

THE SABBATH RECORDER.

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FOURTH OF JULY.

HAIL to America, land of the free!
Holding her honors on land and on sea!
Reaping her victories, kindly and true,
All in the name of the "Red, White and Blue!"

Hail to the spirit of justice and truth
Born in America's spirited youth!
Hail to her enterprise, courage and skill!
Hail to her upright persistence and will!
Hail to her loyalty! Hail to her brave,
Determined endeavors her dear States to save
When danger assails them! and hail with a cheer
Her glorious old banner her sons hold so dear!
Hail to our "National Holiday!" Hail!
For never in hearts shall its joyousness fail!
Hail to its advent, and *even its noise*,
Since it stirs in the hearts of our girls and our boys
A bold, sturdy reverence, never to die
While America's flag waves, for *Fourth of July!*

—Mary D. Brine.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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SHE was an invalid. She had left her room but few times in many years. Pain compelled her into intimate friendship. So far as personal contact with the world was concerned, she knew little or nothing of it. It went or came without regard to her. Her mind was cultured and her memory was well stored with knowledge. She was able to read. In this was great joy. Best of all her soul was restful in Christ, and joyful in the sunshine of divine love. Alone much, so far as people were concerned, she had full companionship with Christ. "Shut in?" Yes. "Companions?" Yes; sweet thoughts, holy aspirations, deep longings.

THOSE who know her are glad to be "shut in" with her, for a time. Her patience is helpful. Her faith is inspiring. Her hopefulness is contagious. Those who are strong and eager and active, grow ashamed of their impatience, in her presence. Those who enjoy much and selfishly complain that they have not more, are almost envious when they see her happy with so little. There is a being "shut in" which brings blessings. Have you never known it? Always been strong, active, workful? Could you lie down to be the companion of pain, see nothing of the world except through the window of your bed-room, and never murmur? The "Comforter" could help you do it. If you feel like thanking God that such a "trial" has not come, you ought to pray the more that the blessings you have lost because you have not been "shut in" with Christ and your heart, may be made up in some other way. Trials never come alone to trustful hearts. Compensations always travel with them. Burden has blessing for its companion. We were in the room of that "shut-in" one only five minutes. All the month has been brighter for it. It is a thousand miles from here to where she lies to-day catching glimpses of the world in whose activities she has no part, but beholding face to face him with whom she has constant fellowship and communion. God help you to sing, "Anywhere with Jesus," even though it be as one of the shut in ones. God bless them abundantly.

ANOTHER one. Her case was different. She was not shut in by illness but by trials; sharp, pinching trials. Seeking guidance of the Holy Spirit and the Word of God, she turned into new paths of obedience. Fierce opposition came from those who owe her help and commendation. Conscience and courage rose as trials increased. She obeyed God even when each obedient step brought stronger trials. The end of being thus shut in has not come yet. Trials are around her like armed hosts. Here is our message to all such "shut-in" ones:

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
He can never cease to love thee,
Thou art precious in his sight;
God is with thee,
God, thine everlasting light."

THERE were three of us in the room. We talked of heaven. We described, somewhat thus. Divine love fills it, Christ's presence glorifies it. Earthly cares come not nigh it.

Earth-born weaknesses are not known there. Fleshly lusts never shadow its glory. Life is everywhere. Death is forgotten. Blissful immortality abounds. Knowledge is endless. Learning is easy. The redeemed are jubilant with thanksgiving. "Night?" That word is forgotten. "Sorrow?" The last shadow of its memory is gone. "Doubt?" Such a word is never heard. "When do the redeemed reach heaven?" As soon as this tabernacle is dissolved. So we talked. When all had been said each knew that heaven had not been described. Eye hath not seen its glories. Ear hath not heard its symphonies. But the snatches of angels' songs, and the glimpses of that radiance compared to which sunlight is darkness, are enough. Be restful. In Christ you inherit heaven, the undefined and undescribed. It is love. It is light. It is joy. It is peace. It is God's throne. It is Christ's home, where the "Many Mansions be." It is rest, rest, REST. It is — — heaven.

THE *American Baptist Flag* suggests that one of the difficult problems to be solved for our new possessions is "to convert the people from the Roman Catholic Sunday to the Christian Sabbath." It adds that in all Roman Catholic countries Sunday is a holiday for "bull-fights, theaters, and vicious practices generally," and closes its remarks with "We have to civilize, as well as Christianize, Roman Catholics." Such a statement from the *Flag*, in view of the character of Sunday in the United States, which claims to be pre-eminently a Protestant country, is little more than an empty boast. While it is true that the Roman Catholic theory concerning the Sabbath produces the Continental Sunday as an evitable result, Protestants in the United States being witnesses, our country is but little if any behind Europe in the matter of Sunday holidayism. True, the "bicycle run" is less vicious than the bull-fight, but Coney Island, with its thousands of excursionists, offers as many open doors to vice as any Continental city. The fact that the late Presbyterian Assembly could not secure an amendment to one of its resolutions, making the term "American Sabbath" to be "Christian Sabbath," comports poorly with the talk of the *Flag* about the difference between "Catholic Sunday" and the "Christian Sabbath." Actually, what the *Flag* says is empty talk.

WILLFUL ignorance of God's law, and blindness chosen because light is shunned, are sins. To close one's eyes against light, and offer not seeing as an excuse for not doing, is little less than insult to God. Men must answer for what they know and what they may know by keeping eyes, ears and heart open to the calls of truth and righteousness.

THE report for 1898 concerning the public schools of the state of New York show a remarkable and commendable increase of interest in the observance of Arbor Day. It is said that over nine thousand school districts observed the day in 1898, and that in those districts over eighteen thousand trees were planted by the school children. In connection with this has been developed an increasing pride in the appearance of school grounds and buildings. Almost an equally important development has come through the promotion of the study of Natural History, Botany and Dendrology, in connection with

this movement. The College of Agriculture of Cornell University seems to have been the central point of influence through which these results have been obtained. It is reported that that college answered sixteen thousand letters from children who wanted information about making gardens, and that more than twenty thousand teachers in the state of New York have been in communication with the college in regard to this department of common school study. Hearty commendation of this movement, and of all similar movements, ought to appear on every hand.

MANY people are kept in a state of chronic despair because their spiritual experiences ebb and flow. It would be blessed indeed if all Christians could gain such mastery of themselves and the world as would enable them to escape these fluctuations. But since we have the treasures of our spiritual life yet in earthen vessels, it is wise to keep in mind that these changes in experience are by no means fatal, unless we foolishly lie down in despair. We need to look higher and oftener for help and cease to mourn over temporary fluctuations.

THE *Catholic Mirror* for May 27 devotes a page of sharp editorial matter to the question of "Reformed Christianity versus Pentecostal Christianity." It is in many respects a just condemnation of Protestantism for the inconsistency of claiming to be a Biblical system while it is not. The claim that Catholicism is "Pentecostal Christianity" cannot be sustained; but it has quite as good ground as modern Protestantism has for claiming to be Biblical Christianity. Historically, Catholicism has much the advantage.

THE friends of Sunday law in Massachusetts, seeing that nearly everything is lost, have been trying for two or three years to create such a public opinion among legislators as would open the way for a law giving to each employed person one day of rest in each week without designating any particular day. A bill to that effect has been before the legislature during the past winter, but failed to become a law. If there were need for such a bill to protect any class of employees against overwork, and especially against compulsory overwork, we should favor such a bill; but it is a significant fact when Massachusetts dares not trust even that form of prohibitive legislation concerning labor. With a fair degree of Christian civilization, all such questions will regulate themselves, without the interference of civil law; and those who plead for that form of legislation usually seek by indirection further support for Sunday. As we have already indicated in former issues, the entire trend of legislation for the past two years has been more unfavorable to any legal protection for Sunday than at any previous period.

"HEBREW PROPHETS IN AMERICAN PROBLEMS" is the title of several papers by Lyman Abbott, published in the *Outlook*. We call attention to them, and suggest that when the proper conception of the writings of the Hebrew prophets is reached, great fundamental truths discussed by them as related to Hebrew history will be found pertinent to American history. Erroneous notions concerning the work of the Hebrew prophets, notions

which have considered their writings as mainly predictive of future events rather than as applicable to local issues, have prevented modern scholars and statesmen from gaining great profit which would otherwise have come from them. The Hebrew prophet was usually the great reformer of his time. Inspired and guided by the larger theocratic conceptions involved in the Hebrew nation, these prophets uttered universal truths and warnings which are of great value to all times and to all peoples.

OVERCROWDING IN EDUCATION.

No one who has observed the pressure brought to bear in our schools, and especially in connection with the grammar and high schools, can have failed to note with sorrow the overcrowding and overwork which the popular system demands. At a period when boys and girls require the largest share of attention to physical health in order to secure proper mental and moral development, they are likely to be so crowded and excited by emulation and the desire for speedy graduation that the entire life of the pupil suffers seriously. The course of study usually requires close application while the pupil is in the school-room, and equally close application for several hours each evening when at home. The time spent in the school-room is quite as long as growing children should keep up intense mental application. The ambitious pupil soon becomes abnormally sensitive, and the strain upon life is proportionately destructive. Boys and girls, notably the latter, come to graduation day under such a strain as impairs, if it does not destroy, their usefulness for many years thereafter. However valuable an education may be—and the RECORDER would be second to none in urging such value—the high pressure of American life everywhere is such that the most successful pupils suffer a lasting injury through the prevailing system. Less work within a given period would give stronger mental and physical life, through which the pupil would gain higher success in after years, without the danger of premature decay, sudden collapse, or sudden death. It seems strange that our wisest educators have not raised their voices against this forcing system with greater vehemence than they have done. With proper regard for hygienic surroundings, pupils should come to graduation day not only cultured as to intellect, but stronger as to physical life, more evenly developed in all particulars, and so better prepared for the work of life. The characteristic tendency of the American people to “overdo things” finds a baneful and painful illustration in the overcrowding of growing pupils in our public schools.

SAMOA.

The political troubles in the island of Samoa have called special attention to its history. It is well to remember that the first Christian missionary who opened these island to the civilized world was finally killed and eaten by the cannibals whom he sought to Christianize. In 1830, Rev. John Williams landed from his missionary ship, named “The Messenger of Peace,” on one of the islands of the Samoan group. He was kindly treated by the natives of that island, but finally fell a victim when visiting another island, that of Erromanga. A monument marks the spot on the island of Upolu, where

it is said that a few of his bones are. It is thought by some that his skull was buried under a palm tree on the island where he met his death. An entry in the diary of Mr. Williams relates that before he landed in Samoa a prophecy had been uttered by one of their dying chiefs, predicting that the worship of the spirits would soon cease throughout the islands, and that a great white chief would come, who would overthrow the established faith and teach a new religion. Perhaps this was the reason why Mr. Williams was welcomed when he first landed. Some native converts from Tonga, one of the friendly islands, were with him, and Malietoa, a powerful chief, was induced to make a trial of the new religion after a few months. In this way Christianity found favor, since, when the trial was made the gods did not seem to be angry, and many of the natives accepted the new faith.

Mr. Williams' last sermon to the Samoans was preached in November, 1839, from Acts 20: 36-38, “And they all wept sore, and fell upon Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.” Mr. Williams, leaving his family in Upolu, then set sail for Erromanga, where he was slain. When the news of his death reached England, in 1840, a deep missionary interest in Samoa was aroused. As the spread of Christianity increased and natives were educated, the London Society ceased to send missionaries to that field.

The nominally Christian population of the islands is estimated at 36,000, the full population being about 50,000. In 1892, the native churches sent \$9,000 as a thank-offering to the London Missionary Society. It is well known that the present troubles there have grown out of rival aspirants for the throne, and the recent death of British and American seamen and officers who were seeking to restore peace among the Samoans, is in some sense a continuation of the sacrifice which began with the death of Williams, whose name is entitled to a place among the most devoted of Christian martyrs.

MISFORTUNE.

A little colored child learning to read, came to a long word which it spelled out thus, “mis-for-tune.” “Aunt Dinah, what does that mean?” asked the child. “Well, honey,” said the old lady, “it's dis yere way. Fortin is good things, and misfortin is dem good things what misses you, and goes somewhar else. Fer instance, when de folks cross de street hab some powerful streak o' luck, dey is mighty tickled mos' to def, but you aint feelin' dat way, kase why de fortin didn't hit your house. De blessin' what goes cross de street is your mis-for-tune.”

Aunt Dinah was a wise woman. She was a philosopher without intending to be. Most of our ills come from the manner in which we estimate other people's blessings. It is not so much that real evil has come to us as that good has come to others when we desired it, that constitutes our conception of misfortune. Our selfishness changes that to a misfortune which comes to others, especially if we dislike the others. A lasting impression was made on our childish memory by the story of the little boy who said to his sister, she having taken a given apple, “Oh, you pig! I wanted that apple myself!” Be careful how you spell mis-for-tune.

SPIRITUAL FOOD.

