

EDUCATIONAL NUMBER.

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WE take pleasure in calling attention to this "Educational Number." Each of our schools is represented by its official head, and the graduating classes appear in papers by a representative. In presenting such a number, the RECORDER aims to express its interest in our schools and its sympathy with higher and universal education. The education system in the United States has developed with astonishing rapidity. The first Normal School was held in Massachusetts, under the direction of Horace Mann, in 1837. Within a few days past, ten thousand teachers gathered in the National Educational Association at Los Angeles, Cal. The future of the nation is allied closely with its educational system. More than twenty millions of persons in the United States are between five and eighteen years of age. Over sixteen millions of pupils are in schools, public and private. The total value of school property is about \$500,000,000, and the annual expenditure of money for educational purposes is more than \$184,000,000. Great problems are involved in this system, and the destiny of the United States in the next century will be determined in no small degree by the half of one million teachers who now have the schools of the nation in charge. We have not space here to enumerate, much less to discuss, these problems; but we trust that this issue of the RECORDER will help call attention to the larger field, as well as to our own schools. Seventh-day Baptists have reason to be proud of their record as to education. In all matters of education parents and teachers need to remember that refrain from the Potter's Song:

"Now, now, make haste and form the pitcher;
For the wheel turns fast."

The space given to reports in this number compels some excellent things to go over until next week, including an installment of Professor Crandall's address, Children's Page, etc.

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PLAINFIELD N J

Sabbath Recorder.

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

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REV. DR. W. H. P. FAUNCE, pastor of the Fifth Avenue Baptist church, New York, has accepted a call to the presidency of Brown University. He is forty years old, and hence stands among the younger college presidents.

PROFESSOR GEORGE HARRIS, the new President of Amherst College, comes to the position with a strong record of work already done, as theologian, teacher, editor and author. He represents the "new theology," without being an extremist, and Amherst will rise higher than before under his leadership.

THE changes which are taking place in our general system of education promise to crowd hard upon all smaller colleges. We deem this unfortunate. The surroundings of small schools, and the personal contact of pupils with teachers, give important advantages over the great Universities. We trust that the perfecting of our educational work will leave a place for the smaller colleges.

DR. CHARLES CUTHBERT HALL, President of Union Theological Seminary, has been appointed third lecturer in India on the Haskell Foundation. Our readers will remember that Dr. Barrows, now of Oberlin College, and President Fairbairn, of Oxford, Eng., have been his predecessors on this Foundation. It is a noble provision made by Mrs. Haskell thus to present to the cultured classes of India the truths concerning Christianity.

THE necrology list of Williams College during the last year includes several prominent men in national affairs. Among those most distinguished in the list are Associate Justice Field, of the United States Supreme Court, class of '37; David A. Wells, the writer on political economy, class of '47; Rev. Dr. Charles S. Robinson, the noted preacher and hymnologist, class of '49; and Rev. Dr. H. M. Booth, President of Auburn Theological Seminary, class of '64.

THIS is the twenty-fifth year of the existence of Chautauqua. Marked changes have taken place in its management. Clem. Studebaker, of South Bend, Ind., becomes President, in place of Lewis Miller, deceased. President Harper, of Chicago University, has resigned his place as head of the collegiate work since last season, and now has no official connection with the work. His place is filled by Professor Geo. E. Vincent, whose father, Bishop John Vincent, is still Chancellor. Chautauqua will continue to hold a high place as an institution which unites recreation with work and meets great needs in popular education.

ALWAYS at the front in intellectual power, the Jews have followed in the line of popularizing education by the establishment of the "Jewish Chautauqua." The third summer session began July 14, 1899, at Atlantic City, N. J. It will continue until Aug. 1. The program is bright and strong. The worshipful and religious elements are well provided for. Biblical history has a prominent place. The list of lecturers includes notable scholars, such as Prof. Richard Gottheil, Dr.

Henry Berkowitz, Dr. Krauskoph, Dr. Cuthbert Hall, Dr. Mendes, Dr. Kohler, Dr. Leon Vincent and others. The *Jewish Exponent*, of Philadelphia, publishes the *Jewish Chautauqua Assembly Record* as a supplement. Popular education and higher education among the Jews already feels the influence of this movement.

AMONG the distinguished guests at the Convocation of the University of Chicago, July 1, were President James B. Angell, of the University of Michigan; President Northrop, of the University of Minnesota; President Strong, of Rochester Seminary; Dr. George Adam Smith, of Glasgow; Professor Noah K. Davis, of the University of Virginia, and others. President Angell made the address, which was a comparison of "The Old College and the New University" — a peculiarly interesting topic, because the speaker's own career as an educator has covered the half-century that separates the old-fashioned college, with its restricted curriculum and lack of scientific instruction, from the university of to-day. Mingled with the more formal statements of the historian as he chronicled this story of progress, Dr. Angell gave personal reminiscences of his own college days at Brown that added much to the interest of the occasion.

THE extent to which our educational interests have developed is well outlined in the following figures from the school statistics of 1896-7:

The total enrollment in our public school army is 14,652,492, but to this should be added 1,317,000 in private schools, making a grand total of 15,969,492. This army is drilled by 403,333 public school teachers, not reckoning teachers in private schools. The total number of public school buildings is 246,823, and the estimated cash value of school property is \$469,069,086, while the amount expended for common-school education in 1896-97 was \$187,320,602, which was \$2.68 for each inhabitant of the United States. The United States Commissioner of Education for the year above indicated reported 472 universities and colleges for both sexes, 157 colleges for women only, forty-eight schools of technology, and 785 schools of theology, law, medicine and other schools for professional training. The aggregate valuation of the buildings and grounds and the scientific apparatus of these institutions is \$341,320,000, and the aggregate attendance for one year, including institutions for nurse-training, was 146,647.

Surely our times are not wholly given over to commerce and "shop-keeping," when education shows thus in the wealth and work of the nation.

FIFTY years ago, the degree of A. B. marked the preliminary steps for what was looked upon as the higher, and in general the highest, academic degree. But as systems of education have changed, B. L. and Ph. B. have come into the field, and in many instances those degrees now cover a field of attainment which was formerly occupied by A. B. alone. Indeed, these degrees are much more common than the degree of A. B. at the present time, while the culture represented by these degrees is quite equal to that represented by A. B. formerly. For example, in Yale University, the number of those taking A. B. has not doubled during the past fifteen years, while those taking Ph. B. has much more than doubled. In Princeton the degree of A. B. has increased somewhat, but the number of students seeking for the degrees just mentioned is four times as great as it was fifteen years ago. Dr. Elliott, of Harvard, is leading the work which tends some-

what to shortening the period of study formerly represented by A. B., by enriching it so that the culture attained shall be even greater than under the former system.

DR. FRANCIS L. PATTON, President of Princeton University, writing concerning "The Advantages of the Great Universities," speaks as follows concerning the influences which surround young men while in college. In doing so he pays a great compliment to the smaller colleges:

During his undergraduate days he will probably form his strongest friendships, and come under the influence that will permanently affect his manners and his morals, his faith and his character. A father may well feel that his son's refined demeanor would be a poor offset to his loss of religious faith, and that great attainments would not atone for bad habits. A young man would do well to consider the moral as well as the intellectual influences that surround a college or university. His undergraduate life will certainly not be a conspicuous success if he fails to acquire as the result of it that discipline of his powers and that degree of knowledge necessary for independent inquiry. But it will certainly be a conspicuous failure if he does not learn to scorn everything that is base and mean; if he does not come into possession of high ideals of conduct, and, above all, if he ceases to maintain a reverent attitude toward the spiritual side of life.

