up the interest of the page, and not depend entirely upon the President and Editor. We know, by experience, it is very much easier to read an article sent in by another Society than to write one, but if reports are sent in from our different Societies of the work done, and plans and methods of doing it, it may be the means of helping another Society, as well as making an interesting page in the RECORDER.

In regard to the Christian Endeavor meetings, we will say that, owing to the bad roads, sickness and other reasons, the meetings were discontinued during the winter, but are now held at the usual hour. An ice-cream social was held a short time ago, at the home of Mr. and Mrs. Harry Green, which was well attended by the First-day people as well as by our own people.

Several of our members have purchased books from the Colgate Library, which have been circulated and exchanged. This work has proven interesting and helpful.

The following officers were recently elected for the ensuing six months: President, Miss Lottie Grey; Vice-President, C. D. Balch; Treasurer, Carl Grey; Secretary, Maude Rose; organist, Belle Vincent; chorister, C. D. Balch.

On account of the weather, not as many attended the Quarterly Meeting at Walworth as wished to, but those who did reported that very interesting sessions were held.

It is hoped that all can be present at the Association now being held at Milton; we feel that much can be gained by attending which will be of benefit to our Christian Endeavor Society. MAUDE E. ROSE, *Cor. Sec.*

LET us gather up the sunbeams  
Lying all around our path;  
Let us take the wheat and roses,  
Casting out the thorns and chaff.  
Let us find our sweetest comfort  
In the blessings of to-day,  
With a patient hand removing  
All the briars from the way.  
Strange we never prize the music  
'Till the sweet-voiced bird has flown;  
Strange that we should slight the violets  
'Till the lovely flowers are gone;  
Strange that summer skies and sunshine  
Never seem one-half so fair  
As when winter's snowy pinions  
Shake the white down in the air.

A RELIC OF ST. PAUL.

Mr. Rufus B. Richardson, Director of the American School at Athens, writing in the April *Century* of "American Discoveries at Corinth," gives this account of the finding of a most interesting relic:

"Had anybody foretold, when we began excavating at Corinth in 1896, in absolute ignorance of the location of one single object mentioned in the description of Pausanias, that at the end of the first campaign we should have the theater, and at the end of the second Pirene, I should have said that it was too good to be true. In excavation, as in fishing, luck plays a great role. As all the archaeologists in Athens are felicitating the American School on its luck, we may as well rejoice openly. I would rather be the discoverer of Pirene than 'take Quebec.'

"To most people the name 'Corinth' does not conjure up a picture of its ancient and honorable history from the time when it founded Syracuse and Corcyra until it was

destroyed by the Romans; it is rather the place made sacred by the residence and loving labors of St. Paul.

"In our first year's work, while excavating a house evidently of the Roman period, we had sportively called it the house of 'Sosthenes, the brother,' little expecting that we should ever come upon anything which we could attach to the great apostle except by the slenderest cord of fancy. Accordingly, it was rather startling to find, on turning over a block of marble found at the depth of about ten feet, an inscription of Roman times, rudely cut and broken at both ends, running:  $\gamma$  [ $\delta\nu$ ]  $\nu\alpha\lambda\omega\eta\epsilon\beta$  'synagogue of the Hebrews.' The thought arose, and would not down, that this stone was a part of the very synagogue in which Paul 'reasoned . . . every Sabbath, and persuaded the Jews and the Greeks,' when 'he continued there a year and six months, teaching the word of God among them.'

"The block was elaborately carved on one side with a row of dentils and higher bands of moldings both above and below it, and had undoubtedly formed a part of a fine entablature of a building in the older city destroyed by Mummius; but in the synagogue it had been used as the lintel of a door. Its show side, with the elaborate carving, had been turned downward, so that it could be seen by looking up as one passed through the door, while the inscription was cut in the edge now brought to the front, which, being plain, was well fitted for the purpose.

"We have not been able to identify any of the walls found near by with the synagogue from which the block came, although we may subsequently give it such a setting; nor can we say with certainty that the inscription is not later than the time of Paul. But the probability is the other way, and it is at least not unlikely that he passed and repassed under this very block. We could hardly have found anything more closely associated with him."

THE OLD PEOPLE.

The old people are always with us, and perhaps that is the reason that we seldom see much pathos in their lives. And yet surely there is pathos in the fact of their survival in a world that has changed so sadly for them—a world that was once so full of work, and enjoyment, and interest, but which is now so empty and lonely. The old scenes are as lovely as they were in their youth; the sun shines as brightly upon them; but the light of their eyes has gone from the old people, and they see only void and blankness where to others all is full of life and interest. Yet how patient they are generally. How uncomplainingly they give up one thing after another that made life pleasant and interesting. And if, as bodily infirmities increase and interests diminish, and time hangs heavily upon their hands, they are sometimes querulous and impatient, can we blame them? Might we not be so in their place? Let us be very gentle, very patient with the old people. They walk in the twilight gloom that seems to us still a long way off. The Valley of the Shadow lies close in front of them, and is it any wonder that their dim eyes sometimes fail to see the light that gleams beyond its dark pathway?—*M. P. Jenkin.*

TRANQUIL pleasures last the longest.—*Bovee.*

## Children's Page.

### "NOW AND WAITAWHILE."

Little Jimmie Waitawhile and little Johnnie Now grew up in homes just side by side: and that, you see, is how I came to know them both so well, for almost every day I used to watch them at their work and also at their play.