Great wisdom is needed on the part of preachers in drawing messages from the Word of God which will feed the souls of men. The intellectualness of our age, and a certain indefinable something often called “practical religion” are likely to call attention away from the deeper needs of the spiritual life in the church. All life is modified by that on which it feeds. A weak and inefficient life may be maintained, but without power to accomplish much, because insufficient or improper food is furnished. Metaphysical discussions concerning doctrines are poor food for spiritual life. It is possible to develop a line of metaphysical discussion in such a way as to lead to deep and helpful truths. In the same way, current events and popular themes may be used, but there is great danger that the preacher will stop short of the necessary spiritual truth which ought to lie at the end of each such discussion. A study of the sermons of Christ offers the best model for preachers in this direction. He made momentary occurrences and seemingly trivial events a means of teaching great spiritual truths. Sparrows flit around the place where he is preaching a sermon out of doors. He makes them the means of a rich lesson concerning God's care for his children. A lily blossoms by the path and becomes the source of an important lesson concerning the folly of earthly adornment and the true adornment of the soul through righteousness. Even this, our age of non-spiritual tendencies, the hearts of people are often longing for spiritual food. The need creates the desire. That preacher is more than unfortunate who does not appreciate this need, and earnestly seek to meet it. Remember the story of the poor woman to whom a charity organization had sent many things. At last she sent back word, “I don't want things; I want folks.” There are many people carrying the burdens and meeting the temptations of these worldly days who do not want “things” by way of theories, but who do want “folks,” in the person of great truths, warmed and vivified by the Spirit of God. The RECORDER suggests to every preacher the need of great care and constant study, that he may “feed the flock of Christ.” Nothing less than spiritual truth can nourish and strengthen spiritual life. Your hearers may die, spiritually, for want of the simplest food. He who would feed others must be fed. Not your intellectual life alone, not your metaphysical discernment, but the state of your own soul, will determine your power to feed the church of God. Read often Christ's words to Peter, “Feed my sheep. Feed my lambs.” Feed the church of God.

AVOID ISOLATION.

You need the help of others. You need the restraining influence which the interests of others put upon you. It is unfortunate for a man to always have his own way. To mingle with other men, to work with other men, to adjust your choices and efforts to the choices and co-operation of other men, is valuable. The recluse becomes opinionated, and he is likely to become weak. The fundamental laws of our being forbid isolation. Union of effort is essential to the accomplishment of all great work; the most important union being, of course, that of the individual soul with truth and God. Unwillingness to adjust one's self to the opinions of other men to such a degree as will enable one to co-op-

erate with them, is weakness. This is the weakness of those whom we call cranks. On the other hand, one may not yield a conviction based upon truth for the sake of momentary harmony, or the superficial opinions of other men. What we desire to impress is this: God has wisely ordained that you are in this world, surrounded by men with whom you ought to co-operate, with whom you ought to mingle, for your own good, for their good, and for the cause of righteousness. Even the highest human wisdom demands this. And the universal brotherhood which God has ordained among men demands it. Complete isolation is impossible. The effort to seek such isolation is not only undesirable, but wrong. What is here said of individual life has a direct bearing upon church life and upon the united action of churches in denominational work. Frequent interchange of opinions, constant adjustment of efforts, and co-operation along all lines of work are not only indicated by wisdom, but are absolutely essential to the highest success. Ponder this in all your plans.

BIBLICAL REVISION IN THE CHINESE LANGUAGE.

Between 1890 and 1892, permanent steps were taken for securing a common version of the Bible in three forms in the Chinese language. These forms are the easy *Wen Li*, the higher *Wen Li*, and the Mandarin. The committee having in charge the "easy *Wen Li*" have reached 2nd Corinthians, and the four Gospels have been published in an edition for suggestions and criticisms from Chinese scholars. Nothing has yet been published by the committee having in charge the "higher *Wen Li*." This committee, it is said, find some difficulty in transferring the Greek into terse Chinese, since the sense is often obscured by using a Chinese word as the equivalent of each Greek word. A translation thus made would resemble an English document of the present day, in which many obsolete words from Chaucer would appear. A similar difficulty is familiar to every Greek scholar in translating into English. For this reason it is probable that the easy *Wen Li* version will find more general acceptance than either of the others. The Mandarin revisers have not given the results of their work to the public yet, although it is going forward. We trust that all this effort to secure something like a uniform version for the people of China, together with the opening up of China through various political influences, will add a large factor, and a favorable one, to the spread of Christianity in that ancient empire. But we say here, as the RECORDER has said before, that it will be impossible to bring the metaphysical conceptions of western theology to successful fruitage on Chinese soil.

TEACH THE CHILDREN POETRY.

Poetry is one of the pleasantest methods by which thoughts can be conveyed to childhood. Children appreciate simple poetry at a very early age. Without being able to analyze, they yet enjoy the movement of rhythm and the beauty of thought thus expressed. During the memorizing age, say from two to ten years, the child eagerly grasps thought beautifully expressed. Such thoughts take a permanent place in his plastic memory. Later years may seem to cover them, but numerous circumstances will arise by which they will be uncovered, giving both

comfort and benefit. It is not wonderful that the simple ditties taught in the nursery remain forever in memory. Beautiful and pathetic is the story told of the aged Christian scholar who, when the burden of years rested upon him and the memories of yesterday were as nothing, still insisted at eventide in repeating the prayer he learned at his mother's knee,—“Now I lay me down to sleep.” That prayer is made beautiful to the child by its simple rhythm:

“Now I lay me down to sleep;
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take;
And this I ask for Jesus' sake.”

That may sound supremely simple to some wise and unsympathetic critic, but in no other way can the mother so well teach to the child that greatest of truths, God's loving care, as in this simple rhythmic prayer. It is well when parents give much time and care to the selection of simple poetry, that it may be taught to children. Few things can give greater pleasure when the years of life have grown to be many than to recall the poems learned in childhood. Teach the children sweet and truthful and pleasant poetry. Ballads, hymns, descriptive poems; literature is full of them. Gather such gems for the children.

NEWS OF THE WEEK.

The New York *Tribune*, of June 30, gives upon the question of Disarmament as considered by the Sub-committee now in session at the Hague the following: “The naval and military sub-commissions will tomorrow (Friday) scatter to the four winds the last vestige of doubt and illusion as regards disarmament. A rumor is in circulation that Emperor Nicholas, displeased at the trend things have taken, has dispatched a confidential emissary to Berlin, who will afterward go to London to take part in the Conference.”—Reports from Rome regarding the Pope state that in consequence of his exertions during the recent religious ceremonies, he is now suffering great prostration, together with a slight attack of fever. He is confined to his bed, and some anxiety is felt regarding him.—As the time approaches for the arrival of Captain Dreyfus, the house which is occupied by Mme. Dreyfus is guarded by gendarmes night and day. In addition to policemen a giant porter keeps the outer gate locked and barred. No one is allowed to enter without the express permission of Mme. Dreyfus.—The period of three months, during which the regulations adopted by the New York Clearing House Association, imposing charges for the collection of out-of-town checks, were to continue in force without modification expired on Monday. It is understood that practically no changes are to be made in these regulations.—In the boat contest between Harvard and Yale, which was held on the Thames on June 29, Harvard was victorious.—A terrific storm visited Morgantown, W. Va., on the night of June 28, by which dozens of houses were unroofed. The wind blew like a hurricane. A rainfall of several inches accompanied the storm. Tremendous damage was done to crops of every description. Bridges were washed away and roads were made impassable.—Mrs. Addie McNally Barrow, the last of the three kidnappers who stole the baby Marion Clark, has been taken to Auburn Prison to serve a

sentence of twelve years and ten months for her part in the crime. It was on May 21 that Baby Clark was stolen by her nurse in Central Park. Within six weeks the perpetrators of the crime have been run down, tried, convicted and sent to prison.—The War Department recently allotted five captured Spanish cannon to the state of Pennsylvania, and placed the distribution in the hands of Governor Stone.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXVII.

PRAYER.

It is difficult to apply any rules of rhetoric to an exercise which ought to be as truly a direct outgrowth of the soul and as deeply spiritual as real prayer is. Nevertheless, public prayer often fails, and becomes destructive of the high aims which it seeks to attain for want of that guidance and support which the primary rules of rhetoric give.

PRAYER SHOULD BE FROM THE HEART.

One dangerous temptation is likely to assail the preacher, the temptation of paying too great attention to rhetoric, thus making prayer formal and himself a sort of religious machine. Against this he must guard constantly. Prayer which is of the lips alone is mockery, if not wickedness. That soul culture in spiritual things of which we have spoken in a former letter must supply the essential elements of true prayer. If the public petitions of the preacher spring from a heart full of love, faith and devotion, they will reach the hearts of the congregation and carry the listeners to the Mercy Seat. There is little or no reason for public prayer unless it be of such a nature as will lead the listeners into the same current of thought and the same prayerful mood in which the soul of the one praying ought to be. Since the state which produces real prayer cannot be gained in a moment, nor brought about by any rules of rhetoric, we shall here note only the leading thoughts relative to the rhetoric of public prayer.

If we sought to comprise all in one sentence as a direction to him who prays in public, the briefest and best we could say would be *ask for something*. The central idea of prayer is petition. The public prayer should aim to ask for those things which the speaker and the people need, then and there. The petition should be burdened with the specific wants of the hour. This forbids entirely that very common fault in public prayer, which in a formal way asks for distant and indefinite objects, in which there is little or no immediate interest. Such praying is little more than an empty form. This rule also forbids that other reprehensible practice of giving God information concerning things which he already knows. That is mockery. It is usually done for effect; it is a prayer to the people. Equally to be avoided and condemned is the habit of prefacing prayer with many high-sounding titles and addresses to God, as though one might buy his favor by approaching him with flattery. There is a touch of heathenism in this which ought to be very far from the hearts of those who follow Christ and have been taught that simple, yet all-comprehending, prayer which he gave to his disciples. That prayer has no address except “Our Father, who art in heaven.” Allied to this evil

is the folly of undue and unjust self-condemnation in words. This is a sort of craven-like creeping in the dust, as though we could thereby purchase God's favor. Reverence and humility ought to abound in all public prayer, but reverence is not flattery, and humility is not pretended self-condemnation. On the other hand, avoid the possibility of that sarcastic, yet just, criticism which a newspaper reporter made when he said of a given prayer, "It was the most eloquent prayer ever delivered to a Boston audience."

The element of praise has a certain place in prayer, but not a prominent one. *Petition* which includes *confession* must ever be the all-pervading characteristic in true prayer. The ordinary faults in public prayer will be avoided, in a great degree, by adhering to the foregoing rule and remembering the following suggestions:

HAVE A PLAN.

By this we do not mean a written prayer, nor a stereotyped form, which is repeated memoriter. This is likely to have all the dullness of a written prayer, without its excellences. We do mean that he who prays in public must know what he wants beforehand, that he must ask for it intelligently. Dr. Shedd says: "A prayer should have a plan as much as a sermon. . . . Extemporaneous praying, like extemporaneous preaching, is too often the product of a single instant, instead of devout reflection and premeditation. It might at first glance seem that premeditation and supplication are incongruous conceptions; that prayer must be a gush of feeling without distinct reflection. This is an error; no man can pray well without knowing what he is praying for, and whom he is praying to. Everything in prayer, and especially in public prayer, ought to be well considered and well weighed."

The reaction which gave rise to Protestantism has carried us too far away toward planlessness and pointlessness in public prayer. To avoid this you should study the needs of your own heart, of your audience, and of the time. This will awaken deep desires, and your knowledge of what is needed will enable you to plead with God in behalf of yourself and of the interests which are pertinent to the people and the time. If you confess sins in their behalf, let it be the sins of which you know them to be guilty. If you plead for help, let it be the help which they need. Some writers lay down outlines for prayer, such as "preface," "confession," "petition," "thanksgiving," etc. We prefer to say, let your heart and your judgment guide, and seek to be led by that wisdom which cometh from Him who giveth liberally and upbraideth not. We cannot recommend a slavish adherence to arbitrary arrangement, or stereotyped methods in public prayer. Indeed, one danger against which you must guard especially as the years of public service increase is against stereotyped forms which come to be meaningless.

AVOID REPETITIONS.

Christ distinctly condemns "vain repetitions." This rebuke may have been directed against the intended repetitions whereby the heathen sought to "be heard for their much speaking." Still his words forbid false and indolent repetitions. This is too common and serious a fault in extemporaneous prayer. It applies with great force to the repetition of the name of Jehovah. Many men break the

commandment which says, "Thou shalt not take the name of the Lord thy God in vain," in the letter, if not in the spirit, in every public prayer. Criticise yourself on this point, and ask your friends to criticise you. If you have not formed the habit of using the pronouns when referring to Deity, form that habit and apply it carefully. While public prayer must often refer to Jehovah, the sacred name which stands above every other name should never be repeated nor "bandied about" until its sacredness is lost through undue and unnecessary familiarity. The profuse use of exclamations is also interdicted by the words of Christ. Many prayers seem like a string on which men seek to hang a countless number of "oh's" and "ah's." This fault is so grave and so offensive that it is scarcely necessary to do more than name it in order to warn you against it.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Revival in the Hebron Churches.

From Hebron over the long hill to the Centre; the Centre back to Burdickville; Burdickville to Fishing Creek; Fishing Creek to Lent Church; Lent Church to Hebron, by Steer Brook. Off for Shingle House and Richburg bright and early next morning. Six sermons preached in the closing two days, besides the baptismal service and the social. Now Crandall Hill drops to the rear as we wind down Whitney Creek. To the right the South Branch road leads to East Hebron. Then the Oswayo comes in view, and the scenes of the last seven weeks are only memories.

Long to be remembered are the closing services. Sabbath morning at Hebron the covenant meeting and Lord's Supper lasted two hours. The testimonies came from trembling lips and hearts moved to tears. Deep, tender and earnest was the chord struck that day. Such occasions are landmarks in the life of a church, binding it into unity by ties stronger than death. A grand meeting at East Hebron again in the afternoon, and then the baptism, one of the most spiritual and inspiring services in which it was ever our privilege to participate. In a pouring June rain, the candidates came to the water's edge. Two young men, "almost persuaded" before, fully surrendered on the bank of the stream, and joined their companions in the sacred rite. Thirteen have been baptized, three have joined by letter and testimony, and others expect to follow. The life of the churches has been greatly quickened, and their courage is stronger for the work before them.