The advantages of our schools in point of character-building are well known to all our readers; and the RECORDER unites in the plea those schools make for patronage because of the valuable surroundings, religious and social, under which students are placed while attending them. If University work must be sought, let it be after the formative period of character has been passed in our schools, and under the most favorable surroundings.

TWENTY-FIVE years ago, there was little chance for comparison between the opportunities of education offered to men and those offered to women. There were then abundant openings for men in higher and professional education, and comparatively none for women. Oberlin College, now about sixty years old, led in the work of offering larger opportunities to women; and although the Eastern universities, Harvard, Yale, Princeton, etc., are still closed to women, in the interior and in the west every college and university of any importance have opened its doors to women. The time has gone by when the question of the propriety in placing the two sexes together in study is an open one. Equally has the time gone by when the question of woman's ability to succeed in the higher departments of education is an open one. On the other hand, women are rushing to the front so rapidly and in such great numbers in matters of education that during the past year the graduation in the various high schools in Chicago represented ten girls to one boy. It is a well known fact that the majority of the teachers in all our schools below colleges and universities are now women. Their success is unquestioned, and as a result thousands of women are seeking the education necessary to such positions where one sought it thirty years ago.

THE value of public art in public education is greater than people usually appreciate. The value of forms of beauty and purity as lessons to the eye is incomparably great. God, in nature, veils all ugliness, so far as possible, and crowns the world from modest flower to highest tree with forms of beauty. No cloud, even in the fiercest storm, is devoid

of beauty, and the heavens, through clouds and ethereal blue, and the lights and shadows of day and night, are supremely beautiful. It is a grave fault in our system of education that as to school-rooms and the surroundings of school-buildings, we do not take greater pains in the matter of simple beauty. Deeper is the evil, and more to be regretted the surroundings, especially in the cities, which, through bill-boards and posters of every description, place before the eyes of children impure, improper and caricatured pictures, depraving taste and degrading morals. Placing children, during the keen, observant age, in school-rooms where walls are bare of all ornamental beauty, while these same children are confronted by a hideousness at almost every step, when out of the school-room, is a defect which lovers of education, and officers in city government, and friends of good morals, ought to unite to overcome. Our magazines and newspapers, in the departments of advertising, are improving in this direction, and many of the illustrated periodicals are now desirable companions for childhood; but we are far from appreciating the value of the eye as a means of education, and the beauty of providing lessons for the eyes of our children which will ennoble character and cultivate good taste.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Revival at Richburg.

No doubt the same good news as that transcribed below will appear in another department of the RECORDER; but we must make a few extracts out of a recent letter from Bro. Jordan.

"The boys are all filled up to the top notch this morning (you know the Bible says, Be filled with the Spirit.—L. C. R.). Elder Mahoney came to Richburg last night and preached. His gospel fire was raging as furiously as ever and his face was like an arc light in a dark night.

"The boys have all been hard at work, and I don't believe that one of them could be hired to change to something else. They all say that the Lord is indeed with us and has proved his Word.

"Pres. Gardiner was here on Thursday and Friday nights following the Tuesday night you left. He preached two good sermons. Elder Vought (Baptist pastor) preached one Sabbath-day and Elder A. W. Coon on the following Sabbath. One week ago last Sunday night the quartet, with Elder W. D. Burdick, held a meeting in West Genesee church. Elder Burdick preached one of the best sermons I ever heard from him, and the quartet sang five selections. About sixty present, a good feeling manifest throughout, and many desirous of further meetings. Last Sabbath the quartet conducted the services for Elder Coon at Little Genesee. Wilcox spoke. He is just pushing ahead for the Master.

"As to the progress of the meetings. There has been a good attendance every night with an increasing ratio. The interest in the work as shown by the people, both Seventh-day and First-day, has been greater than the boys had even dared to hope for.

"Fifteen have declared their intention to take Christ as their Saviour, and have taken an active part in the meetings. Several oth-

ers are almost persuaded, but have not surrendered their all to him.

"The presence of the Holy Spirit must indeed have been with us in power to permit us to see such results from such feeble efforts as the boys could put forth.

"The people of Richburg, especially the Christians, have been backing us up with their work and prayers, and in hospitality they cannot be excelled.

"The boys all shout 'God bless them,' and 'abundantly bless you for ever starting such a movement in Alfred.'

"Union baptism next Sunday night in the Brick church. Elders Burdick and Vought will officiate.

"Some of the most difficult cases have been won for the Master. Thanks to God for all his goodness."

The Vital Movement—Only a Beginning.

If anyone thinks that this department has been giving undue attention to the Student Evangelistic movement, its records, plans and methods of work, we are confident that this opinion will be revised by Conference time. Among the privileges of the Western Contributing Editor, as we conceive them, is that of stimulating and reflecting vital movements among our own people. *The vital movement* west of the Alleghenies just now is that which is sending the young men of Milton and Alfred out into a victorious summer campaign for Christ.

These things do not transpire in a moment. They come "not with observation." Their beginnings may be small. Earnest prayers and the faithful effort, which is the counterpart of true prayer, has marked every stage of the development on which flowers and fruit are now appearing. Thank God for it all now. And what a thrill of hopes sweeps through the denominational heart to see fresh reinforcements coming upon the field, and showing such courage, discipline and skill in their first charge!

East as well as West this campaign is being followed with deep interest. If the development of the work permits, and Bro. Carpenter of the Evangelistic Committee realizes the desire of his heart, the young men may sing at the General Conference. Bro. Carpenter's tribute to their work is worthy of a wider circulation than that of a private letter:

"We need a living, moving, tangible object lesson of what the young men of our denomination in the West are doing for the salvation of men. The college boys of the West and Northwest are showing in this fight against the devil much of the same kind of grit which was displayed by our noble boys in the charge at San Juan, and victory is as sure to perch on the banner of Christ, pushed forward by God-fearing and zealous men, as ever it did on the stars and stripes carried by the 'Rough Riders' in Cuba.

"I remember well how the old Milton Quartet stirred our hearts at Nortonville, and the people have not ceased to talk about the boys and their work from that day to this, and often I hear someone say, 'O, how I did enjoy their singing!' Rhode Island needs to be shaken as with an earthquake. Come, bringing the sweet message in song and testimony."

Only a beginning, only beginning. Yes, it is as a beginning that I hail it. But if the seed grows as it ought—as it will, wherever it finds

"good ground" in which to root—"he that hath ears to hear let him hear"—then it means a bursting forth out of the dead shell of the past into a future beyond our hopes for asking and our faith for praying.

To the Young People's Editor.

We desire to extend to Professor Shaw the hand of congratulation (in the vestibule, of course) on the spirited editorials which he has been contributing to his department and the interesting lines on which he has been directing them.

That is all. There is no sinister purpose in this item, no deep design to start another argument on hand-shaking in church (though we still believe in it most firmly).

The Church's Need.