Little Jimmie Waitawhile was bright, and sturdy, too, but never ready to perform what he was asked to do; "Wait just a minute," he would say, "I'll do it pretty soon."

And things he should have done at morn were never done till noon.

He put off studying until his boyhood days were gone; He put off getting him a home till age came stealing on; He put off everything, and so his life was not a joy, And all because he waited "just a minute" while a boy.

But little Johnnie Now would say, when he had work to do:

"There's no time like the present time," and gaily put it through.

And when his time for play arrived he so enjoyed the fun;

His mind was not distressed with thoughts of duties left undone.

In boyhood he was studious and laid him out a plan Of action to be followed when he grew to be a man; And life was as he willed it all because he'd not allow His tasks to be neglected, but would always do them "now."

And so in every neighborhood are scores of little boys, Who by-and-by must work with tools when they have done with toys.

And you know one of them, I guess, because I see you smile;

And is he little Johnnie Now or Jimmie Waitawhile?—  
—Nixon Waterman, in *St. Nicholas*.

### HOW JOHNNIE LEARNED TO WIPE HIS FEET.

"Did you wipe your feet, Johnnie?"

"No, mamma; I forgot."

"Run back and do it, then, please."

"Yes, mamma."

There was a prolonged and energetic scraping and rubbing of two obedient feet on the hall rug.

"Mamma, won't you tell me why you have to wipe your feet every time you come into the house?"

"Yes, if you cannot find out yourself."

Johnnie looked interested. Mamma always let him find out things for himself when he could. He had found already that there was always a reason behind her commands, and he enjoyed hunting for it.

"Where can I begin?"

"Well, walk all around the rooms, and when you are near the beginning place, I'll say 'warm!'"

That was just like mamma, and Johnnie knew he was going to have a good time. He went through the two parlors, but mamma was silent. Johnnie was watching her over his shoulder, and hardly knew when he crossed the threshold into the library.

"Warm!" cried mamma suddenly.

Johnnie halted promptly, and looked all about him.

"Don't look too high for the reasons of things," said mamma with a smile, as Johnnie, not budging an inch, stood rolling his eyes up toward the ceiling.

"Warmer," as the little lad began to look toward the floor.

"Oh, I spy!" said Johnny suddenly. And he picked up a big cake of dry mud from the carpet. "I've found out, mamma!"

"That is one reason, but there are others."

"In the house, mamma?"

"Yes, but you can't see them just yet."

"Why can't I see them now, mamma?"

Mamma laughed, and gave Johnnie a kiss. Then she handed him pencil and paper.

"I will write a question on this paper, and you may have until to-morrow night to answer it,—'What makes mud?'"

"Ho! that's easy! Water and dirt!"

"Yes. Write it this way: 'What makes mud?' '1. Moisture. 2. Dirt.' Writedown everything that you see dropped and left on the sidewalk or in the street. If it is wet like water, put it under 'Moisture'; if not, put it under 'Dirt.'"

"O mamma, what a nice play!"

Johnnie moved over to the window.

"Hullo, here's the sprinkler! Do you spell 'water' with an *a* or an *o*, mamma?"

"W-a-t-e-r," said mamma, without a smile.

She never laughed at Johnnie's mistakes, and that was what made Johnnie think she was "lots nicer'n other boys' mammas."

Presently the city carts came along to gather up the garbage. The barrels were heavy, and the men, to save lifting them, emptied the contents upon the street, and then shoveled it into the carts. They left a good amount behind them, however, and Johnnie got quite excited over trying to write down all the different things of which he saw remnants. Mamma suggested that "garbage" would cover it all, so Johnnie, after much wrinkling of his forehead and twisting of his tongue, wrote "Gobbige," for mamma was called away just then.

The ashman came down the street, and he, too, tipped over the barrels, and shoveled the ashes into the cart,—all but what blew away; for the wind was high, and a large part of every shovelful went flying over the street.

Mamma was gone a long time, but when she returned Johnnie called her to the window.

"I don't know how to say things, mamma. There are the sewer men cleaning out the sewers, and they spill the dirty stuff on the street. Then a wagon went by full of old bones and meat from the market, and some of that dropped from the cart. Then there are horses and dogs and cats, and O mamma! I don't think mud is nice; do you?" Johnnie's little nose was all puckered up with disgust.

"No, Johnnie."

Mamma smiled meaningly.

"O mamma! I've found out already; haven't I, mamma?"

"Yes, part of it."

"What else is there, mamma?"

"Draw two circles of the same size on your paper."