These communities are able to give ample support to a pastor, and we expect to see this accomplished in the near future. Bro. Kenyon resigned this charge in April. His action was not due to change of doctrine, but to a feeling that his efforts were not properly supported and that his work there was done. We hope to see him restored to the place again, and resuming the former cordial relations. All is well when the good Spirit guides all. We have a high regard for Bro. Kenyon. He is a spiritual, consecrated man. He has led many souls out into the light of God, and we trust that his best work is yet before him. Whatever decision is made, may it be wrought out under the influence of the Holy Spirit as he moves upon the hearts of both church and minister.

In the meanwhile, Bro. Walter Greene, of the University, will spend the summer with the churches, and we hope that the quartet will visit the churches in August.

The meetings have been wonderfully attended, considering the scattered condition of the people, the short evenings and the busy time. Attendance of unconverted people has been large, many being quite regular and manifesting earnest attention. These churches have had very little pastoral work during the years of their existence. It must be said that they have done well considering this fact; but the period of neglect has its manifest effects in the spiritual soil of the community. Like a farm that has been allowed to grow up to weeds, it will take more than seven weeks to bring it into the fertile, fruit-bearing condition for which the husbandman plans. A good work has been begun in that direction. Under steady pastoral work these churches will become vigorous, and not only self-supporting, but missionary. The young people are as bright, the older ones as public-spirited, the latent possibilities of improvement as great as they are in other places. Indeed, the opportunity seems to us rather exceptional. These churches are in possession of the field, and there is a wide belief (intellectual) in the Sabbath. The seed is sown. It needs to be warmed and quickened into life. The prayers which have been going up for many years are not lost. The trembling lips which framed them—many of them are silent; but the prayers have entered into the ears of the Lord of Sabaoth.

Going Home.

"The dearest spot on earth to me
Is home, sweet home.
The fairy land I long to see
Is home, sweet home."

The conductor waves his hand, the wheels move, and No. 1 pulls out of the station nerving herself with stern joy for the sixteen hour chase before her. The conductor shouts "all aboard;" but the refrain I hear is "going home." The rumble of the train hums it, the click of the rails exults over it, the flying landscape waves it. Pull out the throttle and let the giant speed down the track; for at the other end of the line sweet faces are looking out of the window. Four months since these faces looked into mine. One of the coming men has grown out of kilts into a genuine boy's proud regalia of trousers. The baby has learned to talk. He will stand out in the middle of the floor and deliver his speech, "Please, papa, buy me a dog." There will be dancing eyes and capering feet, shouts of glee and demands for a frolic, while calmly on the scene will beam a face somewhat graver, somewhat sweeter and dearer than all.

The campaign has been hard and long. Sometimes the mind has grown jaded, the heart weary, but it is glorious to be a man, and to do a man's work in the world. Christ's service is blessed, and rest after toil is sweet. It is a beautiful world after all. The love of friends, the loyalty of comrades, the fellowship of the saints, thank God for them. The faces rise before my memory as I write. Blessings on them all. The firesides seem to glow with a brighter blaze to-night because I shall soon see my own. All the evening lamps shine with a more witching cheeriness because I am going home. Over all these roof-trees to-night may there rest the benediction of heaven.

Missions.

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

THE next regular meeting of the Missionary Board will be held Wednesday, July 19, 1899. Blank reports for the quarter ending June 30, 1899, and also blanks for the report of the year's labor, ending June 30, 1899, have been sent to the missionaries, missionary pastors and evangelists. These should be filled out and sent to the Missionary Secretary by July 8th. It is desired also that all the workers shall make a full report of their labors during the year, and the condition, needs and prospects of their respective fields.

THE Missionary Secretary attended all the Associations. He put before the people at each Missionary Hour the condition of their missions, the work being done, and the demands upon their Board of Managers. He informed them of the indebtedness of the Missionary Society, the falling off of funds, and the absolute need of larger funds to support our present missions. The monthly pledge system of raising funds for our missions lately adopted by the Board was fully explained, and the pledge cards were distributed to the churches in each Association. The pastors and missionary pastors were requested to set forth at an early date to their people the financial needs in the support of their missions; to put before them these monthly pledge cards and secure pledges. It is desired that each church shall be thoroughly canvassed for these pledges for the support and carrying forward of their missions. Those churches that are using fully the weekly envelope system for raising funds for our denominational lines of work, and prefer it, are not asked to make a change, but to report to the Treasurer of the Missionary Society by Sept. 1 the amount pledged for our missions. Our churches that are using hardly at all the envelope system, or using no system, for raising funds for our missions, are asked to adopt and try this monthly pledge plan which the Board puts before them. It is earnestly desired and requested that either the pastor or treasurer of each church shall report to the Treasurer of the Missionary Society early in September the amount of money pledged in said church and congregation for the support of our missions. This is earnestly desired and requested that the Board may know at its October Board Meeting what sum of money it can depend upon in making appropriations for our missions for the ensuing year. Only as the people subscribe or pledge can the Board appropriate. The Board as the servants of our people thus come directly to them to know what they will do for the support of their missions. There is no doubt that the pastors and missionary pastors will heartily enter into this plan for raising funds for our missionary and evangelistic work, and do all they can to make it a success.

In the round of the Associations we noted several items of encouragement. 1. The harmony, good feeling and brotherly love which prevailed in the churches. No church was being divided and broken up by dissensions. The unity in the churches and the spirit of good fellowship prevailing are sources of hope and satisfaction. 2. While some of the Associations reported a net loss, others reported a net gain. On the whole we

have maintained our numbers. There has been a revising of the roll of membership in some churches, which is an evidence of life and strength. It does a tree good to be properly pruned. Some of the churches in all the Associations have had precious revivals and an ingathering of souls. 3. While there are evidences of spiritual decay in some churches, there are manifest evidences of spiritual life and growth in the most of our churches. There are a great many earnest, spiritually minded, devoted, prayerful, consecrated, active brethren and sisters in our beloved Zion. They are the bone and sinew, the hope and strength of the churches and the denomination. We have no wail of despair, but a cry of hope and assurance. 4. There is an evident desire and a reaching out for higher life, and a more consecrated service on the part of many. More are praying and seeking for a continued baptism of the Holy Spirit. They are hungering and thirsting for his indwelling power, for enlightenment, strength, inspiration, growth, efficient and successful work for the Master. 5. There is a widening and deepening of the missionary and evangelistic spirit among us. This is evident among our young people. Personal work, the sending and going out of evangelistic quartets, the hearty re-inforcement of the China mission, and the entering of the open door in Africa are proofs of such a deepening and widening. 6. There is growth in the spirit and work of Sabbath Reform. It may seem slow and small, but growth is manifest. There is growth in Sabbath Reform sentiment, in giving and laboring for it. This is to be seen more and more in better Sabbath-observance, greater courage and a more aggressive effort in disseminating and advancing Sabbath truth. In view of all these things we think we have reasons for taking courage and hope, and to go forward with energy.

RELIGIOUS INDIFFERENCE WIDESPREAD.

The study of the church life and growth has by no means been reduced to an exact science, but some things are very evident even from imperfect statistics. And this fact of all, that there is need of such a revival at the close of this century as the country enjoyed in the years 1799 and 1800. The advance of the churches has been comparatively rapid and uniform until within the last decade, but now the chariot wheels undoubtedly drag. Measured either by professions of faith or net increase of the denominations, the rate is a very slow one for the last few years. Conversions, which used to number seven percent in the Presbyterian church, have fallen to five; and in the Methodist church much lower. The additions by profession in the Congregational body are about what they are among the Presbyterians. It is significant that the largest gains in several denominations are reported from the colored churches, so large, in fact, in the case of colored Cumberland Presbyterians as to be incredible. No American Methodist body reports any marked increase last year except the African Methodist Episcopal, whose figures are probably mere guesswork. Even the Episcopal church, which recruits its strength constantly from other evangelical bodies, makes but an indifferent showing for 1898; and the Catholic church received a lower rate than the Presbyterian, as it usually does, for that matter. All of which goes to show that the "causes" assigned for results in particular denominations may be thrown out entirely unless they be of character sufficiently generic to embrace the most widely separated bodies. The fact is that the life of America is caught in a great tide of materialism and worldliness, and what each church needs is more of the life of Christ in answer to more prayer.—*The Interior.*

MISSIONARY BOARD—SPECIAL MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture-room of the Pawcatuck Seventh-day Baptist church, Wednesday, June 28, 1899, at 9:30 A. M., President Wm. L. Clarke in the chair.

Prayer was offered by L. F. Randolph.

There were present: Wm. L. Clarke, O. U. Whitford, A. S. Babcock, G. B. Carpenter, A. McLearn, N. M. Mills, S. H. Davis, Sanford P. Stillman, L. F. Randolph, E. F. Stillman, L. T. Clawson, O. D. Sherman.

The Corresponding Secretary stated that the business of the meeting was the consideration of the reinforcement of the China Mission. He also announced the death of Bro. Dighton W. Shaw, which occurred June 25, 1899.

Rev. S. H. Davis led in prayer for divine guidance, and especially that comfort and blessing and support may come to the family and friends of Bro. Shaw.

The following resolution, presented by the Corresponding Secretary, was unanimously adopted:

WHEREAS, this Board has received a telegram from the Rev. Geo. B. Shaw, informing them of the death of his brother, Dighton W. Shaw; therefore, be it

Resolved, That we, as a Board, express to the bereaved parents and family our deep sense of loss in his death, and would extend to them our warmest sympathy in their sorrow, and would commend them in earnest prayer to Him who hath borne our griefs and carried our sorrows.

Correspondence with Rev. T. J. VanHorn concerning the call of this Board to him to go to China as teacher of the Boys' school was presented, in which Bro. VanHorn declines to accept the call.

The committee appointed to find and recommend a teacher for the Boys' school reported as follows:

WESTERLY, R. I., June 28, 1899.

Your committee appointed to find and recommend to the Board some suitable person to reinforce the China Mission as teacher of the Boys' Boarding-school would respectfully present the following report: That since the Rev. T. J. VanHorn declined the call of the Board to go to China, the committee has found a young married man, Mr. J. W. Crofoot, who will entertain a call from this Board to become the teacher of the Boys' Boarding-school in Shanghai, China.

He is the son of the Rev. A. G. Crofoot, pastor of the Jackson Centre Seventh-day Baptist church, Ohio; he is 25 years old, of good physical health and strength; a graduate of Alfred University, the Principal of the Alfred Graded School, and Superintendent of the Sabbath-school of the First Alfred Seventh-day Baptist church.

Your committee deem him, from what they know of him personally and through the knowledge of others, a suitable person for that position and work, in ability, education, Christian character and consecration, and would recommend that this Board extend a call to him to become the teacher of the Boys' Boarding-school in China.

Respectfully,

WM. L. CLARKE,
O. U. WHITFORD,
GEO. H. UTTER, } Com.

After thorough discussion, it was unanimously voted that the report of the committee be approved and its recommendations be adopted.

It was voted that we extend to Jay W. Crofoot a call from this Board to go to Shanghai, China, as teacher of the Boys' Boarding-school; that the salary for the first year be seven hundred dollars; that should Bro. Crofoot accept the call, the time of his departure for China be as early as practicable in September, 1899; and that the Corresponding Secretary be instructed to notify Bro. Crofoot of the above action of this Board.

Voted that Bro. Crofoot and his wife, upon acceptance of the call, be requested to attend the meeting of the General Conference in August, 1899, at the expense of this Board.

Minutes read and approved.

Adjourned,

A. S. BABCOCK, *Rec Sec.*
WM. L. CLARKE, *Pres.*

Woman's Work.

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

"GOD wants to be trusted wholly. Half confidence is whole mistrust."

IF we will remember that God sees and knows just what we are and what we desire to be, and will be willing to trust ourselves with him, however obscure our lives, however small our opportunities for service, we will enjoy the confidence and love of our Saviour.

WHO is willing to set apart Tuesday, Aug. 1, as a day of prayer for a forward movement in all our work for Christ, that we may be prepared for the coming Conference? May our ears be open to our Father's commands, and our hearts responsive to the earnest appeals for increased gifts to meet the enlarged plans of our Missionary and Tract Boards.

REPORT GIVEN AT CENTRAL ASSOCIATION.

I cheerfully comply with the request of our Associational Secretary to speak of the work of our Society the past year.

The months have flown swiftly, laden with work for all. We have meant to improve the opportunities which came to us to "lend a hand" to those more heavily burdened than ourselves, and, if possible, cause a rift in the dark clouds enveloping them.

In the winter months we served dinners, instead of suppers, which we found a source of both pleasure and profit. Two suppers, a Thanksgiving and a souvenir, added somewhat to our treasury.

In connection with our souvenir supper, there was held a matron's literary and musical entertainment, which may not have been very helpful financially, but a great benefit in renewing our youth, in bringing out our latent talent, and better establishing a sisterly feeling among the members. The hearers reported it a success, in being much better than they expected. Four that took part were once students of old DeRuyter Institute, and rehearsed pieces of fifty years ago. Old songs were sung, which were greatly appreciated. By a mite-box opening, our possessions were increased \$11.45.

We were greatly aroused and interested in the African Mission, the Society taking a girl to educate.

Five dollars have been paid toward Board expenses, \$12 for Susie Burdick's salary, \$15 toward church expenses. A China Christmas box, valued at \$15, has been packed. Most of the remainder of our funds is still in the treasury. Our Society has adopted this plan (since Dr. Lewis gave us a talk last winter) of appointing at each session three persons to read some selection from the SABBATH RECORDER that interested them most; thereby we can judge of a few individual tastes, and many are benefitted. E. B. WHITFORD.