There is no denying the fact of a general tendency toward discouragement in many circles of Christian workers at the present time. This seems particularly noticeable in Chicago just now. A few nights ago a Baptist pastor expressed himself in very sombre tone regarding the churches of his denomination in the city. One well-known church, while having a fair congregation in the morning, had only about fifty present on a recent Sunday evening; and seventeen at the prayer-meeting. His own church, he said, had good audiences both morning and evening, but there were few baptisms, and almost no conversions based on a deep conviction of sin.

This morning a theological student squared himself and asked as though he had been brooding on the problem, "What is the great need of the Christian world to-day? What is the matter with the pastors? As you travel about don't you find things in a bad way? As I went past the Home for the Incurables the other day, I saw a totally-crippled man wheeled about by a fellow-sufferer who was only partially disabled. I thought, that is a picture of many a pastor with his church."

I was not prepared to give a categorical answer to the brother's question. I have supreme contempt, however, for the tendency to preach sermons and write articles with big headlines, "Is Christianity Failing?" and like titles. Of course, Christianity is not failing. None but a benumbed faith would ever ask the question seriously. There are churches that are failing, preachers that are failing, church members that are failing—but not Christianity. Christianity is the world-conquering religion. If you have hold of something that is failing, you may be sure it is something else. There is ebb and flow of the tide, swell and trough of the wave; but we may work on with the same quiet confidence. The needs of human nature are evermore the same. "God's arm is not shortened that he cannot save."

There is a great, sad failure of the church to come up to the high plane of privilege and opportunity. It is nothing new, however. These are days of transition. New conditions and new duties face us. Very difficult problems are to be worked out. Very great perils assail us. But the stagnation, hopelessness and apathy which are often exhibited seem to me little short of treason against the kingdom of God.

What is the great need of Christendom to-day? It is a legitimate question, to be faced candidly and fearlessly. I think the boys at Richburg and Holgate can give the answer.

ALFRED UNIVERSITY.

Sixty-third Commencement.

The Sixty-third Commencement of Alfred University was held June 17-22, 1899, and is generally considered to have been one of the best in years. This is due to various reasons. The fact that the Alleghanian Lyceum was to hold its Semi-Centennial served to make the other Lyceums endeavor to present the best possible programs; the appearance of Mr. E. Ellsworth Giles at the Concert added much; the addresses of Judge Stephen G. Nye, of Oakland, Cal., and President Gardiner, of Salem College, West Virginia, before the Alleghanian Lyceum, those of Judge Dexter and Superintendent of Public Instruction, Charles R. Skinner, before the Alumni Association, helped to make the program very successful, and the graduating exercises of both Academy and University, being above the usual standard, served to complete the round of excellence.

If the week could be characterized by any one word, that word would be loyalty,—loyalty to the University and the cause of education that manifested itself in a readiness to assist both in a practical way. Loyalty seemed to be the one central theme of the speakers, and the ease with which Kenyon-Allen Endowment was raised to \$10,000 on Alumni Day testifies to the depth of the affection.

SERMON BEFORE THE CHRISTIAN ASSOCIATIONS.

The busy week began with the annual sermon before the Christian Associations, delivered by the Rev. Charles B. Perkins, of Wells-ville. The opening voluntary, Gounod's "Ave Maria," violin and piano, was followed by Mendelsohn's "How Lovely are the Messengers," by the College Glee Club, Miss Minnie Kenyon and Mr. Howard Lewis, soloists. After the lesson read by Rev. J. L. Gamble, pastor of the First Alfred church, and prayer by Pres. Davis, Miss Elizabeth Stillman and Mr. Lewis sang, "Love Divine, all Love Excelling." Then followed the sermon from the words of Laban found in the twenty-seventh chapter of Genesis, "I have learned by experience." The chief object of the excellent sermon was to point out to students the lessons to be learned from experience in life. Among those emphasized were a broad-minded toleration, the value of true friendships in life, and that success is seldom achieved except after perplexity and disappointment. A feeling tribute was paid to orthodoxy of the stricter kind and to the work of student religious societies. The parting message was, "Do not look too far into the future, but live well in the present." The service closed with the familiar anthem, Gounod's, "Praise ye the Lord."

ALFRIEDIAN SESSION.

Sabbath evening, June 17, the Alfriedian Lyceum opened the Commencement festivities with the operetta, "The Sleeping Beauty." The story of the enchantment lends itself happily to the interpretation of music, while the rich costumes of royalty and dainty fairy gowns added to the pleasing effect. The chorus work by fairies, maids, and peasants deserves much credit and the solos were in every case up to the high standard which the ability of each of these local artists warrants an audience to expect. The operetta is written in three acts and the principal characters were as follows:

Princess Fairybelle,
Prince Otto,
Princess Larryfarry,
Queen,
Witch Fairy,
Prince Rolypoly,
King,

Frances H. Babcock.
Elizabeth Stillman.
Jesse W. Crandall.
Matilda Fogg.
Ada Bonham.
Wayland D. Wilcox.
Judson G. Rosebush.

Between the first and second acts the Lyceum paper, "Leaves of the XIX Century," was read by Miss Bertha Kellogg. The articles were short and full of spicy wit, which rendered the paper a very enjoyable feature of the entertainment. During the next intermission Miss Bernice Cottrell gave a reading, which was well received.

THE BACCALAUREATE SERMON.

The Baccalaureate sermon was delivered on Sunday evening in Chapel Hall by Pres. Davis. The service was opened by an anthem, "In Heavenly Love Abiding," sung by the College Glee Club, after Scripture reading by the President. Mr. H. T. Lewis sang a bass solo, "The Bell of the Angels," with violin obligato by Miss Ellen Crandall. Rev. L. E. Livermore offered prayer and the Glee Club sang the anthem, "Sweet is Thy Mercy." Then followed the sermon on the subject, "The Unity of the Intellectual and the Spiritual in Christianity," the text being found in Philippians 2: 5, "Have this mind in you which was also in Christ Jesus." The sermon was an able and philosophical presentation of the subject. It was the speaker's purpose to show that whatever of good is in the human mind is in harmony with the divine mind; that is to say, is spiritual. Sin is but the discord between the mind of man and of God. True Christianity must contain intellectuality and spirituality. The words especially addressed to the graduating class were appropriate to the occasion. The service was closed with the anthem, "One Sweetly Solemn Thought," and the benediction by Pres. Davis.

ATHENÆAN SESSION.

The Athenæan Lyceum gave its annual public session Monday afternoon, June 19. The entertainment consisted of papers, an oration, a recitation, and music, both vocal and instrumental. The address of welcome was given by Miss Eva St. Clair Champlin. The pathetic story, "Just Commonplace," told in a reading by Miss Hattie Brooks, was well received. Miss Minnie Kenyon is always welcomed by music-loving people. Her pure, rich voice was never better than on this occasion, when she rendered "Awake," by Pelissier. "Athenæan Echoes" was well handled by Miss Arta Place. It contained much of solid worth, and several very bright original sketches. "Glimpses," an article drawn by Miss Elizabeth Ostrander from her own life and experience while in Germany, is deserving of highest praise from both a literary and an instructive standpoint. The oration, "Character," was delivered by Miss DeLana McIntosh.

OROPHILIAN SESSION.