So Johnnie got the compasses which mamma had given him for a birthday present,—they had so many circles to draw that mamma taught Jonnie how to do them—and drew two circles, each about an inch across.

"Put eleven dots in one. Just scatter them about anywhere. Now put two hundred dots in the other."

"My, what a lot for that little circle!"

"Now suppose that every dot is a grain of dust. Would you rather breathe air with eleven grains of dust in it or air with two hundred grains in it?"

"I guess the two hundred grains would choke us,—don't you, mamma?"

"That depends. Will you close the blinds to that front window, where the sun shines so bright?"

"When the blinds were closed, mamma hung a dark cloth over the window, and cut a little hole right over a crack in the shutters, so that the bright sunlight came through in a long pencil of light. Then Johnnie saw myriads of little dust particles, so small that he had not known they were there until the strong sun lighted them up.

"You see, Johnnie, the mud and dirt brought into the house are ground up fine by our feet, and then set moving about in the air by the movements of people and the drafts through the room. The more mud brought in, the more dust for us to breathe. Now that you know what mud is made of, you can see that it is not very good stuff to take into our lungs."

"O mamma! you won't have to tell me to wipe my feet any more. I'll do it every time, if I don't forget."

Just then mamma took a little red notebook from her workbasket, and wrote something in it. Johnnie thought she wrote down his promise. Mamma did that sometimes, and had a queer way of letting Johnnie look over her notebook about the time when he had failed to keep his word. To-day, however, she wrote:

"Get a good microscope for Johnnie's Christmas present. If he forgets to wipe his feet, show him the dangers of dust."

And that is the way Johnnie's mother helped her boy to remember to wipe his feet.—*S. S. Times*.

### GOOD-MORNING!

BY MARY F. BUTTS.

Good-morning, happy Sunshine!  
I really cannot say  
What we should do without you,  
This freezing winter day.

Straight from the bright, blue heavens  
You made the snowy ground  
Flash as if heaps of diamonds  
Were scattered all around.

We will be comrades, Sunshine—  
You and I together  
Will try to make the world forget  
The bitter winter weather.

### THE SECRET OF HIS PRESENCE.

The communion of Christ's spirit with the human soul is one of the deepest mysteries of human life, and one of which men of deep feeling seldom speak of to each other, because it is a life hidden within our inmost life. It is none the less an actual presence revealed gently and softly at times as we can bear it, and again coming to us in a flame of warm, unspeakable joy—but always a real presence carrying us, comforting us, abiding in us with divine love.

Mr. Meyer has given us five points in regard to the abiding of the Holy Ghost with us:

Live a clean life. It is useless to pour water into unclean vessels.

Live for Christ.

Wait for the Holy Ghost.

Live in sympathy with other Christians, whether you are a church-member or not.

Place yourself under the power of the Holy Ghost, and the Holy Ghost will in turn obey you. The mill-wheel must be placed under the water before the water will turn the wheel. We must first be obedient to the laws of the spirit, and then the spirit will do whatever we ask.

How can we know that we are living in the secret of his presence? Can we endure slights, insults, unkind words in a gentle, regal spirit as if they were not? Then he is keeping us secretly in his presence from the pride of man, keeping us secretly in a pavilion from the strife of tongues.

To be aware of the secret of his presence is to walk in a garden of sweetness and quiet, so calm that one can hear all the secret, uninterpreted emotions which stir the soul to a nobler life, as the voice of God. And there is no fear of any earthly harm in this garden, only a constant looking forward to joy.—*Frances Bennett Callaway*.

## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6 : 10. "But to do good and to communicate, forget not."—Heb. 13 : 16.

CUYLER HILL, N. Y.—Those who formerly sustained the Sabbath service with this little church have moved away, or gone to their reward. Recently, and especially since Bro. J. G. Burdick held a few evening meetings here, the friends have felt an increasing interest in the families scattered over this section. There are about a dozen families that cluster around this church. If they were interested, they could sustain a pleasant little meeting, and make the Sabbath service a season for fellowship and for Christian growth.

Last Sabbath, the 17th, the notice for preaching was not very well understood. There were but fourteen present. After talking over the Sabbath-school interest, we organized for Sabbath-school work. By vote, Joseph Cardner was made superintendent, and Mrs. Wells Cardner Secretary. After appointing the other officers, we talked about the Lesson Helps, and made plans for the interest of the children and young people of the society.

There are many clusters of our brethren and sisters who do not enjoy the privileges of preaching on the Sabbath. Would it not be well for them to unite in Bible study and invite their friends to join them in that service?  
L. M. C.

SOUTH CUYLER.—South Cuyler is perhaps eight miles from DeRuyter and four miles from Cuyler Hill. The society is composed of farmers. The church was built about the same time that the church was at Cuyler Hill. It has been controlled by the membership of the different churches. For a long time there has been no service held in the church. We met them in church service last Fall.

The south side of the house needed shingling very much. A young man in the neighborhood, by subscription pledges, secured funds for the covering, and it is now being put on.