In the absence of Mrs. C. M. Lewis, the Associational Secretary, Mrs. B. C. Davis had charge of the Woman's hour at the Western Association.

After reading of Scriptures by Mrs. Lyon, of Richburg, and prayer by Mrs. Mahoney, of Shingle House, Pa., the secretary's report was read by Mrs. A. B. Kenyon, of Alfred. A paper on African Mission work by Mrs. F. E. Peterson, and one on China Mission work by Mrs. G. H. F. Randolph, were both interesting and instructive.

Pres. Davis, of Alfred University, spoke

upon "Some ways by which our women can help our educational work," speaking principally of financial help which could be given deserving girls desiring education and scholarships to be founded by ladies' societies.

A very interesting exercise representing a Chinese school—showing Chinese methods of studying and reciting, was given by Mrs. G. H. F. Randolph and her four boys.

Miss Iva Palmer, of Hornellsville, Mrs. Jessie Schoonmaker and Mr. and Mrs. W. D. Burdick, of Nile, furnished choice music, which was much enjoyed and appreciated.

THE NECESSITY OF A MORE REGULAR ATTENDANCE AT OUR SABBATH-SCHOOLS.

BY MRS. D. L. BABCOCK, ALBION, WIS.

Read at the Woman's Hour at the North-Western Association, Milton, Wis., June 16, 1899.

What ought we, who are interested, to do to insure a more regular attendance in our Sabbath-schools, and especially of the younger children? This is a question which has laid next my heart for many months. If by the grace of God, and the united efforts of the superintendents, teachers and pastors, the parents would be awakened to the importance of this question, so they would encourage and assist the children to a prompt and regular attendance, the first step would be gained. That which is true in our own town and Sabbath-school, I assume to be true in some other places. In our village we have nearly 25 children whose ages range from four to seven years. Of this number probably one-fifth are regular attendants at Sabbath-school. The other four-fifths attend once a month, once in two months or two or three times a year. Seven have never been inside the Sabbath-school room. Upon the little children of to-day the church of to-morrow will be dependent for support. They are to be the workers in the church of the future. How are they to acquire the habits of regularity and punctuality in attendance, and an interested spirit, if the parents and teachers do not instill these qualities into their young lives?

It has been said that the habits and rules of life acquired before the age of ten remain more firmly implanted in the memory than anything learned later in life. The Catholic church asserts that if she can have the religious teaching of the child for the first ten years of its life she rests contented, for it will always remain a Catholic. How shall we interest and hold their attention? how make them so eager to come again, that the careless parent will become an interested assistant? One element that will draw the children is the feeling that the teacher has an active interest in each, that if they are sick she visits them, if they are absent she misses them. You know the story of the little boy who went faithfully to the Sabbath-school in his neighborhood until the church to which it belonged moved miles away to another part of the city. There were other schools near him, but the boy ignored their existence, trudging perseveringly to his place in his old class. At last somebody said to him, Why do you pass by all our schools and walk so far every Sabbath; why not come in with us? Well, the boy explained, "you see they love a fellow over there." That is the spirit we want in our classes. All teachers should bend every energy toward gaining the friendship and love of each member of their class. Have you ever written them letters? Everyone knows

how delighted little children are with a letter directed to them. Birthday letters, New Years letters, letters to tell them they were missed when absent from class, and to ask them to be in their places next Sabbath, bringing a little friend with them. If the teacher can impress upon the scholar a sense of responsibility for the prosperity of the class, another point will be gained. Someone has said that "broad, beautiful principles make splendid inspiration; but he is the wise one who, before it fades out into dim, indefinite desire can direct it to a plain, straightforward job." Something to do outside the regular lesson. It is natural for the average child to want to be busy. Interest them in the geography of the lesson. Show them how to draw a map and locate the places about which they are studying. With colored crayons draw objects illustrating the lessons, and allow them to make suggestions and possibly corrections as well. They also enjoy concert recitations. The good old custom of memorizing portions of Scripture was beneficial, and it is to be regretted that it has been discontinued in many schools, with the exception of the Golden Texts of the lessons, which are so disconnected that they are not remembered from one week to the next. How many of our little children of to-day could repeat the 23d or any other of the beautiful Psalms whose poetry would charm the child if only presented in an attractive way? the Beatitudes or even the Ten Commandments? Portions of Scripture memorized now will remain with them while life lasts. Easy, pretty little songs adapted to their age are always a source of interest. In every way possible strive to awaken a class spirit, and a pride in raising the class standing and attendance. Give them a class color and a tiny badge of ribbon of that color. These are only a few of the methods by which the teacher may draw the little child to him, and so teach him some of the fundamental principles underlying a pure spiritual life.

When we turn to the attendance of the older children, and young people, it seems to me much more interest would be taken if the study was more thorough and connected. Right here I want to ask a question, Does our Sabbath-school Board think it advisable to follow the International system longer? Just as we become interested in the Old Testament history, without warning we are dropped into the New Testament; and after remaining there from three to six months, we are put back into the Old. Often we have the birth and crucifixion of Jesus twice in one year. Wouldn't the interest be greater if we would have one or two year's work in the Old Testament, studying it as we would a modern history, and then two or three year's study of the events in the New?

One boy of the incorrigible age once remarked in my class, "Well, I don't believe I will come next Sabbath, we are going to have the same old thing we had six months ago." How could a teacher keep up the interest in either ancient or modern history if the same events were repeated every four weeks, and the process continued indefinitely? It seems to me that we need a much more connected and systematic study of the dear old Book. This is a difficult problem. I do not pretend to have found the solution, but if any remarks that I may have made shall in any way contribute toward a more regular attendance in our Sabbath-schools, I shall feel that I have not spoken in vain. The old receipt of "watchfulness and prayerfulness" must be the motto for us all.

THE FORMATION OF THE CHICAGO CHURCH.

BY IRA J. ORDWAY.

The Seventh-day Baptist church of Chicago was organized by Rev. O. U. Whitford, Sept. 8, 1883, with twelve members. At the present time it has a membership of seventy.

This church has been blessed, both in its increase of members and in its ability to maintain a pastor and to contribute liberally toward denominational work. It is accomplishing much more than its numerical strength would indicate. This is due to the interest manifested by a self-sacrificing membership. It is not a wealthy church, as some have supposed, but it feels the responsibility of its central location. It seeks to honor and advance that truth which makes it a separate Baptist body in that great city, viz., "the Bible Sabbath."

The history of the church can be learned from its records, of which this paper is to be a part. My duty, therefore, in preparing it is to speak of events that have come under my observation, leading up to the founding of the church.

Our family came to this city in March, 1871, previous to, and in the same year of, the great fire. Though the circumstances which induced me to undertake the establishment of a school for the art of drafting garments were almost wholly unknown to my friends, the step was taken with a strong purpose to save and build up Christian character, and with a firm resolution to maintain the faith that had been so dear in previous years. This cutting school was making good progress when the great fire came, destroying the place of business and scattering the members of the school so widely that very few have been heard from. We were here in a city that had more than twenty-five hundred acres of its very heart laid waste in a day, with no means, and small desire, to get away, and with all hope of resuming former plans and business entirely cut off. Events of a day had to shape the future. Mr. Stanford, for whom I had just secured a cutting position, induced me to take the lease of his store at 334 West Randolph Street. By the influence of Pullman in obtaining transportation, I went East to secure a partner, or to find some party to stock the store. This resulted in establishing the firm of Ordway & Newland. Soon after coming here, I learned that Mrs. Ella Ellsworth, daughter of the late Phineas C. Stillman, of Alfred, was a Seventh-day Baptist. So far as I know, she was the only one of our people living here at that time. Mrs. Post, mother of Dr. George W. Post, of Chicago; Dr. Charles Post, of Alfred, N. Y.; and Dr. Clark Post, of Barron, Wis., had lived in the city previously. A few other Seventh-day Baptists had resided here at various times, but no organization had been effected. On Sabbath-days we attended the Noon Meetings at Farwell Hall, which were devoted to the study of the International Lessons. Through Dr. A. H. Lewis, who came here on a visit a year later, we learned of a Seventh-day Adventist church on West Erie Street, and sometimes attended their meetings. The service, however, was usually conducted in the Scandinavian tongue, and failed to edify us. At this place we became acquainted with a man named Wagoner, who had often attracted attention by his eloquent speeches at the Noon Meeting at Farwell Hall. He proved to be a Sabbath-keeper,

but not an Adventist. As I remember his story, he was formerly a sailor, and a great Bible student. He embraced the Sabbath upon the ocean, and left his sea-faring life because he could not observe it. He drifted to Chicago, and went into a small wholesale dry-goods business, in which he sold goods to peddlers. His father was a Protestant minister in Germany. He had no sympathy with his son's convictions, and ostracised him because he had embraced the Sabbath. Wagoner refused to join the Adventists, and there was no Seventh-day Baptist church in the city. He died in the fall of 1873. In the year after the fire, Mrs. Crumb, wife of R. W. Crumb, now of Rockford, Ill., came to this city. In the course of two or three years, Mrs. Davis, mother of Mrs. C. B. Hull and Mrs. J. N. Burno, deceased, and two or three other families, moved to the city. In June, 1875, Eld. James Bailey, of precious memory, came to this city in the interest of the Tract Society, and organized a Bible-class and a Woman's Auxiliary Tract Society. The Bible-class was at first held at private houses, but was soon moved to Farwell Hall, in order that the members might attend the Noon Meetings. It was held at 11 o'clock Sabbath mornings, in one of the ante-rooms of the platform. This same year, Rev. L. E. Livermore and Rev. E. M. Dunn attended the Baptist Theological Seminary, then located in the city. Eld. Livermore spent the Sabbaths with his church at Walworth, and Eld. Dunn remained in the city and taught our Bible-class. Under date of November 15, 1875, Eld. Bailey said: "Brethren Livermore and Dunn are holding good positions in the Baptist Theological Seminary and may help to strengthen our work. The present aspect of our cause here is a hopeful one. It may be that, with proper labor, under God's guidance and blessing, the Sabbath may rise here and be respected. Let all the brotherhood remember Chicago when they pray for the triumph of God's holy Sabbath. A special effort here may result in as much success as in any other place. It is wise and safe to improve such openings as we have here, and trust to God for success."

At the same time when Eld. Bailey organized the Bible-school, he spent several weeks in Chicago, writing for the *Chicago Tribune* on the Sabbath question. This was a wonderful opening for publishing Sabbath truth. Some time after this, Eld. Bailey reported as follows: "Chicago has proved to be a good field for the Sabbath cause. In the spring of 1875, I was directed by the Tract Board to canvass it in order to ascertain what could be done. That labor brought together several Sabbath-keepers in a Bible-class. Previous to this they had no meeting of any kind. The number of Seventh-day Baptists brought together was twelve. Sometimes sixteen have been present. The class has been continued without interruption, most of the time in Lower Farwell Hall, and has been well attended. Several strangers have come in at different times, and it has been noticed in the city papers. Brethren Livermore, Ordway and Dunn wrote several valuable articles, which materially helped the discussion. Three D. D.'s and one bishop were induced from this discussion to preach to their congregations in the interest of Sunday-sacredness. Brethren Livermore and Dunn reviewed some of these sermons. Four persons, "Moses," alias John Merton, of Oak Park;

"Segum," of Chicago; "E. J. P.," of Logansport, Ind.; and "Abel Anderson," of Muskegon, Mich., wrote in defense of the orthodox faith. In all, nearly fifty articles, pro and con, were published. My brethren and myself wrote about thirty of them. Most of the articles were each published in about 40,000 copies, and mostly in the Sunday issues, where they would be more generally read. . . . I now propose to spend most of the present winter in Chicago, on my own responsibility and expense, in doing all that opportunity and my health will permit in this cause." This plan was carried out.

The above was probably written in the fall of 1876. About this time, I employed a short-hand reporter, who interviewed, under the supervision of Eld. Bailey, twelve or fifteen of the leading clergy and other prominent men of the different denominations. It resulted in diverse and conflicting statements, such as "change of day;" "the Sabbath done away;" "the Sabbath of the Bible is Saturday, the Catholic church changed the day." The last statement was made by Bishop Folly, then the Catholic bishop of the city. Our own views were fully treated in an interview with Eld. Bailey. Part of these interviews were published in the *Chicago Times*, and some in the *SABBATH RECORDER*. In my opinion, this is a most effective way of spreading Sabbath truth, and might be repeated successfully.

During these early years, N. O. Moore, who had embraced the Sabbath under Adventist influence but could not unite with them, commenced the publication of the *Sabbath Chronicle*, an independent paper for Sabbath Reform. Dr. C. D. Potter, of precious memory, having a business in this city which called him here frequently, became much interested in the *Chronicle* as a better medium for the distribution of Sabbath truth than tracts. It is more than probable that the *Chronicle* was the means of establishing the *Sabbath Outlook*, for it was through his influence that George H. Babcock and Charles Potter became interested in the enterprise. Our people here sustained the *Chronicle* as best they could, and when, for want of means, it was discontinued, it sowed the seed of a more vigorous plant. In unison with this interest, Drs. Lewis and Potter furnished several articles for the *Chicago Tribune* upon the Sabbath question. So great was the interest in this question that the *Tribune* then reprinted a series of articles first published in 1866. These articles treated the Sabbath question from the Seventh-day Baptist standpoint, and must have been written by one conversant with our views. Of course, the *Tribune's* main object in their publication was to defend itself in putting out the Sunday editions. The author of these articles was probably A. C. Hills, who was at that time on the editorial staff of the *Tribune*. Hills was a poor white boy, brought up by Samuel R. Ward, called the "black Abolitionist," because he was an exceedingly black Negro. Hills was my fellow student in DeRuyter Institute, and the editor of a local paper in that town. During the Rebellion, Hills served in the Union army. After the War he went to New Orleans and later came to Chicago, where he died in 1867 or 1868. President Whitford visited him several times during his connection with the *Tribune*, and considers him the author of the Sabbath articles. Although Hills was not a

Sabbath-keeper, and probably not a church member, he thoroughly understood the Sabbath question. This illustrates how a truth may be promulgated from an intellectual standpoint alone.