The Orophilian Lyceum added to the regular program a banquet in Firemen's Hall on Tuesday evening. After the banquet proper, the toastmaster, J. W. Crofoot, introduced President Davis, who responded to the toast, "The Orophilian Lyceum." Hon. W. W. Brown, Washington, D. C., answered for "The Treasury Department." "The Ladies" were toasted by Mr. Fred Schoonmaker, Bradford, Pa. The hour for the evening session having arrived, adjournment was made to Chapel

Hall for the literary session. After the call to order by President Rogers, '99, prayer was offered by Rev. L. E. Livermore, and Mr. H. W. Prentice sang the "Ritournelle," by Chaminade. Mr. W. S. Brown of the Senior class then welcomed those present in a speech that reviewed the purposes and record of the Lyceum. "The Elocutionary Effort," by A. D. Jones, was very successfully given, though the selection was difficult on account of the many characters brought in. The "Radiator and Review," presented by D. Fitz Randolph, contained as leading article, a sketch of San Francisco, by Floyd Gilbert, '96. The Orophilian String Quartet, composed of Messrs. B. F. and J. F. Whitford, W. L. Gamble and E. B. Prentiss, were very successful in their rendition of the "Conqueror's March" and had to respond by an encore, "The Blue Bells of Scotland." J. Fred Whitford, Nile, in his excellent oration on "The Invincible Mind," showed how the great men of the past had not been discouraged by failure, but had kept on until success came. Mr. La Frone Merri-man, Hornellsville, with Miss Helen Wolverton as accompanist, gave two violin selections. The first, "A Fairy Story," was one of his compositions; the second selection, DeBeriot's "1st Concerto, for Violin," was especially fine. Mr. B. W. Sly, of the graduating class, delivered a valedictory which was a credit to himself and the Lyceum.

ALFRED ACADEMY.

The graduating exercises of Alfred Academy occurred Tuesday forenoon. Essays were read by Miss Marjorie E. Beebe on "Song," Miss Adalyn J. Ellis on "The Sciences in Education," and Miss Susie M. Langworthy on "Books." Orations were delivered by A. D. Jones on the subject, "The Czar's Peace Proposition," and R. L. Langworthy, "The Interest of the United States in Sea Power." A piano duet was given by Misses Maude Babcock and Gertrude Packard; a vocal solo by Miss Elizabeth Stillman; the College Glee Club also sang, "'Tis Morn." Diplomas were presented by Principal E. P. Saunders with words full of inspiration and helpfulness. The whole program was exceptionally good, and every production of the class is worthy of mention.

SEMI-CENTENNIAL OF THE ALLEGHANIAN LYCEUM.

The Alleghanian Lyceum celebrated the fiftieth anniversary of its existence by an open session on Tuesday afternoon, June 20, at 2 o'clock. A committee, appointed early in the year to make arrangements for the celebration, held an extensive correspondence with old members scattered all over the United States, with the result that many attended the reunion from distant parts and many others responded to invitations sent by the committee with very delightful letters.

The following program was presented: Prayer by the Rev. O. U. Whitford, Westerly, R. I.; Music, "Lo! My Shepherd's Hand Divine," Misses Babcock, Bonham, Randolph, Messrs. Wilcox and Truman. Mr. Judson G. Rosebush then welcomed visiting members in a well conceived and finely delivered address. He spoke of the improved resources and beautified surroundings of the University. He said, "A different Alfred welcomes a far different man." The qualities of the Lyceum were expressed in the words, dignity, solidity, earnestness, and perseverance. Then followed a brief history of the Lyceum by Mr. Charles

Butts. It was shown that the Lyceum was founded in 1849, but did not take the present name until 1851. Several interesting items touching the perfection of the constitution of the Lyceum and the improvement of its work were presented. The Society was incorporated in 1885. Dr. O. E. Burdick, of Little Genesee, N. Y., sang a solo, "The Knight's Surrender." Judge Stephen G. Nye, of Oakland, Cal., delivered an address, sparkling with wit, humor and sense. He opened his address by saying, "I am an Alleghanian. I came thousands of miles to enjoy this reunion, and I am going to do it." The following are a few of the gems from this address: "Are you a credit to your Alma Mater? Is the world better because you have lived in it? Have you served your party or the state? Is your country better off for your life? Have you made yourself all that you could? Not so. Shall we lament continually on that account? No. Mourning, like medicine, is not good as a steady diet. Pessimism is not for anniversary occasions. President Kenyon used to say, 'Aim at the stars, you may hit the moon.' Alfred has praises for those who have done well but reproaches for none." The rest of the address was devoted to a review of the progress of education during the last fifty years. The Alleghanian Glee Club sang the "March of the Guard," by Geibel, and this was followed by an address by T. L. Gardiner, A. M., President of Salem College, W. Va. He gave many interesting details and reminiscences of his student days in Alfred. He said that no institution had sent out a greater percentage of great and noble men than Alfred University. The source of her power and influence was found in her Godly faculty, and the Christian community. He closed with the wish that the Alleghanian Lyceum, and Alfred University might live a thousand years and then be only in the morning of their day. A brass quartet composed of Messrs. Rosebush, Truman, Rosebush and Place, furnished music. This was followed by a humorous recitation by W. D. Wilcox, presented in his usual inimitable style. An exceedingly able and scholarly paper on "The Tax Question," was read by Mr. J. J. Merrill, chief of the corporation tax department of the state of New York. The session closed by the singing of another chorus by the Glee Club, entitled "The Merry Music Makers," by Fr. Kucken.

After the session, a banquet was held in Firemen's Hall. Just before the banquet, those present, about eighty, assembled on the steps in front of the hall and were photographed. Dr. Daniel Lewis acted as toastmaster. He first read a letter from Mr. S. R. Thayer, of Minneapolis, and made some remarks. Then he called out the following speakers, who responded by relating interesting reminiscences of their student days, or by witty jokes: B. P. Mapes, Belmont, N. Y.; Dr. D. R. Ford, Elmira; Dr. O. U. Whitford, Westerly, R. I.; Mr. J. J. Merrill, Alfred; Judge Nye, Oakland, Cal.; Dr. L. W. Potter, Homer, N. Y.; Prof. A. B. Kenyon, Alfred; Mr. Jos. M. Titsworth, Plainfield, N. J.; Mr. W. H. Crandall, Alfred; Mr. Andrew McCurdy, Dansville, N. Y., a student in '48; and President Gardiner, of Salem, W. Va. The banquet ended by singing a parting song written by Mr. S. C. Burdick, and everybody left with the feeling that he had been present at a meeting never to be forgotten.

ANNUAL CONCERT.

The Nineteenth Annual Concert was held Tuesday evening, June 20, at 8:30 o'clock, and consisted of two parts. The Cantata, "The Feast of Adonis," by Adolf Jensen, composing part first, was rendered by a chorus of some thirty voices under the leadership of Miss Alice I. Toop, Director of music in the University. The soloists were Miss Elizabeth Stillman and Mr. H. W. Prentice, and the accompanist Miss Alberta Crandall. The first thing in part second was a piano duet, "Caprice Hongroise" (E. Ketterer) played by Misses Toop and Packard, and is certainly worthy of commendation, as was the Vocal Solo, "As the Years Roll by," (St. Quentin) by Miss Frances Babcock. The Violin Solo (a) Liebeslied (Louis Conrath) and (b) Ober-tass—Mazurka (Wieniauski) by Miss Ellen Crandall, was justly encored.