Last Sunday, the 18th, there were thirty-two present. We organized a Sunday-school and prepared for future work. A short sermon was listened to with interest. At a former meeting a devoted woman said she had not listened to a sermon in ten months.

This is indeed a needy field, and truly we felt that the Spirit of the Lord was with us to make it to all a pleasant season.  
L. M. C.

DODGE CENTRE, MINN.—The meeting to celebrate the fortieth anniversary of the organization of the Seventh-day Baptist church, of Dodge Centre, Minn., convened at 10.30 A. M., and was opened by music and devotional exercises, conducted by Rev. E. H. Soewell. A paper, "Condensed History of the Church," by Rev. H. D. Clarke, was then read by Mrs. Clarke. Mrs. Purdie, of Freeborn, Minn., a constituent member, gave a talk on "Forty years ago and now." Papers were also read on "The Church as Related to Reforms," Rev. W. H. Ernst; "The Growth of the Church," E. A. Sanford; and "Church Prophecy," Mrs. Lottie Langworthy. Letters were received from Rev. H. B. Lewis, Rev. Geo. W. Lewis, Rev. N. M. Mills, Mrs. Z. Campbell, Mrs. H. B. Lewis, Rev. Martin Sindall, Prof. A. Whitford, Rev. G. M. Cottrell, Rev. Geo.

W. Hills, and Rev. S. R. Wheeler, all of whom have been members, some of them pastors, and some young men who have gone from among us to the ministry. The exercises were interspersed with appropriate music. A picnic dinner on the church lawn was enjoyed by a large number. In the evening Rev. O. S. Mills preached an anniversary sermon, which was followed by baptism in the church. \*

### MOTHER'S RAINY DAY.

Sometimes there's a rainy day; an' then  
We lay off a spell, we men.  
Pa talks politics and reads the papers,  
An' we boys putter 'round and cut up capers,  
An' whittle, even down to little brother.  
But dunno as I can recollect a rainy day for mother.

Seems if she worked harder then than any other day,  
Trying to keep things straight and put away,  
Stirrin' up the fire so it won't seem dreary,  
Cookin' something extra then, makin' things more cheery,

Pickin' up pa's slippers, or something or another,—  
I don't believe there ever was a rainy day for mother.

But then she don't complain. Just keeps workin' on.  
Sometimes she has a pleasant word, sometimes a bit of song,

And lots of times I fancy she has a tired look,  
An' I'd feel lots better if she'd rest or read a book.  
An' then I wipe the dishes or do something or another,  
An' wish with all my heart there was a rainy day for mother.

—Florence A. Hayes.

### THE HONESTY OF NATURE.

When the heavens and the earth were finished, and all the hosts of them, God saw everything that he had made, and, behold, it was very good. Why were all things good? Because they had been made by a wise and righteous Creator, and were under a system of law which would cause them from the earliest ages onward to answer the ends for which they had been created. We find ourselves in a trustworthy world which forms part of a trustworthy universe. All things are honest. We may be deceived by our ignorance of things, but things as they are never deceive. Ours is an honest old world. It took men a long time to learn what are her habits of motion and life, but when once discovered it was found that they are as regular as celestial clock-work. No zodiacal lure nor internal carelessness ever prevents her from making her annual trip around the sun exactly on time. No slovenliness ever prevents her, with the help of her maid-servant, the moon, from making the beds of the seas at regular intervals. Her gravity is never disturbed, her seasons come and go with regularity, she turns on her axis very regularly, but she never tipsily turns somersets over her poles; in all her ways she acknowledges the supremacy of law, which is the will of God working hitherto in the material universe, carrying all things forward to that "far-off divine event, to which the whole creation moves."

God is not the author of deception, whatever men may say in their philosophy. From atoms up to stellar spheres all things speak the truth. Atoms and molecules combine to produce certain chemical substances with mathematical regularity and certainty. A molecule of salt is the same yesterday, today, and if not forever, it will continue to be what it now is until God creates a new chemistry. So it is with all chemical elements and compounds. Chemists have discovered the laws of their combination by weight and volume, and they know with absolute certainty that the proportions in which the elements unite to produce this or that compound are definite and constant. The sweetness of sugar is a perpetual honeymoon, which fol-

lows the molecular marriage of charcoal and water, but no one save God knows how to join them together. The rattlesnake distils venom and the bee gathers honey. By study and experiment men have discovered the helpful or the harmful properties of foods, drinks, drugs, climate and all else that may affect the body for good or ill, and having made these discoveries they know how to bring themselves into harmony with the laws of God.

And we may trust the *dicta* of our natural senses, when we have learned how to use them. When the sense of touch tells that something in space which we grasp, or seem to grasp, has dimensions, weight and impenetrability, we are fools, not philosophers, if we conclude that it has no existence outside of the mind. When the sense of vision tells us that something before us has outline, color and other visual properties, we do well to conclude that God has given us powers of vision whereby we may gain reliable knowledge of a material universe in the midst of which we live. When a soldier in battle involuntarily stoops when a shell flies shrieking over his head, he actually thinks that it is an iron and nitre demon, which would hurt him if it hit him, and the devoutest Christian Science healer, similarly circumstanced, instead of sublimating shells into ideas, would dodge from them.