The Sabbath Mission School was organized March 25, 1882. The plan originated with N. O. Moore. Before his conversion to the Sabbath, he was connected with the Railroad Chapel Mission on State Street, and was thoroughly acquainted with mission work, especially among children. He was a man of piety and zeal. During the twelve years of the school's history, Mr. Moore was kept in the position of superintendent as much of the time as his business and circumstances would allow. This Mission School was a success from the beginning. Through the generosity of Col. George R. Clark, formerly a Seventh-day Baptist, the school was held in his Pacific Garden Mission, at the nominal sum of fifty dollars per year, which was a part of my contribution to this enterprise. So far as I know, this school is the only one that has been maintained for a dozen years with almost entire Jewish attendance. Col. Clark said to us, "You can hold these Jewish children. We have tried it and failed."

The following extracts are from the *Sabbath-day Mission*, of October, 1882, edited by N. O. Moore, and we insert them as vivid pen-pictures of the Mission School at that time:

HISTORICAL.

The first meeting for the purpose of organizing the Sabbath-school occurred on the last Sabbath of last March, at which time about one hundred children gathered to listen to a little illustrated talk about "Snow-flakes." The next Sabbath about half the number came again, and the school was organized and teachers appointed to the classes, seven in number. The officers selected for the school were: N. O. Moore, Superintendent; Geo. Post, Chorister; Miss Ella Covey, Organist; C. C. Eaton, Secretary; J. M. Maxson, Treasurer; I. J. Ordway, Aisle Manager. C. E. Crandall was afterwards added as Assistant Superintendent, and Miss May Ordway to fill the Secretary's office, as Mr. Eaton left the city for his home in Watertown, Wis. The average attendance per month has been from fifty to seventy. A picnic ride on the cars into the country was given the children in July, which was a very enjoyable affair. The attendance next Sabbath after the picnic was ninety-four, a larger number than attended the picnic, showing that picnics and entertainments are not the chief attractions of the school. The interest and the deportment of the children have been excellent from the beginning. Simple Bible lessons, following the International Series, have been taught, and the work has been pleasant and profitable, although there are many drawbacks. The *Sabbath Visitor*, which comes through Dr. Bailey's generosity, has been distributed to the children regularly, thus going into homes where such literature is seldom seen. Many kind friends from abroad have visited the school and some have labored with us for such time as they could stay. We thank them all for kind words, substantial aid, sympathy and prayers.

THE MISSION SABBATH-SCHOOL.

This Sabbath-school is an experiment in a new direction, and is probably the only one of its kind in the world at the present time.

Sabbath-keepers, both Seventh-day Baptists and Seventh-day Adventists, have their own respective Sabbath-schools in connection with their several churches, where only the children of Sabbath-keepers attend, but nowhere that we know of is there any effort made to gather in the children of a *certain class* of the poor and degraded in the crowded portions of our cities.

Sunday-schools do not attract and hold them, because a majority of the parents of these children do not believe in Sunday-schools. They are openly opposed to Jesus, and by birth and education are the natural enemies of the day and the teachings of the Sunday-school. It is true a large proportion of these outcast children are young bandits, preying upon Sunday-schools, hangers-on, as it were, dodging in and out, about the time the festival cake or picnic tickets are distributed, but they never become regular attendants, to grow up within the

school and to assimilate with its character. They consider such schools as their natural prey. They have not the slightest respect for the teachers or their teachings. Some of them attend the public schools during the week, but large numbers of them have nothing but rags to wear and cannot go. But whether attending the week-day schools or not, they are all found roaming at large on the seventh day of the week, ready for anything stirring. In most cases their homes are good places to stay away from; in fact, bad as it is, the street is often the better part of their homes. Better air, at least, and thus healthier, and certainly no worse in evil associations.

To reach with the blessings of the gospel of Jesus Christ the children, and through them the parents and homes of this peculiar and neglected class of our city population, is the grand object and aim of this Sabbath-school. The accomplishment of this work, though beset with difficulties, is not as great a task as might appear at first glance. We find a readier access to these parents and their homes than the Sunday-school worker finds, because we go to them with religious teaching and training for their children upon their own Sabbath-day. And then their own poverty-stricken condition seconds our invitation and tells them it is better to allow their children to go to a place of religious gathering than to be on the streets. While with us, they are not under foot at home, nor on the streets, are safe from bodily harm, and comparatively safe from moral harm. No secular schools open on that day, and they can go to Sunday-school next day if they wish. It is in the providence of God that we have this opportunity to do them good, hence our opening remark that the school is an experiment is hardly just, for none of God's work is ever an experiment. It is never lost work to teach and preach the gospel to the poor whom we always have with us in the city.

Dear friends of the Sabbath cause, pray for the work in Chicago.

Moore has thus aptly recited the advantages of our Sabbath-observance in gaining favor with the Jewish people.

Another reason for the success of the school is found in the consecration and adaptability of its teachers. Besides Mr. Moore and his gifted wife, it seems that God had molded our people for this work. Drs. Post and Larkin were medical students during part of the history of the school, and did much with horn and voice to interest the children. Indeed, nearly all who came into the school as helpers soon found how to work, and were remarkably successful. Many of these Mission School workers are present members of this church, but space forbids that they be mentioned here. Of the three who have gone on before I must say a word. It would add interest to our church records to have the history of this school, as kept largely by our sister, Ella Covey, in its neatness and fullness, bound in the new record book of the church. It would be a source of pleasure and profit in future years. Precious, indeed, is the memory of our three departed sisters: Mrs. Phoebe Burno, Mrs. Eliza Ordway and Miss Ella Covey. These self-sacrificing and efficient workers have left us a legacy of priceless value. The influence they exerted in the Mission School still lives to bless us who knew them, and will continue to bless many souls.

While the school did not make open converts to Christianity, Christ's teachings were woven into Jewish fabric in hundreds of cases. Twelve years of labor in more than six hundred sessions, with an attendance averaging about fifty can never be lost. Neither shall the results of such labor ever be fully known, but the reflex influence on the workers can be more clearly seen. The Mission School did not fail to make its teachers broader-minded humanitarians and better servants of this church. People throughout the denomination became greatly interested in the Mission School, and aided in various ways.

The Missionary Society followed up the interest created by the school, by sending its Corresponding Secretary, Eld. Main, who spent several weeks here, planning and laboring for the Society.

In the fall of 1881, direct help came from four of our Wisconsin churches, in supplying us with preaching on each Sabbath, after the Mission School was dismissed. Drs. Thomas R. Williams and Nathan Wardner and Elds. E. M. Dunn and O. U. Whitford alternated in preaching to us. Dr. Williams was not only an able theologian, but also a broad and hopeful planner. He saw the future better than ourselves. I well remember his expressions of hope that, at some future time, his two sons should be located here in their special work. It is a comforting fact that he lived to see this accomplished. Dr. Williams was the leader in this enterprise, and the first one of the four to commence the work. Well do I recall how a few of us gathered in chairs at the right of the old stove, and how Dr. Williams preached to us, sitting in a chair. He tried to encourage us by speaking hopeful words for our future. But how sad we felt that such a feeble few should be the recipients of outside labor! We had learned to help the dirty boys and girls, gathered from the streets, and were we such heathen ourselves that the Wisconsin churches should send us missionaries? It is painful, indeed, to be subjects of benevolence; and while for the time being it was a crushing thought, later we came to feel that the faithful labors of those four men and their substitutes were not for us alone, but that they were gladly aiding us because we were striving to build up our common cause. President Whitford was frequently one of the substitutes, and gave us valuable help.

At this time the organization of a church was too remote an idea to be entertained, and yet this movement resulted in more practical value toward this end than any other outside help. Immediately following this labor, the Missionary Society located Eld. O. U. Whitford here as general missionary for the Northwest, in October, 1882. About a year later, in September, 1883, the church was organized.

As we look back over scenes covering more than a quarter of a century of life in this great city, sadness and joy follow each other in quick succession; sadness, for wrongs done and opportunities missed; joy, that we have seen some helped in body, in mind and in soul. To be a humble member of such a church as this is an unexpected and crowning joy. This joy is second only to that derived from unswerving loyalty to Christ, inspiring within us a zeal for the salvation of men and the full establishment of his kingdom which shall embrace all truth. This kingdom should ever be our common cause. Its demands on us are intensely magnified by our distinctive denominational tenets. These place us in antagonism, not only with the un-Christian world and the Catholic church, but also with the great body of the Protestant denominations.

It is my prayer that this church may wisely meet the grave responsibilities that these facts and its important location involve.

THE preacher who wants to put his sermon into his people's hearts must first put his own heart into his sermon.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE YOUNG PEOPLE'S HOUR AT THE NORTH-WESTERN ASSOCIATION.

This session was in charge of Miss Lura M. Burdick, the Associational Secretary of the Young People's Permanent Committee. Missionary pastor, Eli F. Loofboro, of Berlin, Wis., conducted the devotional opening service. This was followed by the Secretary's Report, which is published below.

I am expected to give you this afternoon a summary of the work of the different societies during the past year. I wish I might be able to bring you a complete report. One month ago report blanks were sent to the corresponding secretaries of the twenty-one societies in the Association. A personal letter accompanied each one, requesting that the blanks be filled out as completely as possible and returned not later than June 1. The first of June came and with it six reports; but patience has at least a partial reward, and last evenings' mail brought the fifteenth. Two societies which did not report last year report this, while two that reported last year have not this; so the number reporting stands the same as before—fifteen. No reports have been received from Farina, Smyth, Crab Orchard, Stone Fort, Berlin and Talent. In one or two instances, doubtless the blank never reached the one for whom it was intended. But here someone is at fault. Notice of any change in corresponding secretaries should be sent at once to the Secretary of the Permanent Committee. Granting the small possibility of the blank having been lost in the mail, there is still a margin left to be attributed to willful carelessness and neglect. How to reach all of the local corresponding secretaries, how to present the matter so that each one shall see the necessity, the duty, of sending in a report promptly, is one of the problems which confront the Associational Secretary.

But I might show you a brighter side. For some reason the blank sent did not reach one society. The pastor wrote to enquire if any had been sent. Such interest is encouraging. The home of one of the secretaries burned the night after the blank was received; even at a time of such misfortune she wrote asking for another. Such faithfulness keeps us from despair. Would that there were more Pastor Crofoots and North Loup Secretaries!

Comparison of the reports of those societies reporting for two successive years shows that there has been some increase in membership, also in the average prayer-meeting attendance. Milton reports the largest increase in membership; Jackson Centre the largest average prayer-meeting attendance, and Chicago the largest amount of money raised. Jackson Centre reports five conversions and Boulder one. Only two societies report special work: Albion, meetings held in a country school-house during the winter; and Dodge Centre, missionary work. Is there not some connection between this lack of special work and the "just fair" spiritual condition which so many secretaries report? One discouraged secretary writes of his society that the spiritual condition is low and the members are losing interest. That society needs our prayers.

But the year, with whatever mistakes or failures it may have contained, is gone. I trust we are looking forward to a year of advancement. Ways in which this advancement may be made readily occur to all of us. The Young People's page of the SABBATH RECORDER ought to be more widely representative than it is, and it is not the fault of the editor that it is not so. Has not some one of his many appeals reached your eye and heart? The "Mirror" is or ought to be the medium for the keeping in touch of the societies of the North and South, the East and West. Young people, one page of the RECORDER is ours—all ours. Are we making the most of it?

Is it nothing to us that a few, and those too whom we can least afford to lose, are wearing themselves out physically and mentally? The harvest is so great and the laborers so few?

Is it nothing to us that every field is calling appealingly for aid? That retrenchment must be made in every line?

Is it nothing to us that so many of our young people are leaving the Sabbath?

May an increase of work along all Christian lines, a greater loyalty to the Sabbath, a more complete giving of all which we have, including self, a deeper study of the Bible, a more abiding faith in prayer, bring to each of us during the coming year a greater spiritual growth.

The next order was music by the Milton College Male Quartet. Two of these young men, C. S. Sayre and E. D. VanHorn, came from Welton, Iowa, and two from North Loup, Neb., J. E. Hutchins and W. R. Rood. This is the quartet that is to do evangelistic work in Ohio during the summer. The topic of the hour was "Spiritual Growth," under four heads: Christian Work and Spiritual Growth, The Sabbath and Spiritual Growth, The Tenth Legion and Spiritual Growth, and the Quiet Hour and Spiritual Growth. The first of these papers was prepared by Mrs. Rosa Davis, of Lake View, California, and was read by Mrs. Jordan Thomas, of Milton, Wis. It was as follows:

In the human body growth is the result of proper exercise, food, air, etc. The same law holds good in mechanical, intellectual and spiritual fields. Take the old illustration of putting an arm in a sling. How many months of forced inactivity would make the muscles flabby, weak and finally useless? Suppose you take a boy that is full of life and activity and put him in bed and keep him there for an unlimited time. What will be the result? If he lives he will be a helpless imbecile. If inactivity tends to dwarf and deaden the physical powers, how much more the intellectual and spiritual powers. If a bright child could be kept from learning anything by use of his senses, how long think you it would be before he would be pronounced an idiot?