The hit of the evening was made by Mr. E. Ellsworth Giles, a New York Tenor who had been secured by Miss Toop especially for her concert. His first selection was "A May Morning," (Denza). The vocal duet by Misses Babcock and Kenyon, "The Dusky Night," (Denza) was also well rendered, and Miss Toop did full justice to herself in the piano solo "Caprice," Op. 95 (Raff.) Mr. Giles then sang two selections, (a) "I Love, and the World is Mine," (Johns) and (b) "Mary of Argyle." He was again encored. Miss Toop is to be commended upon the excellent choice of music and the work of her pupils as shown in the concert.

ALUMNI ASSOCIATION.

The Alumni Association was called to order on Wednesday morning by President Milo M. Acker, Hornellsville. Prayer was offered by Rev. Daniel Dexter. A vocal solo was then rendered by Miss Ada Bonham. Pres. Acker in his address stated that the Kenyon-Allen Endowment Fund amounted to \$7,797.59, and that Judge N. M. Hubbard, of Cedar Rapids, Ia., had promised \$2,000 if the Association would make the amount \$8,000. Pres. Acker also emphasized the thought that an Alumni Association was essential to the life of a college, and that by the alumni the college was measured. He said that money, books, brains and students were needed, and that the alumni could play an important part in securing these. Dr. O. E. Burdick then sang a solo. Judge Seymour Dexter delivered an address entitled, "A Discussion of the Ethics and Wisdom of our Policy in the Spanish War and Territorial Expansion." The address was patriotic and masterly, and commended the action of our government in the prosecution of the war. In closing, Judge Dexter said these humanitarian acts of ours could not but have a reflective influence and leave a lasting benefit on our country.

In the afternoon session the usual reports of officers and committees were followed by the election of officers for the coming year. Hon. Isaac B. Brown, of Harrisburg, Pa., was chosen President. Speeches were made by Hon. Isaac Brown, the President elect, Rev. L. E. Livermore, Hon. W. W. Brown, Judge Stephen G. Nye, Rev. C. B. Perkins, and President Davis. Mrs. Fred Schoonmaker sang a solo. Voluntary subscriptions were made to the Kenyon-Allen Endowment, raising the fund to over \$8,000, thus securing the \$2,000 offered by Judge Hubbard.

ALUMNI BANQUET.

The usual Alumni Banquet was held in the

evening at the Ladies' Boarding Hall. After an excellent repast, Hon. Milo M. Acker, the toastmaster, introduced Dr. Daniel Lewis, of New York, to respond to the toast, "The Alumni Association." Dr. Lewis spoke encouragingly of Alfred's future and showed how we had cause for self-congratulation. State Superintendent of Public Instruction, Chas. R. Skinner, then responded to the toast, "Education." He emphasized the thought that the fundamentals should be thoroughly taught in the public schools. He said that a college is judged not by its numbers, but by the character of the men it turns out. He paid a high tribute to Alfred, referring to the excellent standing of many of its alumni whom he has personally known. Judge Nye responded to "Alfred in the Fifties," and B. R. Crandall '99 to "The Class of '99." At this point in the program the audience arose and sang, "The Star Spangled Banner." Hon. W. W. Brown, Auditor in the United States Treasury Department, in responding to "The Treasury Department," said it was the most perfectly organized office in the world, and described the bond issue of '98. Prof. O. P. Fairfield, in speaking for "The Faculty," said its present members were endeavoring to carry forward the work that had been so ably done in the past. Miss Dr. Coats, in answering to the toast, "The Missionary Spirit," showed how in the past year the United States has been spending millions for the uplifting of the natives in our colonial empire. R. L. Langworthy responded to "The Graduating Class of the Academy;" President Gardiner, of Salem College, West Virginia, spoke on "The College Education;" President McKinley was eulogized by Major Isaac B. Brown. President Davis, speaking to the toast, "Alfred University," said Alfred meant influence, and he showed how the various toasts of the evening had carried out that thought. The banquet ended with the singing of "America."

COMMENCEMENT DAY.

Commencement Day dawned bright and clear, and by half-past nine—the time set for the procession—the Chapel was filled, even to overflowing. At the appointed hour the procession, consisting of trustees, faculty, in Oxford caps and gowns, and the Senior Class, also in caps and gowns, marched from Kenyon Memorial Hall to Chapel Hall. After a hymn, prayer was offered by President T. L. Gardiner, A. M., of Salem College, West Virginia, and this was followed by a very pleasing solo sung by Miss Frances Babcock, Alfred.

Then came the orations. Cuba as "An Opening for Enterprise," was treated by Walter Sheldon Brown, Richburg. Mr. Brown spoke of our recent intercourse with Cuba, her needs, her possibilities, as to her products and the wealth of her natural resources and our duty to her, both for her citizens brought so recently under our jurisdiction and for the reputation of the wonderful republic in which we live.

Benjamin Ray Crandall, Independence, treated the subject, "Education for the Farmer." He spoke of the prevalent idea that farming does not need education in order to be successfully carried out, although agriculture was the first work of human kind and has been carried on ever since the early ages. There are two ways of farming: scientific and non-scientific. That the farmer may carry

on his vocation in a more systematic and scientific manner, agricultural colleges have been founded and other helps recently given him. He predicted for the farmer of the coming century greatest success.

"How to Treat the American Indian" was the subject of the oration given by Miles Leroy Davenport, Nanticoke, Pa. He first compared the Indian of the past and the Indian of the present, and said that what the Indian now is the white man has made him. The Indian upon our reservations is not doomed to become extinct. Education and the presence of civilization are the most potent factors in the Indian problem. The red men must be taken from the reservation and the Indian Bureau from American politics.

Theodora Hopkins Ehman, Chatham, took for her subject, "The Effect of Literal Translation Upon a Student's English." She showed the necessity of a wise choice of a course of study, and recommended the study of the classics. While literal translation is necessary for the beginner in order that he may follow what comes later, yet often we err in that we lose sight of the English in the Latin or Greek. Our appreciation of the best literature is intensified by a free translation, and on the other hand marred by strict adherence to the text. As English grammar does not give good use of well-spoken English, but intercourse and association, so with the classics. One draws more inspiration and higher ideals from a free than from a literal translation.

"Do Wars Pay? 'War as a Factor in Civilization' is sometimes necessary," said Jessie Mandana Mayne, Brockfield, "sometimes a sacred duty." In all our history we find sacred wars taking place. The Jews, scattered, spread their religion by their wars. All freedom-loving nations gain their just rights by war, and these wars will continue till Christianity becomes the religion of the world.

William W. Pingrey, Andover, treated the subject of "Anglo-Saxon Supremacy." He said that the vast number of emigrants crowding to our shores each year must become anglicized in order that we may better withstand our opponents. An Anglo-Saxon alliance is to be desired for the power added and the brotherhood gained.

Clyde Leland Rogers, Wellsville, spoke on the "Relations of the Patent Office to Industrial Progress." Mr. Rogers traced the growth of the patent office from its small beginning to its present proportions.