Again, we say, God is not the author of deception, when he placed these bodies of ours, enmeshed in a wonderful web of nerves which thrill with pleasure and tingle with pain, in the midst of an honest universe and gave us powers of sensation and thought which enable us to become acquainted with the actuality of things. It is not true, in a material sense, that

"This world is all a fleeting show,  
For man's illusion given."

Life is real, not illusory; substance and spirit are real, not phantasmal; sense perception and external objects of sense are joined together by a real and reliable bond, or else the universe, with ourselves as parts of it, is an elaborate and unceasing lie, and the experience-taught philosophy of the multitude is a tissue of falsehood.

But the honesty of nature is as old as creation, as old in essence as that God who is the author of creation. Fads may come, and fads may go, but natural law goes on forever. Fads which are opposed to facts cannot long hold the field, for "Facts are *chiels we manna ding*." When one has a raging toothache which has gone so far that it cannot be remedied by the drill of the dentist, and he stops the pain by pulling the aching tooth with a cruelly-kind steel tool, he has pulled something out of one's jaw, not out of one's mind. Fifty times that very day the probing tongue says that there is a vacancy where the tooth once stood.

What a beautiful and reliable system nature is, of which we form a part. Its globes and atoms, its mountains and molecules, its seas and dewdrops, its substances and sensations are real, and we may enjoy these things with perfect confidence in their God-given reality until the transition of death places us in the midst of those higher realities which will forever environ all who love and serve the God of all truth.—*The Advance*.

BENNIE had spoken aloud in church; and, to mamma's caution against doing it again, he exclaimed, "But, mamma, when my mouth's so full of talk, I can't help it's leaking some!"—*Youth's Companion*.

# 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.

July 1.	Gracious Invitations.....	Hos. 14: 1-9
July 8.	Daniel in Babylon.....	Dan. 1: 8-21
July 15.	The Hebrews in the Fiery Furnace.....	Dan. 3: 14-28
July 22.	The Handwriting on the Wall.....	Dan. 5: 17-31
July 29.	Daniel in the Den of Lions.....	Dan. 6: 10-23
Aug. 5.	The New Heart.....	Ezek. 36: 25-36
Aug. 12.	Ezekiel's Great Vision.....	Ezek. 37: 1-14
Aug. 19.	The River of Salvation.....	Ezek. 47: 1-12
Aug. 26.	Returning from Captivity.....	Ezra 1: 1-11
Sept. 2.	Rebuilding the Temple.....	Ezra 3: 10-4-5
Sept. 9.	Encouraging the Builders.....	Hag. 2: 1-9
Sept. 16.	Power through the Spirit.....	Zech. 4: 1-14
Sept. 23.	Review.....	

### LESSON II.—DANIEL IN BABYLON.

For Sabbath-day, July 8, 1899.

LESSON TEXT.—Dan. 1: 8-21.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself. Dan. 1: 8.

#### INTRODUCTION.

There has been more controversy concerning the Book of Daniel than concerning any other book of the Bible. The questions raised about it are various. It is certainly a very curious book and differs in many respects from the other books of the Sacred Canon. The first six chapters are a narrative of some of the circumstances that concerned Daniel and his companions while they were in captivity in Babylon. In all these incidents the author of the book shows the wonderful power of Jehovah the true God, in contrast with the power of man or of false gods. In chapters 7-12 there are a series of visions, some of which have a Messianic reference. John evidently had these visions in mind as he wrote the Book of Revelation.

There is no evidence that Daniel wrote the first half of the book; Daniel is always spoken of in the third person. There are many scholars who assert that no part of the book was written before 300 B. C., and very likely not before the time of Antiochus Epiphanes, in the second century before Christ. In the Hebrew canon it is placed not with the books of the prophets, but along with the later writings. But whatever may be the conclusions of the critics, from the literary features or from other internal evidence, in regard to the date of this book, its position in the canon and its value for the Christian church are assured.

The time of the carrying away captive of Daniel, as given in Dan. 1: 1, is the third year of Jehoiakim. This raid of Nebuchadnezzar is not mentioned in the Book of Kings nor in the Book of Jeremiah. Jeremiah also says that the fourth year of Jehoiakim coincided with the first of Nebuchadnezzar. In Dan. 2: 1, the second year of Nebuchadnezzar is mentioned as a time at least three years after the beginning of our present lesson. In view of these circumstances doubt has been thrown on the accuracy of the statement in Dan. 1: 1, but Nebuchadnezzar was certainly associated with his father in the government before the death of the latter, and his reign may have been reckoned from two different dates.