Suppose a person becomes a Christian, then stops activity in that line, does nothing for others, becomes centered upon self, ceases to pray and give thanks to God, takes no part in religious meetings and finally ceases altogether to attend church. What is the result? Why, spiritual death of course.

Since the way of spiritual decay is so plain, the opposite course must produce an exactly opposite result.

If one starts out on the Christian journey reading the Word of God, feeding upon its truths and promises, talking face to face with Jesus, learning of him meekness, gentleness, faith, truthfulness, purity and love, always looking for a chance to help some, ever watching for an opportunity to make someone happier, ready to sacrifice self upon any altar, "in honor preferring one another," testifying for Christ in meetings and out of them, what must be the result? There can be no answer beside spiritual growth.

The person continuing this line of work will surely become a stalwart, broad-shouldered Christian who can, with the sword of the Lord, strike powerful blows upon the Arch Enemy. He can help by word and deed to crush intemperance, to sow the seeds of social purity, to engage in any cause for the uplifting of mankind and to preach the gospel to every creature. The greatest thing a man can be called of God to do is to be instrumental in his hands in bringing precious souls to Christ. What happiness must come to the faithful Christian as he nears the Heavenly home, and the loving Father comes out to meet him! What ecstasy of soul to hear the blessed Christ saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

(To be continued.)

OUR MIRROR.

THE Rockville Y. P. S. C. E. is very much alive and growing in grace and knowledge in the things pertaining to Christ's kingdom, and though we cannot boast of a large society, yet all seem interested and willing to do his and her part to keep the light burning. We have had an addition of two members recently, which was an encouragement. We are longing to know more of the truths contained in God's Holy Word, and striving to become more like him whom we are trying to serve. COR. SEC.

IF morality and religion are to live in a school, it must be through a knowledge of God's Word.

HE is a Christian who aims to reach the highest attainments for the purpose of doing others good.

A PRACTICAL SOLUTION OF THE RACE PROBLEM.

Mr. Booker T. Washington, the distinguished colored orator, educator and leader, has been in this city recently, speaking before the Patria Club and other organizations concerning the present status of his race and the way out of the trials and difficulties surrounding them. Mr. Washington is as sound, wise and practical in his views as he is eloquent, witty and persuasive in his speech, and no man of his race to-day stands so high in the estimation of the American people. His solution of the color problem may be briefly expressed. It is his argument that when his people shall so qualify themselves by their honesty, industry and intelligence as to both deserve and command the confidence and esteem of their white fellow-citizens, they will have that confidence and esteem, and not until then. They must educate themselves in heart, brain and hand to a degree that will enable them to compete fairly and openly on the basis of actual merit with other men for the prizes of life, and then they will get their just share. These things will not come through appeals to sympathy and philanthropic impulse, but by the long, hard and weary way of race regeneration, education and upward striving. There is no royal road to success for a race any more than there is for an individual. The miraculous does not happen nowadays. It is not for the negroes of America to lift themselves, or be lifted, in one generation from a condition to which centuries of slavery and paganism had brought them. The way up may not be as long as the way down, but it will at the best be the way of many years of strenuous effort and resolute endeavor. God is just as he is righteous, and to every race, as well as to every man, will come in time the thing merited and the full reward. In the meanwhile, let not the colored man vainly butt his head and bruise his hands against the wall of fate, against social and political ostracism. Valuable as social recognition and political privilege may be in his eyes, there are other things still more valuable which no man can deny him, and to which the way is free and open as the day. These are the culture of heart and soul, the development of the spirit of manliness and self-dependence. Given these in adequate measure, and the other things so much desired will come. This is, in substance, the doctrine which Booker T. Washington is preaching up and down the land, and the doctrine which he is putting into practice in his noble institution at Tuskegee. It is a doctrine that has salvation in it, and light and hope. The colored race has never had a wiser, nobler and greater leader than Booker T. Washington, of Tuskegee. It will be well for them if they will heed his counsel and follow where he calls. —*Christian Work.*

SHADOW AND SUNSHINE.

Ah, this beautiful world! I know not what to think of it; sometimes it is all sunshine and gladness, and heaven itself lies not far off; and then it suddenly changes and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us there are bright days, like this, when we feel as if we could take the great world in our arms; then come the gloomy hours, when the fire will not burn on our hearths, and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not; and ofttimes we call a man cold when he is only sad. —*Longfellow.*

Children's Page.

I KISSED HER IN MY HEART.

She came to my room at nightfall—
My blue-eyed lass of four,
Her wee bare feet so noiselessly
Tiptoeing 'cross the floor.
"There's no one now but you, papa,"
She lisped, "to hear my prayer."
And in her snow-white gown she knelt
Devotly by my chair.

And with those holy words, it seemed
Like that pure "inner place,"
Where "their angels" always do behold
The beauty of his face.
I marveled much that ne'er before
I'd turned from "fret and wear"
Of earthly strife, when nightfall came,
To hear my baby's prayer.

"No one but you," the wee lass said,
Climbing upon my knee,
"To give, now dear mamma's away,
A good-night kiss to me.
There are your kisses—four, five, six—
Please now a letter write,
And tell mamma that I kiss her
Down in my heart to night."

I carried her so tenderly
To her wee, soft, white bed;
Loved ministries the mother gave
I tried to give instead.
And as the little lassie slept
I felt that hallowed power
Which mothers feel, of faith and love,
At children's bedtime hour.

I thought how when a child I knelt—
Bygones many a year—
Beside my mother's knee without
A shadowed doubt or fear.
And what a loss I'd suffered since
I mingled in the strife
For sordid gain—delusive quest—
With which the world is rife.

Oh, for a bit of mothering!
To kneel with her once more,
And pray the prayer of faith and love,
Now childhood's day is o'er!
Dear sainted mother, dost thou know
In heaven, where thou art,
Thy child to-night, before he sleeps,
Kisses thee in his heart?

—Susan Teal Perry, in *Central Christian Advocate*.

MISSIONARY HARRY.

Harry Baker was sitting at his mother's daintily laid breakfast table, with a nicely browned muffin in one hand, and in the other his knife, all ready with the fresh, sweet butter for spreading it, when he stopped and turned a pair of frank, eager eyes toward the motherly face behind the coffee.

"Mother, I eat a good deal of butter, don't I?"

"Why, yes, my son," she said, a little puzzled. "You have a healthy boy's appetite for several things."

"But I think I like butter just about the best. I mean it makes things so good I just eat heaps of it."

"Well Harry, so long as you can bring me in such a fresh, rosy face I shan't object to the 'heaps' you want to eat."

"But mother, I like it so well," and here his lips trembled just a little, "I believe I want to give it away."

"Give it away! my child," she said, astonished, and the father interested, laid down his paper and listened.

"Why, you see, mother, this is what I mean—Miss Emily was telling us about India, and how different things are over there from the way we have them, and what a hard time girls have, and the boys are taught to treat them worse than dogs, and Nell," looking toward his baby sister, "would have no show over there at all, and she might have been thrown into a river, and you know she's about the best thing we have, and it is all because their fathers and mothers never heard about Jesus, and the way he wants people to live. So we decided to give everything we could to send people over there to teach them.

And Miss Emily said that it wasn't much of a gift if we only gave what we had no use for ourselves, and if we cared we would give something we liked very much. So I was just thinking that I would rather give away what the butter I eat costs you, mother, if you don't mind."

In this way Harry started his fund for missions, and his own generous heart grew more generous with the giving, and the other members of the household caught the spirit of sacrifice, and many a luxury of the mother's and indulgence of the father's found its way into the missionary box.

This was years ago. Do you want to know where Harry is now? In a famous college, leading his class. Tanned and tall and strong, with much more to give and the will to give it.

When he first heard the call to students for volunteer missionaries he answered it, and pledged his utmost service to those who live in the world's dark places.

LITERAL OBEDIENCE.

Sir Joseph Crowe, in his recent "Reminiscences," gives several instances of the manner in which religious belief in India may conflict with the practical affairs of life.

He had numerous servants there, for a man who had been hired for one sort of work always refused to undertake anything else, and the consequence was that the place was full of people, either idle or fast asleep. When they did work, however, it was often under certain restrictions, which a stranger was not likely to guess in the beginning.

At one time the bungalow was overrun with mice, and so a boy was ordered to buy half a dozen traps and set them. He obeyed, and next day took his master round triumphantly to show that each of them was occupied by a prisoner.

A few days later it was evident that the mice were still rampant all over the bungalow, and the master called his boy.

"Have you set the mouse traps?" asked he.

"Yes, sahib."

"How many mice did you catch?"

"Fifty."

"What did you with them?"

"I let them out again."

"But," said the master, "they were to be caught and killed."

"Oh," said the boy, "I never kill anything."

And then the sahib remembered that the Hindu religion makes that merciful but inconvenient provision.

This explained to him a circumstance he had observed in the house of a neighbor who kept a dog. The animal suffered from vermin, which a servant was hired to pick off and destroy. The man did, indeed, spend the day in removing them, but he only transferred them from the animal's back to the ground, whence they incontinently hopped on again.—*Youth's Companion*.

LITTLE RUTH.

BY STANLEY DU BOIS.

One of the most beautiful sights in this world is a happy child, one who fairly bubbles over with joy every minute of the livelong day; who is so delightful in disposition, that the whole effort to please includes everybody and everything. I spent last summer at Lake Geneva, in Wisconsin. At our camp

was just such a little girl. She had two brothers younger than herself, Paul, aged three, and baby Ralph.

Her mamma was not very strong, and papa had to stay in the big city. They lived in a large tent, under some great oak trees, close to the water's edge. Every morning Ruth would pop up out of her nest, tip-toe daintily over to mamma's bed, and give her the very sweetest sunrise kiss, careful not to waken Paul or Ralph; then she would dress herself and skip out under the trees to Aunt Fannie's house, where she would go the rounds. Uncle Fred, Jessie, Pearl, Florence, Harry and grandpa, all delighted to see the little darling with her bright face and sweet kiss. Through the day she minded little brother, giving poor, tired mamma a rest, or would amuse Paul with some childish play, or they would take their pails and go off, just a short way, though it seemed so very far to their little feet, into the woods, after blackberries or May apples.

Not far from her tent was that of a lonesome papa and mamma, whose laddie boy had been drowned just a few weeks previous. Little Ruth would go there, and in the dearest, sweetest little ways imaginable offer them the sincere sympathy of her childish heart, and try to cheer them in their sorrow. Her every deed and word was free from selfishness, and her face was always wreathed in smiles.

People don't expect all children to be good all the time, but, dear boys and girls, it is so much easier to be good than it is to be naughty. It makes you happy, it makes every one about you happy, and, best of all, it gladdens, more than you have any idea, your dear father and mother, who look to you for smiles, kind words and deeds.

THE WAY IT LOOKED.

Harold was in bed, but he was not asleep. When his busy hands and feet stopped moving, his busy brain kept right on. He was living the day over, and someway things looked different from what they had when the sun was shining. Mamma said as she kissed him good-night, "Has my boy been good to-day?" and Harold turned over quick and shut his eyes tight. Maybe it was the tender question that kept him awake. There was Herbert's prettiest marble now in his pocket. He had taken it away from the little fellow because it was such a big, nice one; and when Herbert cried, he had mocked him. Then he had spoiled the little girls' playhouse "just for fun," and when they said that they would tell mamma, he had called them "telltals." Other things Harold had done, and they all looked so different now. He felt his face grow hot as he thought of them. God was speaking to Harold just as he speaks to you sometimes. I hope Harold listened, and asked God to forgive him. What do you do when God shows you your naughty ways?—*Picture Lesson Paper*.

PUT-IT-OFF and By-and-by are cousins, who look so much alike that even the sharp eyes of little people can scarcely tell them apart. They both travel the same road, and will end at the same place, Never-done. But we warn you that it is not safe to trust them with anything you wish done.

THERE is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far-away.

—Henry Burton.

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.

PARKERS, W. VA.—Our second Quarterly Meeting at Greenbrier occurred on the 24th inst. We had a large attendance, several coming from a distance. The meeting was a decided success. Eld. Leath was chosen pastor, and conducted the meeting. He is having good success in all of his work. We have not had such an interest here for years. We believe God has wonderfully answered our prayers. Our Christian Endeavor Society is doing well. We believe that it is full of promise for the future. We desire to be a noble army of young men and women, of which our church and pastor may have reason to be proud. We strive to be faithful to our trust, to our pledge and to our motto, "For Christ and the church."

MRS. F. R. CLARK, *Cor. Sec.*

JUNE 25, 1899.

THE FUTURE OF THE SMALL COLLEGE.

BY D. H. PINGREY, A. M., LL. D.

The greatest question that now confronts the small college is how to maintain its position against the encroachment of the great universities. Most of the small colleges are incorporated and carried on by religious denominations, the members of which are morally bound to patronize their own college, but they do not. The extinction of the small colleges would be a public calamity, because such institutions have furnished sixty-five per cent of the brainiest men of this nation, and also the best methods of instruction that are now in use, even in the great universities.