Burton William Sly, Woodhull, in speaking of "American Ideals," said that history is a drama and a nation's life its development. Our nation, in which is embodied humanity, freedom, patriotism and religion, will stand as long as she retains her trust in God.

The oration upon "Pessimism," by Percy Hughes, New York City, was not given, as Mr. Hughes was called home unexpectedly.

"The Mission of Science," the oration of Charles Butts, Alfred, will be found in full elsewhere in this paper, so a summary of it need not be given here. During the session, Miss Muriel Rogers sang the "Angel's Serenade," with violine obligato by Miss Ellen Crandall, and Mr. H. W. Prentice sang a "Creole Love Song," by Dudley Buck. A semi-chorus of twelve voices sang "Amorita," after which the President gave his annual address in which he spoke of the constant and steady growth of Alfred University during the past

year. He then conferred Bachelor Degrees upon the several members of the Senior class, the Master's Degree upon Elizabeth M. Ostrander, Ph. B. The following honorary degrees were then conferred: Master of Literature upon Mrs. Hannah Partington Brown, Harrisburg, Pa. Master of Science upon Prof. Edward S. Babcock, Alfred, N. Y. Doctor of Divinity upon Rev. Charles B. Perkins, Wellsville, N. Y. Doctor of Divinity upon Pres. Theodore L. Gardiner, Salem, W. Va. Doctor of Laws, Judge Nathaniel M. Hubbard, Cedar Rapids, Iowa.

CLASS DAY.

The Class Day exercises of the class of 1899 were held in Chapel Hall on the afternoon of Commencement Day. The members of the class in cap and gown, with blue and white ribbons, sat upon the platform, President Butts presiding. The program was opened by prayer by President T. L. Gardiner, D. D. This was followed by a male quartet, Messrs. Place, Post, Brown and Truman. Mr. Sly, as salutatorian, welcomed the friends of the Senior class to its exercises. Mr. Brown, in the Class Chronicle, told of the happenings and doings of the class during the four years of college life. "The Elements of Success" was the subject of the class essay given by Mr. Butts. Faith and Effort were the chief elements to success, and upon these rested the others.

Miss Toop and Miss Mayne then played a piano duet from "Il Trovatore," and Mr. Pingrey followed this by the class oration from the motto, *Vivere Paramus*. Mr. Pingrey said that in order to be a success in any calling, whatever, preparation must be given to the subject in hand, and he prophesied for the class success in life if the motto should be followed and remembered.

Mr. Crandall, in his prophecy, peered into the futures of his classmates. Surely each member of the class of '99 should be satisfied with the brilliant future depicted.

Mr. Davenport reluctantly gave to the Junior Class the Senior mantle, entrusting to them the responsibilities and pleasures of Senior life. Mr. Brown then sang "The Brigand," by Spence, after which Miss Mayne bade farewell to Trustees, Faculty, underclassmen, in the name of the class, and finally to her fellow-classmen.

ATHLETICS.

The Field Day sports were held on the College campus Thursday afternoon at 4. P. M. Four college records were broken: Standing high jump, shot put, base ball throw, and hammer throw.

PRESIDENT'S RECEPTION.

The President's Reception, Thursday evening, formed a fitting close to the Sixty-third Commencement. There were a large number present, and all seemed to have a very enjoyable time. The decorations were in charge of Miss Harriet D. Foren, of the Junior Class. Guests were presented by members of the Junior Class to the reception committee consisting of President and Mrs. Davis, President Gardiner, of Salem College, Professor and Mrs. Tomlinson, Mr. and Mrs. V. A. Baggs, and members of the graduating class. The refreshments were served by the Sophomores under the direction of Miss Jessie M. Palmer.

At the meeting of the Trustees, held Tuesday, June 20, the following eleven Trustees were elected for the term of three years:

Hon. Nathaniel M. Hubbard, Ph. D., '52, Cedar Rapids, Iowa.
Charles C. Chipman, Acct. B., '86, New York City.
Rev. L. E. Livermore, A. M., B. D., '66, Lebanon, Conn.
William C. Burdick, Alfred, N. Y.
Rev. Darius R. Ford, D. D., '48, Elmira, N. Y.
William H. Crandall, Alfred, N. Y.
Mrs. George H. Babcock, Plainfield, N. J.
Amos A. Shaw, Alfred, N. Y.
Captain R. E. Burdick, Cleveland, O.
Hon. John N. Davidson, E. M., '54, Wiscoy, N. Y.
Edgar H. Cottrell, New York City.

The reports of the President and Treasurer, which will be published in the Annual Report of the University, showed a large amount of work done by the University during the year, and offered much encouragement for the continued growth of the University.

The Registration of students for the year is: In College, 70; in Academy, 118; in Theological Department, 2.

The College classes registered as follows: 10 Seniors, 11 Juniors, 10 Sophomores, 17 Freshmen and 22 Specials.

Professor Edward S. Babcock, M. S., was elected Babcock Professor of Physics and Professor of Chemistry.

Professor Babcock is recognized by the leading educators of the state as one of the foremost teachers of science in the state. He has for three successive years been appointed Lecturer in Science at the Chautauqua Summer School, where he attracted much attention as a specialist. The Trustees feel to congratulate themselves on their success in securing so noted and able a specialist for this department of the University. It completes a faculty and an equipment of which the denomination, and the community, may well be proud.

Aside from the added facilities for practical science teaching, now offered in the Babcock Hall of Physics, and the Allen Steinheim Museum, in which is the department of Natural History, presided over by Prof. A. R. Crandall, Ph. D., industrial training in the mechanic arts is now to be a part of the University's work. It is designed to offer facilities for all who desire to become practical machinists or architects, to receive instructions in the University, which will aid their equipment for such occupation.

The Academy graduated this year nine students, all of whom are prepared for college, and most of whom will enter college in Alfred University. The Academy has demonstrated its ability to give superior advantages for college preparation, and general academic training. Its present class is such a demonstration. Its association with the college environment and its faculty and teaching equipment are all features which attract the ambitious young persons desiring to prepare for a course in college.

Alfred University begins its sixty-fourth year Sept. 5, 1899, and extends its welcome not only to those prepared to pursue college studies, but to those who desire to get the best and quickest preparation for such collegiate work.

The foregoing report is made up largely of extracts from a report of Commencement printed in the *Alfred University Monthly*, June number, an excellent, bright and scholarly periodical published by the students of the University, and which no alumnus, former student, or friend of the University should fail to subscribe for.

BOOTHE COLWELL DAVIS, *Pres.*
ALFRED, N. Y., July 14, 1899.

THE MISSION OF SCIENCE.

[Graduation Oration of Charles Butts, Alfred University.]

There is every reason to believe that primitive man differed but little from other animals, save in his inherent capability for boundless psychical development. Like the beasts of the field, he was unclothed, he sought his food with his unaided hands from the spontaneous products of nature, and found shelter in caves and hollow trees. Rivers and mountains, untrodden forests and trackless plains, and the vast, mysterious ocean were insurmountable barriers to his passage over the earth. Totally ignorant of all natural laws and forces, he created imaginary beings, who controlled the varied successions of natural phenomena, and caused the prodigies that he witnessed in the earth and sky. Earthquakes and volcanoes, comets and meteors, thunder and lightning, inspired him with superstitious terror. Misfortune, disease and death were due to the machinations of evil spirits, which he sought to exorcise by charms, by the beating of tom-toms, or by hideous rites. In short, primitive man could neither understand nor control nature.