#### NOTES.

8. *But Daniel proposed in his heart.* "Proposed," as in the R. V., is much better than "proposed." Daniel and his three companions had been chosen from among the Hebrew captives to be cared for and trained at the expense of the king that they might be fitted for his service. *That he would not defile himself.* That is, by eating the flesh of animals that were unclean according to the law, or the flesh of animals that had not been slain in the legal manner. It is very likely also that the food and wine of the king's table had been, in some way, offered to his gods, and that the Hebrew youths feared that by eating this food they might be connected with the sin of idolatry. The word translated meat means literally "delicate food, dainties." *The wine which he drank.* That is, the wine of the king's table, a portion of which the king himself had drunk. *The prince of the eunuchs.* The officer who had charge of the household of the king and so of the youths who were being trained for the king's service. Compare v. 3.

9. *Now God had brought Daniel into favor, etc.* The word "had" should be omitted. The author shows us that the favorable reception of Daniel's request was not through mere luck, but by the providence of God. Compare Gen. 39: 21.

10. *I fear my lord the king, etc.* Ashpenaz seems to say that he is not able to grant Daniel's request. Yet we may imagine that he suggests that he is anxious merely about their proper nourishment, and if they look

as well as the other youths, he will make no inquiries. We may guess even that he spoke a favorable word to the steward for Daniel. *Worse liking.* The word thus translated means literally "dejected." *Of your sort.* That is, of your age—referring to those who were classed along with these four.

11. *Then said Daniel to Melzar.* The word "Melzar" is probably not a name, but a common noun meaning "steward."

12. *Prove thy servants.* That is, test us. To speak of themselves in the third person as "servants" was a polite form of address. *Pulse.* The word thus translated is literally "vegetables."

13. By the appearance of the face it would be manifest whether they had had a sufficient amount of nourishing food or not.

14. *So he consented, etc.* We may believe that this also was through the special providence of God, as suggested in v. 9.

15. *Their countenances appeared fairer, etc.* It is entirely unnecessary to suppose a miracle to account for this. Plain, wholesome food was certainly more healthful than the dainties and wine of the king's table.

17. *As for these four children.* The word here, as elsewhere in our lesson, translated "children" is better rendered "youths," as in the R. V. It is supposed that Daniel was about seventeen years old at this time. *Knowledge and skill.* Both knowledge and the ability to adapt knowledge to practical use. *Learning and wisdom.* The word here translated "learning" probably refers to literature. *Wisdom* is the general word for intellectual ability, and has various particular applications in Scripture. It is here nearly synonymous with "shrewdness," used in a good sense. *And Daniel had understanding in all visions and dreams.* He was given a special ability beyond his companions in regard to the interpretation of visions and dreams, as is shown in the following chapters. A vision is something seen by the mind apart from the ordinary natural conditions. Dreams are the result of the workings of the mind while the body is asleep.

18. *Now at the end of the days, etc.* At the end of the three years mentioned in verse 5, Ashpenaz brought for the inspection of the king the youths committed to his charge. It is to be understood that the "them" of this verse refers to others besides Daniel and his three companions.

19. *And the king communed with them.* That is, talked with them. We may imagine a sort of oral examination. *Therefore stood they before the king.* The king choose for his personal attendants the very ones who had been endowed by the providence of God with these especial gifts.

20. *Ten times better.* That is, greatly superior. *Magicians* were those supposed to possess occult knowledge, so as to have power not understood by those lacking this knowledge. *Astrologers.* This word is much better translated "conjurers," or "enchanters," as there is no reference to the stars as in the word "astrologer." *That were in all his realm.* Daniel and his friends were not only superior to the youths who had been trained with them, but also to all the wise men of the empire.

21. *And Daniel continued even unto the first year of king Cyrus.* This verse is a general reference to the fact that Daniel continued to be noted for his wisdom and understanding all through the period of Babylonian captivity. We need not infer that he was always in favor with the reigning monarch (compare chapter 5: 11-13), nor that he died in the first year of Cyrus.

THE world is full of one-sided men and women, because one set of faculties is cultivated, while others are dwarfed from inaction.

RIGHT thinking lies at the foundation of right action.

#### 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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# Popular Science.

BY H. H. BAKER.

Around the World Longitudinal.

It has become a commonplace affair for parties of pleasure to go around the world latitudinally, but now an effort is being made to go around one end of the world longitudinally. By going around this way they will have to pass a certain pole, and it is understood that the first one to reach it is to carefully pack it and bring it away, leaving a monument over the spot where it stood.

An effort to capture the "North Pole" was first attempted by that intrepid navigator, Henry Hudson, in 1607. He afterward, in 1609, discovered that noble river which bears his name, ascending it to near Albany. Two years afterward he died in Hudson's Bay.

This attempt of Hudson to sail across the Pole to the Spice Islands having failed, the matter rested for over a hundred years, when Chelyuskin, in 1742, made an attempt to reach the Pole from the opposite side of the earth, and sailed north to about the 78th degree of latitude, when he had to return.