The small colleges are distributed throughout the country and hence are accessible to thousands of young people with limited finances. The environment of students affects their development. In the small college, professors and students mingle and are in touch. The personality of the professor is imparted to the student and is a great factor in manhood building. The small college is a social democracy where rank is recognized in intellectual ability and sterling worth. The influence of the professor's personality upon the student is a desideratum which cannot be supplied by anything else. Costly apparatus and great endowments to the institution cannot supply it; importation of professors from foreign countries, whom the student never knows, cannot take its place; high-sounding titles attached to the names of great men who may lecture upon occult subjects cannot supply it. It is a principle of law, in the interpretation of a contract, that the law in force at the time of making the contract is always read into the contract as an element of construction. So in the development of a student's character, the personality of the professor in our small colleges must be considered as an element entering into that character and forming a part of it. Herein lies the important characteristic of the small college. It sends out graduates whose growth has partaken of the perfected manhood of the professor. The mere book-learning the student has acquired is valuable, but it is not comparable with the ameliorating effects derived from personal contact with professors during the college course.

The habitat of the great university is in

monarchical Europe, where caste is recognized and the professors and students are strangers. The European university is an aristocracy. It is claimed by some foreign writers that the universitarian tendencies in America are toward aristocracy; that by means of these great universities much of America is in the way of aristocratizing itself. Whether that opinion is true or not, it is certain the social side of student-life in American universities is not developed. The professors and students are strangers. The officers are classified as follows: the president, deans, professors and instructors. The president writes books and sometimes edits magazines issued by the university. His social and scholastic influence upon the students is nothing. The head of a great manufacturing plant has as much social contact with his operatives as the president of a university has with his students. The deans, like the president, write books, travel in foreign countries, edit magazines, and advise with the professors of their college. The professors, like the deans, never teach, but deliver lectures, sometimes daily, and also write books, edit magazines or travel. None of these officials are in touch with the students. The instructors do the practical teaching and meet the students, and generally are recent graduates of the university, novices in that line of work, whose salary is so low that a country school-teacher would not accept it. The instructors are themselves in a state of growth and undeveloped. Their personality is not that of perfected manhood which is found in the professors of our small colleges. Students are never in touch with the president, deans or professors, whose influence is not as great upon them as that received in the grill-room in which the students congregate for convivial enjoyment.

The influence of the small college is religious, which is no drawback, as it seems that the people do not have sufficient religious instruction. Corruption in high and low places prevails to an alarming extent. State legislatures are bought and sold. Municipal affairs are in a state of demoralization. Dishonest henchmen are rewarded for manipulating campaign machinery. Instead of supporting their own college, the church people follow the concourse and send their children to the great universities. If the millions of the church people would support their own institutions of learning, it would place every denominational school upon a sound financial basis. The small college has been a great factor in our civilization, and thousands of its graduates are everywhere discharging their duties as citizens of this great republic. The small college is an American institution and the school for the people, and for the development of symmetrical manhood and womanhood. The extinction of the small college will prevent thousands of young people from obtaining a higher education and development, destroy centers of culture which now appear as oases of intelligence throughout the republic, blight the aspirations and laudable ambition of youth, and prevent the education of men who would administer the government in the future with American simplicity.

At the present time the university is invading the territory of the small college, and unless the church people rally to the support of the latter it must accept the inevitable and

retire from the contest. And then one of the greatest factors of our American civilization shall cease to exist, and a monopoly of the higher education, such as it is, will prevail. In the language of President Jones of Hobart College, in an address, Feb. 17, 1898, it can well be said: "If our national culture is to have the broadest base, the college [not the university] must be easy of access, comparatively inexpensive, hospitable to the student of average powers and in close contact with the public schools." The great universities do not and cannot meet these mandatory conditions.

CHRISTIAN LIVING.

BY ALEXANDER MACLAREN, D. D.

He exhorted them all that with purpose of heart they should cleave unto the Lord. Act 11:23.

A handful of fugitive Christians, without any officials among them, and with no commission from men, found themselves in the heathen city of Antioch, and took a great stride forward in the process of expanding the church into a world-wide society by preaching unto "the Greeks." The brethren in Jerusalem did not quite know what to make of this new development, and felt that it needed to be looked into. They chose Barnabas to go and inquire, and his selection showed that the inquiry was to be sympathetic and friendly, since, being a Cypriote, he would act as a sort of mediator between Jew and Gentile. Barnabas may have come to Antioch with some doubts, but he was fair-minded, and what he saw ended his doubts, if he had any. Not every one is "glad" to see "the grace of God" manifest in irregularly constituted communities, but Barnabas's Christianity was wider than his prejudices. He knew brethren when he saw them, and rejoiced in the signs that they were so. Therefore the Alpha and Omega of his message to these new converts, ignorant and recent as they were, was that "they should cleave unto the Lord."

To understand this exhortation we must remember that, as a rule, "the Lord," in the usage of the Acts, means Jesus. The very key-note of the book is that he is the living Lord, ever present with, and working on and by, his servants. Now, it has just been said of these Greeks in Antioch that a multitude "believed and turned to the Lord." So the essence of personal Christianity is entering into a personal relation with Jesus Christ. Barnabas's exhortation was: "You have turned to the Lord; cleave to him. Keep up the relation into which you have entered, and all else will come right."

How are we to "cleave to the Lord"? One plain way is by habitual direction of thought to him, by cultivating the sense of his presence. It is hard amid the whirl and press, but it is possible. Unless we have learned the secret of thus turning to Jesus, we shall be robbed of our religion before we know it. The bulk of our lives is necessarily devoted to temporal things, and, unless we can bring about an alliance between daily work and heavenly thoughts, our hold on Christ will be slack. The perfume of his name should find its way, like some penetrating odor, into every cranny and corner, for wherever it does not reach the atmosphere will be laden with germs of disease.

We cleave to the Lord by obedience. A little disobedience makes a great separation. We cleave to him by depending on him, as a

craftsman clutches the rope which keeps him from being dashed to pieces on the sharp reef, or drowned in the heaving billows far below. A determined effort is needed to keep this injunction. Nothing less than "full purpose of heart" will do it. Strong forces tend to sweep us away from our hold on Christ. The current is always running, and, unless we are well moored to a fixed point, we shall be carried out to sea. Much in ourselves tends to relax our grasp. The strained muscles automatically lose their tension unless we continually tighten their grip. It is such unconscious weakenings of our hold that we have to fear. Small, imperceptible separations will end in a wide gulf. The little stream in the depths of the ravine has eaten off the rock, grain by grain, until the two sides that were once continuous stand grimly apart, never to be united any more.

The exhortation was all-sufficient. These raw converts needed instruction, organization, and many other things; but, first and most, they needed a grip of Jesus Christ, and if they had that, all else would come right. To be joined to Christ brings all needful knowledge, all needful grace, and all needful blessedness. That Lord never comes empty-handed, for to those who cleave to him he gives himself, and in him we have righteousness, strength, and all treasures, to supply all our need.

Barnabas said, "Cleave to the Lord;" Jesus said, "Abide in me." There is a union nearer than all nearness. We are not only to cleave to, but to abide in him, and then we "shall bring forth much fruit;" while severed from him we can do nothing, and are nothing. —*The Examiner.*

CHARACTERISTICS OF FAITH.

Faith in the abstract can be understood, but not so easily as in the concrete. In order to understand its characteristics, therefore, study it as illustrated by some Christian man or woman whom you know. Select the Christian whom on the whole you regard as living nearest in spirit to Jesus Christ of all within your range of observation. Make due allowance for natural defects, and for such lapses from the holiest living as we all, alas, too often, are guilty of, and even then you will be able undoubtedly to learn something well worth learning about true spiritual faith.

For one thing, it is definite. Such a believer may be hazy in his knowledge of philosophy, or art, or literature, or even of politics and business, which are supposed to be so much more practical, although unpracticalness is by no means a characteristic of piety. But about his heavenly Father, about Jesus Christ and his salvation, about the Holy Spirit and dependence upon him for guidance and help, he has perfectly clear and sharply outlined ideas. About them, too, he is positive. He not only understands in his measure. He also believes, and believes in a manner which demonstrates his sincerity. He tries to build his character, to shape his conduct, to order his fortunes, in accord with and under the control of his faith.

This faith of his also is persuasive, and even aggressive in a becoming sense and manner. That is, it means so much to him that others should acknowledge his Lord that he does his best, so far as he can tactfully and effectively, to lay the claims of the gospel before all who have not accepted them. His faith is

broad and inclusive in its reach and its invitation. Believing that whosoever will may come to Christ, he acts upon this level of confidence. But it is noticeable that his faith, positive and intense although it is, is neither harsh nor intolerant in spirit. It is tenderly sympathetic.

The faith of such a Christian always is growing. The longer you watch it, the sturdier and the cheerier it becomes. It finds encouragement and nourishment everywhere, even in what at first seems forbidding and evil. And it affords an inward serenity which nothing can seriously disturb and a power of influence to which no ordinary words can do justice.—*The Congregationalist.*

WHY YOU ARE NERVOUS.

BY J. H. KELLOGG, M. D.

There are thousands of people living under a terrible burden of nervousness, simply because their stomachs have fallen into such a state that the food they eat becomes poisoned, and the poisons distributed throughout their bodies manifest themselves not only in all these various nervous sensations, but in dullness of thought, irritability, and numerous other disagreeable ways. Perhaps the sufferer is a business man. He runs up a column of figures, and forgets how much it is. He has to go over it two or three times before he gets it right. He is perplexed and confused in various ways, and spends twice as much time as he ought on everything he does, just because he cannot concentrate his mind upon his work. Perhaps he falls into a chronic state of inattention, and finally becomes incapable of doing business. Or the sufferer may be a woman, a housekeeper. Nothing goes right in the home. She has "nervous spells," and is obliged to go off by herself and "have a good cry."

Now these manifestations do not grow out of a diseased condition of the brain or spinal cord, as is often supposed, but they come from a foul stomach, which is sending poisons to every part of the body.

One is just as surely poisoned in this way as if the poison were injected beneath the skin by a hypodermic syringe.—*Good Health.*

HOW A WOMAN HELPED TO PERFECT THE COTTENGIN.

In a paper on "Recollections of Washington and His Friends," contributed to the *January Century* by Martha Littlefield Phillips, we find the following story of Eli Whitney:

"During my life at Dungeness a circumstance occurred there of some historic and scientific interest and in regard to which much erroneous statement has been made. I refer to the invention of the cotton-gin by Eli Whitney, and my mother's connection with it. The facts, briefly stated, were about as follows: While spending the previous summer at Newport, R. I., my mother became acquainted with Mr. Whitney, and grew much interested in the outcome of the experiments he was then making in the interest of his projected gin. To assist in his enterprise, my mother invited him to spend the following winter at Dungeness, where an abundance of cotton and quiet could be assured. Mr. Whitney accordingly came to Dungeness, and diligently pursued his experiments, a room in the fifth story having been specially fitted for his use as an inventor. One morning he descended headlong into the drawing-room, where a

number of guests were assembled, and excitedly exclaimed, 'The victory is mine!' In deep sympathy with him, the guests and hostess went with him to his workshop. Whitney set his model in motion. For a few moments the miniature saws revolved without hindrance, and the separation of the seed from the cotton wool was successfully accomplished; but after a little the saws clogged with lint, the wheel stopped, and poor Whitney was in despair.

"Here's what you need!" exclaimed my mother, in her clear, decisive way, and she instantly seized a clothes brush lying on the mantel, and held it firmly to the teeth of the saws. Again the drum revolved, and instantly the saws were cleaned of the lint, and the last requirement of the great invention was satisfied.

"Madam," said Whitney, overcome with emotion, and speaking with the exaggeration of gratitude, 'you have perfected my invention.'"

THE SOWER AND THE SEED.

The sower has nothing to do but to keep on sowing good seed. He has nothing to do with making it grow. He could not make it grow were he to put all his strength on a single spot of ground or a single seed. The truth has its vitality in itself and doesn't need anything else than a fair chance to reproduce itself. It cannot scatter itself, nor can it furnish the ground, or prepare it for its own reception. The ministry do not give vitality to the Word of Christ, but it is theirs simply to keep on teaching the truth everywhere, and using every opportunity to do so. The truth preached by them cannot carry itself from land to land. It cannot discover the good soil, but simply lies where it is made known, and produces results when it has a fair chance. The power and effort is all of God himself.

Men must be taken as they are. No man can tell beforehand whether the truth will take effect in the heart of this or that man. The day shall declare it. Many a truth spoken to an individual may seem to have sunk out of sight forever, and yet in after life be brought to mind and be of immense service, both to himself and to others with whom he may be associated. When the seed is best planted it is covered up so that not a trace of it can be seen. The truth is most effective when it has been wholly absorbed in the heart. By and by it begins to show in the speech and life. Sometimes this process is almost instantaneous, as in the case of the seed that fell on the rock. But its permanent effects are more frequently seen when time is taken to consider and digest the truth in its bearings. Sudden conversions too often, not always, are followed by speedy apostasy.—*Christian Instructor.*

CARLYLE ON STUDY.

If you believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seedtime of life, in which if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterward, and you will arrive at indeed little; while in the course of years, when you come to look back, you will bitterly repent when it is too late. The habits of study acquired in youth are of the highest importance in after life. At the season when you are young in years the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases, but it hardens up gradually to the consistency of rock or iron, and you cannot alter the habits of an old man, but as he began he will proceed and go on to the last.

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 III.—THE HEBREWS IN THE FIERY FURNACE.

For Sabbath-day, July 15, 1899.

LESSON TEXT.—Dan. 3: 14-28.

GOLDEN TEXT.—Our God whom we serve is able to deliver us.—Dan. 3: 17.

INTRODUCTION.

In the second chapter of the Book of Daniel there is an account of a wonderful dream which Nebuchadnezzar dreamed. He was troubled by this dream and greatly desired an interpretation of it. But the wise men of the realm could not so much as make a pretense of interpreting the dream since the king had forgotten it and could not relate it to them.