On the other hand, modern civilized man commands abundant supplies of food and clothing, dwells in substantial, well-furnished houses, sails the stormy seas in mighty ships, goes where he will by land, brings all parts of the earth into ready communication, gains control of disease, and prolongs life. This great contrast shows the marvelous progress that man has made since his arrival upon the earth.

The long story of this progress from primitive to civilized man is the story of scientific achievement. Some long-forgotten genius noticed that the recoil of a bent stick would give motion to a projectile, drew the proper conclusion, and invented the bow and arrow. This simple operation exhibits the essentials of scientific method—accurate observation of facts, and the correct conclusion from the observed facts. By adding one such achievement to another throughout the long course of human history, the present status of civilized man has been attained. In earlier times such discoveries were the result of chance; in more recent times, men have devoted their lives to formal scientific investigation. Upon the results of these investigations have been based the mechanical inventions and the technical processes that so greatly distinguish the present age, and give to modern man his great control over nature. Thus the construction of machines depends upon the laws of motion established by Galileo. The telegraph and telephone depend upon the discoveries of Volta and Ohm concerning the electric current, the dynamo upon the discoveries of Faraday and Henry concerning induced electricity. Chemical and metallurgical industries are founded upon the discoveries of hundreds of chemists, working in the obscurity of their laboratories. Modern medical, surgical and sanitary methods depend upon a multitude of scientific discoveries. The list might be extended, but it will suffice to say that the scientist discovers natural forces, the laws under which they act, and how to control them. Then the practical man invents appliances by which this knowledge is turned to the service of man, and usually gets all the credit for the performance.

A very important part, then, of the work of science is to make man master of his mate-

rial environment, to the end that his physical needs may be more fully and more surely supplied and his opportunities for a higher psychical development be thereby increased and improved.

The second and most important part of the mission of science is to minister to the development and satisfaction of the human understanding. The normal and unperverted human mind has an insatiable thirst to understand the mysteries of nature. To explain these mysteries is just the business of the scientist. To this end thousands of enthusiastic searchers are busily engaged all over the civilized world. All nature, from the most distant stars to the minutest drops of water; from the remote and obscure beginning of recorded time to the equally obscure recesses of the human mind, is being eagerly scanned for facts. The facts themselves are subjected to the most rigid scrutiny by trained observers; they are weighed to the thousandth part of a milligram and measured to the thousandth part of a millimeter. From these facts are drawn those grand generalizations known as natural laws. Thus we have the laws of gravitation, the laws of evolution, and many others. The conception and verification of these laws must ever rank among the grandest achievements of the human mind, and the knowledge of them must stand as one of the noblest agencies for enlightening and enlarging the human intellect. The mind that fully possesses them is not confined to the present spot and time, but ranges freely throughout the immeasurable extent of space, and backward over the unnumbered ages of the past; penetrates into the secret activities of atoms and molecules, and draws delight and instruction from all that it perceives. Science has dispelled the superstitious fears of the savage and the ignorant at the appearance of comets and meteors, by showing that they belong to the natural order of things. For the crude belief of the ancients that the earth was hatched from an egg, or the later belief that it was created out of nothing in six days, we have the majestic conception of planetary evolution of La Place. For the narrowing belief that the different species of plants and animals now inhabiting the earth were created at a single stroke by divine fiat, we have the grand truth that they have arisen by an orderly process of progressive development, as if in the unceasing, unceasing, execution of a plan conceived by the Creator before the foundation of the world. In all things science is bringing light into the human mind. Through her wonderful revelations, we are beginning to perceive something of the glorious order of the universe, and to hear, in clearer strains, the majestic music of the spheres.

Thus the unceasing advance of science frees man from helpless dependence upon the material world, brings light to the mind, and awakes the purest and noblest of all emotions, the adoration of sublime and immortal truth.

COMMENCEMENT WEEK—MILTON COLLEGE.

Some days before the beginning of this week, the students held their field-day on the public square of the village. The usual games were presented, in some of which the ladies participated, but in most of them the gentlemen. A large crowd of people attended, especially the exciting contest in the baseball play between the College team and that from

Stoughton. The latter were whitewashed. The victors in the several games won prizes, which consisted this year of silver badges. The spirit of the occasion was admirable.

On Sixth-day evening, June 23, after prayer by Rev. E. B. Saunders, of Milton, the sermon before the Christian Association of the College was presented by Rev. S. L. Maxson, of Walworth. His text was from Matt. 16: 17, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He dwelt forcibly on the contrasts between "the revealings of the flesh and the revealings of the Spirit." The discourse was appropriate and practical. The singing was furnished by the College quartet of student evangelists.

The College Band, composed of eighteen players, under the leadership of Oscar Harley Greene, of North Loup, Neb., gave an excellent concert, which was well attended; on Seventh-day evening, June 24. The following was the program, carried out with several encores:

- Overture—Narraganset, Dalbey, Band.
- March—Palatinus, Hall, Band.
- Selections from Traviata, Verdi, C. H. Crandall, violin; W. B. Maxson, flute; O. H. Greene, cornet; Mrs. John Wheeler, piano.
- Whistling Solo—Bell Raggle Lusinger, Miss Rose James, Dalbey.
- Lakota Waltzes, Dalbey, Band.
- Cornet Solo—Swiss Boy, with Variations, O. Harley Greene, Gounod, Serenade, C. H. Crandall, W. B. Maxson, O. H. Greene, Mrs. John Wheeler.
- Whistling Solo—Queen of the Night, Miss Rose James, Dalbey.
- Religious Medley, Dalbey, Band.
- Laendler—My Darling, A. Dashe, C. H. Crandall, W. B. Maxson, O. H. Greene, Mrs. John Wheeler, Hall.
- March—Waterville, Hall, Band.

The leader is entitled to great praise for his ability to organize, his proficiency in drilling, his taste in the selection of music, and his skill in cornet playing. The Miss Rose James mentioned resides in North Loup, Neb., though she is employed at present in Chicago, Ill. Her whistling solos were exquisite—made up largely of bird notes, and presenting classical compositions. She appeared on other occasions during the week, to the delight of the audiences. Special attention should be called to the "Religious Medley" executed by the full band; still many gave the preference to the "March—Waterville," the closing number.

The Baccalaureate Sermon, by President Whitford, was delivered First-day evening, June 25. The principal text was taken from 1 Tim. 1: 17, "Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." The subject was "Christ a Triumphant King." The following is a brief synopsis of the main portion of the sermon:

It is evident that a remarkably controlling power attends the preservation and growth of the work of redemption on earth. It emanates from Christ and is constantly directed by him in the exercise of his kingly prerogatives. The distinctive marks of a divine sovereign are ascribed to him after his ascension to the mediatorial seat. He is called Lord God in the sense of the almighty ruler. He is addressed as the King of Kings, having dominion over the living and the dead; in his reign he puts all his enemies under his feet; he must be honored as the Father is honored; and saints must be satisfied with his exalted authority. He was elevated to be the kingly head on earth and in heaven by the election of the Father. He did not usurp the place, and was not appointed to it by the suffrages of angels or the redeemed. He deserves to occupy this royal seat, because of his humiliation on earth, his sacrificial death

for the sins of men, and for his obedience to the will of the Father.