Sixty-four years passed by, when Scoresby, an Englishman, in 1811, made an attempt to penetrate the far North, and, if possible, reach the Pole. Although a successful navigator and physicist, yet he had to turn back without reaching it. He published a history, giving a description of the "Arctic Regions," in 1820.

The next to start for the North Pole was William Edward Parry, in 1819. In this voyage he only reached Melville Island. He made three Arctic voyages, and by crossing the 110th degree West longitude he won a prize of \$25,000, offered by the British Parliament. On his third and last effort he had to let the Pole remain where it was.

Then a man by the name of Kellett undertook the task in 1849, but nothing marvelous took place with him, except a little rough experience, when he became satisfied that it was best for him to get home and let the Pole alone.

Then followed a more resolute chap, by the name of Francis Leopold McClintock, an Irishman, in 1857. He resolved to take a new way to secure the Pole, and left his ship and made a journey of 760 miles on sledges drawn by dogs. After all, he returned, leaving the Pole behind.

Next coming to the front was a Swede, Baron Nils Adolph Erik Nordenskjold (Nordensheld), in 1868. The Baron did not excel his predecessors in reaching high northern latitudes, and returned. He wrote "Popular Science" about Greenland and Spitzbergen.

Following came Weyprecht, in 1874, and close upon his heels was Aldrich, in 1876. Neither of these aspirants scored much of a victory, nor did either get high enough to even see with his spy-glass where the Pole was standing.

The next to start for the Pole was an ambitious American, born in New York, George Washington DeLong. He was made a Lieutenant-Commander in the navy in 1879. He took command of the ship "Jeanette," fitted out for three years by James Gordon Bennett. He sailed from San Francisco July 8, 1879, and proceeded to Cape Serdze Kamen, Siberia, and then sailed north to about 71° 35', when he was stopped by ice, on Sept. 5, 1879. The vessel then drifted to the north-

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west until June 13, 1881, when it was crushed in the ice. DeLong, with fourteen others, reached Siberia, where all perished from cold and starvation, except two, who had been sent forward to obtain relief. This expedition closed in sadness.

In 1882, Lockwood and Brainard made a dash for the Pole, and came within 450 miles of reaching the much-coveted prize. For thirteen years these gentlemen had the honor of having stood the nearest to Polaris of all human beings, which created a profound impression throughout the world.

Lieutenant Peary, in 1892, started with a determination to outdo all others, taking his wife along, that she with him might share the Arctic honors of having assisted in capturing the Pole. Peary traveled over a thousand miles on sledges drawn by dogs, and yet came back, even to us in Plainfield, without the Pole.

Dr. Nansen having in 1888 made a voyage of discovery in high latitudes, found the tidal currents setting in the direction of the Pole, and concluded if he could start right he could float and get the Pole while remaining in his vessel, and that fast in the ice.

He put his plans in operation, and he says had he but entered the ice three hundred miles farther east, he could have obtained the Pole. As it was, on April 7, 1895, he was within 250 miles of the Pole. Could he have been elevated but a little where he was, with his glass he could have seen it.

Lieutenant Peary is again far on his way to the Pole, having passed the winter in a high latitude. His plan is to reach and obtain it by establishing posts and cairns of supplies on the route, so that in case of failure to reach it during the first year, he can winter and push on the next season, thus keep going, until he obtains the Pole. On his return he will have stopping-places for rest and refreshments. We join our hopes to his that his plan may succeed.

Notwithstanding all these former failures and present efforts in operation to obtain that wonderful "pole," right here, now, in this month of June, 1899, on the 12th day, and at 11 o'clock and 30 minutes, there sailed from Christiana, in Norway, the Duke of Abruzzi, the nephew of King Humbert of Italy, bound direct for the North Pole. He is only twenty-six years old, and is a venturesome young man. He has stood on the top of Mount St. Elias, in Alaska, already. We now think that he thinks that something is going to be "did." He is going by way of Franz Josef Land, and will try to outstrip Peary, so that when Peary reaches where the Pole stood, it will have been taken away. He goes well equipped, takes provisions enough so that he won't starve, and when he leaves Franz Josef Land, or his ship, the

Duke's retinue will number 140 besides himself, as follows: one captain of the Italian navy, a lieutenant, a physician, two Italians, ten Norwegian sailors, four guides, 120 dogs, and an Esquimau as dog-master.

We certainly shall expect that whoever reaches the Pole will report scientifically, that the world being so small and its crust so thin, and that the upheavals on its surface have been so great, that it is out of balance and doesn't run true, but wabbles, and that the "Pole" describes a circle of about eight feet.

NOTE.—In the above article I have only spoken of those who have made an effort to reach the North Pole. There have been other explorers, before and during this time, that are worthy of note: such men as Davis, in 1587; Baffin, in 1616; Ross, in 1818; Franklin, in 1845; McClure, in 1850; Collinson, in 1855; Kane, in 1858; Hall, in 1871; Nares, in 1875, and others of less note.