Daniel through the blessing of God told the dream and gave the interpretation. Nebuchadnezzar recognized the power of the true God, and gave to Daniel and to his companions positions of honor and importance as a reward for their service.

Concerning the interpretation of the dream further than what Daniel said, there has been great diversity of opinion. It is evident that there is a certain analogy between the dream of Nebuchadnezzar and the vision of Daniel as recorded in chapter 7.

Sometime after this dream Nebuchadnezzar made a great image, probably in honor of his god, Bel-Merodoch, and commanded every one to worship it at a given signal. His purpose may have been to strengthen his government by centralizing the worship of the various peoples who were included among the number of his subjects.

We are not told where Daniel was at the time of this decree, but his three friends, Hananiah, Mishael and Azariah, were present at the royal court. They did not comply with this edict and were brought before the king to answer for their disobedience.

It is worthy of notice that a portion of the Book of Daniel from the latter part of the fourth verse of the second chapter to the end of the seventh chapter is not found in the Hebrew language, but in Aramaic. It is possible, however that this portion may have been taken from an Aramaic translation of an original Hebrew.

NOTES.

14. *Nebuchadnezzar spake.* More literally "answered." The writer thinks of Nebuchadnezzar's words as a reply to the attitude of these three men toward his decree. *Is it true?* Better, "Is it on purpose?" The king wished to make sure of intentional disobedience before punishing his valued officers. *Shadrach, Meshach and Abednego.* These names had been given by Nebuchadnezzar to Hananiah, Mishael and Azariah. *Do not ye serve my gods?* The rendering of the R. V. is preferable "that ye do not serve my god." There is really but one question. Refusal to worship the image was a refusal to serve Nebuchadnezzar's god.

15. *Now, if ye be ready,* etc. Nebuchadnezzar is willing to overlook past failure to obey if they will now do according to his commandment. *At what time ye hear.* At the time that ye hear. *Cornet, flute, etc.* Our translators have given the names of musical instruments known to them and having more or less close resemblance to these ancient instruments. Three of them were wind instruments, and three were stringed. The names of five of them closely resemble Greek names of instruments. Some argue from this fact the late origin of this book, at a time when Greek influence was especially felt in the East. *Into the midst of a burning fiery furnace.* Punishment by fire was not unusual in Babylon. *And who is that God that shall deliver you out of my hands?* The king wished all his subjects to understand that his god was superior to every other god, and was suitably represented by the great golden image and appropriately worshiped by all.

16. *We are not careful to answer thee.* Much better "We have no need to answer," as in the R. V. He might easily infer from their past conduct how they must act now.

17. *If it be so,* etc. There is some doubt as to precise rendering of this verse. The view which seems more likely from the context is that we should read here, "If our God whom we serve is able to deliver us, he may deliver us," etc. It would be more natural to suppose that they would express their confidence in God's power to deliver than that they should assert positively that he would deliver.

18. *But if not,* etc. The three Hebrews did not intend to deny their God even if there were no escape for them from a horrible death.

19. *And the form of his visage.* That is, the appearance of his face. Heretofore he had looked upon them with pleasure.

21. *Then these men were bound in their coats,* etc. The reason for the mention of their garments is apparent from the reference in the latter part of verse 27. A more literal translation is, "In their trousers, their tunics, their mantles, their garments."

22. Because of the unwonted heat of the furnace and the haste required by the king, the men who came near enough to throw the condemned men into the flames were themselves killed by the heat.

24. *The king was astounded.* That is, astonished. The reason is given in the next verse.

25. *I see four men loose.* Three men bound were cast in; four men loose were seen. *And the form of the fourth is like the Son of God.* Much better, as in the R. V., "a son of the gods." Nebuchadnezzar meant that he saw a man with a face or form decidedly superior to ordinary men, that is, a supernatural being.

26. *Ye servants of the most high God.* Nebuchadnezzar at once inferred that the God of these three was mightier than his god or any other god.

27. *Princes.* That is, satraps. It was not the king only but his officers who were gathered to worship the idol, that noticed this wonderful miracle, that not even the smell of fire was upon them.

28. *Blessed be the God,* etc. Compare these words with verse 15, "Who is that god that shall deliver," etc. *And have changed the king's word.* Much better, "and transgressed the king's commandment." Nebuchadnezzar is praising them for that for which he had condemned them.

THE NORTH WOODS IN WINTER.

The country of the Little Saguenay is as rough as any part of the Rocky Mountains. It is the custom to dress lightly for traveling, notwithstanding the 20° below zero, and even then one perspires very freely, making it impossible to stop long for a rest, on account of the chill of the open pores. Ice forms on eyebrow, hair, and mustache, while the sweat freezes in scales on the back of one's neck. The snow falls from the trees on the voyager, and melting slightly from the heat of the body, forms cakes of ice. Shades of Nansen and all the arctic men! I do not understand why they are not all pillars of ice, unless it be that there are no trees to dump snow on them. The spruce and hemlock of these parts all point upwards as straight as one could set a lance, to resist the constant fall of snow. If one leaned ever so little out of the perpendicular, it could not survive the tremendous average of fifty feet of snowfall each winter. Their branches, too, do not grow long, else they would snap under the weight. Every needle on the evergreens has its little burden of white, and without intermission the snow comes sifting down from the sky through the hush of the winter. When we stopped, and the creak of the snowshoes was still, we could almost hear our hearts beat. We could certainly hear the cracking of the tobacco burning in our pipes. It had a soothing, an almost seductive influence, that muffle of snow. So solemn is it, so little you feel yourself, that it is a consciousness which brings unconsciousness, and the calm white forest is almost deadening in its beauty. The winter forest means death.—*Harper's Magazine.*

Popular Science.

BY H. H. BAKER.

Report From the Belgium Antarctic Expedition.

Dr. Frederick A. Cook, who was connected with the Belgian South Pole expedition, arrived on the 23d inst. at the home of his brother, on Bedford Ave., in Brooklyn, N. Y. (For reference to this expedition, see RECORDER of June 19.) The Doctor joined the expedition at Rio Janeiro, South America. He was the only American in the company, and did not know a single person on board. He had been selected to fill the post of surgeon and anthropologist for the expedition.

Unfortunately, their voyage was soon cut short by the ship being frozen fast in the ice, where it remained for fourteen months. On getting released, they at once started homeward. This gave them but little time or opportunity for discovery or for making collections. They had a balloon with them, in which they soared aloft, yet were careful that the line was made as fast to the ship as the ship was to the ice.

From Dr. Cook we learn but few facts of general interest to our readers, and shall have to content ourselves, and await the return of Dr. Nansen; as we learn that he, having stood the nearest to the North Pole of any man, is now making his arrangements to stand the nearest to the South Pole.

This pole, we think, may be more difficult to find, as we notice that Dr. Cook locates it about 200 miles farther east than where Sir James Clark Ross said it stood when he was down that way, in 1839-43. We think Sir James' knowledge of poles the best, as he went North with his Uncle John, on discovery, and then with Parry on his expedition to find the pole. (See his "Antarctic Regions," 1847.)

Dr. Cook tells us that they drifted to and fro for a distance of about 2,000 miles, yet had the same icebergs, and other surroundings, always in sight. He says there was no vegetation, but considerable moss, and a few lichens. In Hugh Straits they passed many islands which had very high land, but it was thickly covered with ice and snow, to the water's edge.

The only signs of life they saw were seals and penguins; the latter were numerous and dwelt in cities. They passed several of the cities that contained from thirty to forty thousand penguins each. He also says, "we found two spiders." We would like to be assured that those "spiders" could not be duplicated in Belgium. The Doctor tells us that the only thing they could do to ever get away from that ice-pack was to saw a canal a mile long at least to reach open water, which they did, and that through ice that was fully five feet thick. The canal was from thirty to ninety feet wide. Dr. Cook says "that every one took a hand at making the canal, and in getting away," and it goes without saying that after having been confined there for over fourteen months every one of them "worked like beavers."

On his way south, as an anthropologist, Dr. Cook found much that was interesting among the Cape Horn Indians. He says that the people are not black, yet have many African traits. He found three tribes entirely distinct from each other, and was surprised in finding with one of them a missionary, Mr. Thomas Bridges, who had been with

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them nearly thirty years. He had compiled a vocabulary containing 30,000 words. Dr. Cook has brought home a large collection of photographic views.

We are thinking that our next polar report will come from Peary, and may be somewhat delayed, unless Andree should chance to be found by the Northeast searching party.

MARRIAGES.

COON—GREENE.—At Alfred, N. Y., June 22, 1899, by Rev. Rooth Colwell Davis, Mr. Clifford H. Coon, of Saxons River, Vt., and Miss Jessie Viola Greene, of Alfred.

CANFIELD—PALMITER.—In Andover, N. Y., June 24, 1899, at the home of the bride's mother, Mrs. Henry Beebe, by Eld J. Kenyon, Lewis L. Canfield, of Scio, N. Y., and Mrs. Louise A. Palmiter, of Alfred, N. Y.

DEATHS.

MINGOS.—In Independence, N. Y., June 9, 1899, Bertha Mabel, daughter of Monroe and Clare E. Mingos, aged 20 years and 6 months.

For ten years she had been afflicted with asthma and heart trouble, at times suffering intensely. Her funeral was largely attended at the home of her parents. Her casket was white and covered with beautiful flowers within and without. Her parents have the sympathy of neighbors and friends. We were assisted in the funeral by Eld. W. L. Burdick. J. K.

COON.—Lorenzo Coon was born in Alfred, N. Y., March 26, 1818, and died in Albion, Wis., June 18, 1899.

When but a small boy his parents moved to Hebron, Pa., where, at the age of 14 years, he embraced religion, was baptized by Eld. Daniel Babcock, and united with the Hebron Seventh-day Baptist church. A short time after this his father died, leaving a family of ten children, two of whom were younger than Lorenzo. He, however, outlived them all, being the last of the ten to bid adieu to earth. In the year 1842 he came to Albion, Wis., and secured the farm near the village which for many years was his future home. Returning East, he formed the acquaintance of Miss Emeline Saunders, of Alfred, to whom he was married Nov. 26, 1846, and with whom he lived most happily for nearly 53 years. To them were born three daughters, two of whom have preceded him by several years to the spirit land. He returned to Wisconsin in 1848, improved his farm, built for himself and family a comfortable home, and by industry, frugality and honest toil acquired a fair amount of earthly possessions. He was a constituent member of the Albion Seventh-day Baptist church, and was deeply interested in her welfare and prosperity, contributing liberally to her support in all the lines of her work for the Master. A kind husband and father; an obliging neighbor; strictly honest in business; an exemplary Christian. It can be truthfully said of him, "A good man has gone." A disease of long standing which gradually undermined the vital forces, and which has caused him more or less suffering for many years, finally culminated in a severe attack about three weeks before death, from which he could not rally; and after much pain and suffering, which he bore with patience, he cheerfully yielded up his spirit, rejoicing in the hope of a blessed immortality. S. H. B.

LIVERMORE.—In Alfred, N. Y., June 22, 1899, Edmund Livermore, in the 94th year of his age.

For some time before his death he seemed to lose much of the action of body and mind that he possessed after he was ninety years old, but he never lost the name of Jesus, in whom he trusted for salvation. When a young man he became a believer in Christ, and his faith never forsook him. In early manhood he became a member of the Seventh-day Baptist church of Independ-

ence, and never changed his membership. After the death of his wife, which occurred twenty-four years ago, he has lived with his children at Alfred and New Jersey. He has left three children, the Rev. L. E. Livermore being his youngest son. He was the last of his father's family of eight sons and two daughters to pass over the Jordan. He was regarded as an honest and upright man, kind and generous among men. His remains were brought to Independence for burial and his funeral occurred June 24. Like a shock of corn fully ripe has he passed away. W. L. Burdick assisted in the funeral. J. K.

THE DARK SIDE OF BEING CIVILIZED.

The average savage lives nearer to nature, not only as regards his environments, but as regards his personal habits, than does the city dweller. The banana-eating Indian of the South American forests is a far better animal than the London banker who dines on English roast beef; and he sees more of life, and enjoys it better. He can run a hundred miles without stopping to eat or rest, if need be. He can swim a cataract. He can sleep out of doors without shelter, night or day, and never take cold. The malaria-infested swamps have no terrors for him, for he is proof against the parasites which produce chills and fever. He has bright eyes, a healthy skin, an unfailling appetite, a sound digestion, and a better chance to live two hundred years than the banker has to live sixty. The city man is a deteriorated man all around. He is a slave, a chattel. He squanders his best energies in gathering money, and then sits down and watches it the rest of his life to see that no one else gets it away from him. And he imagines that he is having a good time, because he sees so many other people who seem anxious to get his "job" away from him. If no one else cared for his money, he would not care for it himself. If his guineas had no more value in the eyes of other people than cobblestones or oyster-shells, he could not be induced to spend his whole life standing guard over them, but would cast them out to be trodden under the feet of men, and would take to the woods and have a good time.—*Good Health.*

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

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

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

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.
 GEO. B. SHAW, Pastor,
 461 West 155th Street.

THE 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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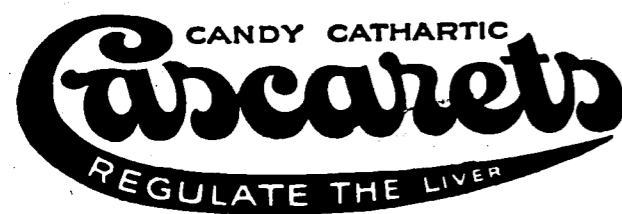
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