NOTE 2.—A dispatch from Stockholm, of June 16, states that on that day King Oscar showed to Dr. Nansen a torn dispatch from Professor Andree, of balloon notoriety, found in Iceland. Dr. Nansen examined it carefully, and he thinks Andree may now be in Greenland, and will probably be found by the Northorst expedition.

**MARRIAGES.**

BABCOCK—CRUMB.—At the home of the bride's parents, Mr. and Mrs. Carlton W. Crumb, in Milton, Wis., June 13, 1899, by Rev. L. A. Piatts, D. D., assisted by Pres. W. C. Whitford, D. D., Lester M. Babcock and M. Anna Crumb, all of Milton.

**DEATHS.**

STONE.—In Bolivar, N. Y., March 27, 1899, of pneumonia, Mrs. Nancy Maxson Stone, aged 73 years, 2 months and 29 days.

Nancy Maxson was born in Cuyler, N. Y. When quite young her people settled in Little Genesee, N. Y., in or near which place she has ever since lived, save fifteen years spent in DeRuyter, N. Y. In 1843 she married Israel H. Stone, who passed from this life in 1881. Since the death of her husband she has made her home with her son, Ernest F. Stone, of Bolivar. She leaves two sisters, Mrs. Horace Collins, of Westons Mills and Mrs. D. M. Burdick, of Little Genesee; one brother, W. R. Maxson, of Little Genesee; a daughter, Mrs. Rozelia Doan, of Austin, Pa., and three sons, Ernest F., of Bolivar, Frank S., of Hyde Park, Mass., and A. R., of Lisbon, N. D. Sister Stone united with the Little Genesee Seventh-day Baptist church forty years ago, and died in fellowship with the church, and an abiding faith in her Saviour. She was recognized as a woman of sterling Christian character, and was highly esteemed by a large circle of friends. D. B. C.

CRANSTON.—Harriet Lucelia Maxson, was born in Little Genesee, N. Y., Aug. 22, 1844, and died in Little Genesee, June 2, 1899.

Feb. 9, 1861, she was married to Wm. Cranston, who died about four years ago. She passed all of her life in Little Genesee. In 1857 she was baptized by Rev. Thos. B. Brown, and united with the Little Genesee church. For ten years she has been a great sufferer from cancer. During this time she has been constant and faithful in her attention to her family and friends, suffering in patience and silence. But a few days before her death she said that she had spent many entire nights in prayer and that she was not afraid to die, but was prepared and ready to go. She is survived by three brothers, Albertus, Norman and Cassius; and four sons, Thadius, Byron, Claude and Willie. D. B. C.

GREENE.—DeElbert F. Greene was born near Adams Centre, N. Y., Nov. 28, 1860, and died in Chicago, Ill., June 10, 1899.

He was a son of the late Franklin J. Greene. In early life he became a member of the Adams church. For about a dozen years he had been a resident of Chicago, but was making arrangements to soon return for a home to Adams Centre, when attacked with pneumonia, from which he died after but four days sickness. He leaves a wife, two brothers and a sister to mourn. Interment at Adams Centre. A. B. P.

**Special Notices.**

CORRESPONDENTS with the Rev. W. C. Daland will please address him at 1, Stanley Villas, Westberry Avenue, Wood Green, London, N., England.

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

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

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave. Mrs. NETTIE E. SMITH, Church Clerk.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Stanley Villas, Westbury Avenue, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

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

**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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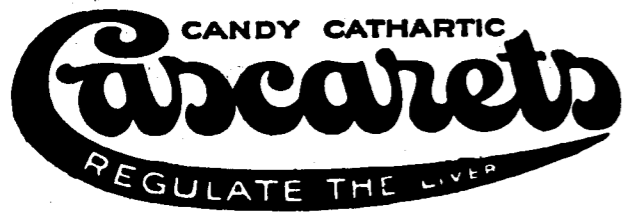
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THE SABBATH RECORDER of March 27th.

WHY CERVERA DELAYED HIS RUSH TILL SUNDAY.

Rear-Admiral Schley, at a reception the other night, in commenting on the great sea-fight off Santiago, called attention to a singular coincidence that marked the Saturday night before Cervera's fatal sortie, and that sealed the doom of his fleet. It was Cervera's intention to attempt an escape in the darkness of night. When almost ready to give the starting order, the black sky at the entrance to the harbor was suddenly lit up by the burning of a Spanish blockhouse by some adventurous Cubans. As the light of this died down, that of another loomed up, and the rise and fall of light was continued till six blockhouses had been burned. The unusual spectacle attracted the attention of every man on the American fleet, but no one knew its import. To Admiral Cervera the successive flames had a startling meaning, for he interpreted them to be a signal from the Cubans to the American fleet that the Spaniards had six vessels in the harbor. Acting on this, he decided to postpone the attempt to escape till the next morning. Had he not changed his mind, he would have found the American fleet as fully prepared for him on Saturday night as it was on Sunday morning, owing to the mysterious lights beyond the Morro. —Exchange.

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