In his sovereign office, Christ holds the complete government of the universe. He is "the head over all things." Christ subserves this kingly authority and dominion to the maintenance, progress, and final triumph of the faith he introduced and established. He taught the fundamental principles on which the redemptive work is organized and governed.

He supplies the imperishable truths and the supreme motive by which the recipients of divine grace are fitted for his service and his companionship in all future time. He brings to naught all hostile to his saving power, whether they be pretended friends or avowed enemies. The gates of hell are not permitted to prevail against his efforts. No repentant soul can be plucked out the Father's hand. He guides all movements of redemption by his very presence, and dwells in the hearts of all its true promoters in love and sympathy for them. He secures the converting and sanctifying energies of the Holy Spirit as an adjunct to the presentation of his gospel and to the furtherance of his purposes to qualify his followers to be efficient laborers in his kingdom on earth.

The pastors of the three churches in the village assisted in the services. The music was sung by the College choir, under the oversight of W. Ray Rood, a student from North Loup, Neb.

The Philomathean Society held its public session Monday evening, June 26, with the following program:

- Music—Horn Quartet—O. H. Greene, H. W. Saunders, J. E. Hutchins, N. O. Moore.
- Invocation, Rev. G. J. Crandall, of Milton Junction.
- Whistling Solo—Angels' Serenade, Miss Rose James, G. Bragg.
- Oration—A Dawning Century, R. B. Tolbert.
- Recitation—Pyramus and Thisbe, N. Olney Moore.
- Music—Mammy's LIT' Boy, J. A. Parks, E. D. Van Horn, C. S. Sayre, W. R. Rood, J. E. Hutchins.
- Address—How to Succeed, Rev. E. H. Socwell.
- Music—Horn Quartet.
- Paper—Philomathean Independent, E. D. Van Horn.
- Whistling Solo—Home, Sweet Home, Miss Rose James, A. Webster.

All the exercises were very satisfactory. The address by Rev. E. H. Socwell, a Philo of eighteen years standing, discussed, in a generous and clear-cut way, the elements of success to be observed by young men and women. The third piece of music was sung by the College quartet of student evangelists.

The public session of the Iduna Lyceum began in a rainstorm on Tuesday evening, June 27, and furnished a very interesting program as follows:

- Music—Hunter's Song, S. S. Myres, Ladies' Quartet of the Lyceum.
- Invocation, Mrs. E. A. Platts, of Milton.
- Solo—Slumber Song, Edgar A. P. Newco, e, Mrs. Learned.
- Oration—Carving a Destiny, R. Mabel Glenn.
- Violin Solo—Spring Song, Lillian Babcock.
- Reading—Sir Rupert's Wife, Bessie E. Clarke.
- Solo—For all Eternity, Angelo Mascheroni, Mrs. Learned.
- Oration—Skepticism, S. Alice Holmes.
- Solo—Magnetic Waltz Song, Arditi, Leo N. Coon.
- Paper—Iduna Wastebasket, Gertrude S. Wells.
- Solo (a. Little Oh-Deer, Reginald De Koven, R. H. Woodman, b. Violets, Mrs. Learned.

The orations were well prepared and distinctly spoken. The solo by Miss Coon captivated the audience. She responded with an encore, entitled "The Better Land," by Cowen. The paper was, as usual, full of local hits, and was pleasingly read.

The exercises of Commencement Day, Wednesday, June 28, opened amidst a drizzling rain, which alternated with showers during the forenoon and afternoon. The ex-

ercises were held in the Seventh-day Baptist church of Milton, as were all the others of the week. On this occasion the house was entirely filled with an audience that appreciated the orations and the music, the latter being furnished by the School of Music from the College, under the direction of Dr. Jarius M. Stillman. This was the program:

- Reading of Scripture and Prayer, Rev. E. H. Socwell, Welton, Iowa.
- Anthem—Make a Joyful Noise, J. M. Stillman, Choir.
- Oration—Independent Thinking, Peter Ernest Clement, North Loup, Neb.
- Oration—Lions in the Way, Amy Gertrude Campb. II, New Auburn, Minn.
- Polka Song—The Daisy, Luigi Arditi, Annabel Carr Kumlien.
- Oration—A Minute of Time, Mabel Anna Clarke, Dodge Centre, Minn.
- Oration—Trusts and Evolution in Business Affairs, Mark Hopkins Place, Frankestown, N. H.
- Four Part Song—The Dream of Home, S. Wesley Martin, Choir.
- Master's Oration—The Green Things Upon the Earth, Belno Addison Brown, M. D., Milwaukee.
- Sacred Song, with Violin Obligato—A Dream of Paradise, Hamilton Gray, Leo Ninette Coon and Charles H. Crandall.
- Oration—The Nature of the Ideal, George Edwin Morton, Johnstown.
- Oration—Give Him a Chance, Charles Salath'al Sayre, Welton, Iowa.
- Anthem—Glory be to the Lord Forever, From Farmer's Mass, Choir.
- Conferring the Degrees and Presenting the Diplomas. Benediction.

The oration of Miss Campbell had been carefully written, and she had been thoroughly drilled for delivering it; but it was not presented on account of the bereavement which she had just experienced. The other orations were thoughtful productions and were received with applause. President Whitford, in behalf of the Faculty and the Trustees of the College, conferred the degrees as follows: That of Bachelor of Letters upon George Edwin Morton; that of Bachelor of Arts upon Charles Salath'al Sayre; the honorary degree of Master of Science upon Belno Addison Brown, M. D., of the Class of 1896, Professor of The Eye and Ear in the Medical College at Milwaukee; and the honorary degree of Master of Arts upon Miss Susan Frances Chase, of the same Class, and a student also in the College when Rev. Solomon Carpenter was residing at Milton. She is now an instructor of English Literature in the Normal College of the University of Buffalo, N. Y.

The Annual Meeting of the Alumni Association, Wednesday afternoon, June 28, was most enjoyable. The President of the Association, Alfred E. Whitford, of the Class of 1896, gave a brief opening address on the "Relation of the College to High Schools." He was followed by Major S. S. Rockwood, of the Class of 1859, now Secretary of the State Board of Normal Regents, at Madison, who delivered the principal address, a brilliant and masterly effort on "Moderation," which was enthusiastically received. He was succeeded by representatives of different classes, who spoke wittily and appreciatingly of the College and their student days. These Alumni are the following: Willis P. Clarke, Secretary of the College Trustees, Class of 1861; Rev. Theodore J. Van Horn, of West Hallock, Ill., Class of 1888; Miss Anna L. Tomkins, of Milton, Class of 1890; Prof. Jonathan D. Bond, Assistant Superintendent of the Public Schools of St. Paul, Minn., Class of 1872; Dr. Belno A. Brown, of Milwaukee, Class of 1896; Rev. Jacob N. Anderson, of Ripon, Class of 1892; Dr. A. Lovelle Burdick, instructor in the Hahnemann Medical College, Chicago, Ill., Class of 1889; Rev. Lewis A. Platts, of Milton, Class of 1864; and Ira Flagler, of Eau Claire, Class of 1877.

An interesting circumstance connected with this meeting was the attendance of six former lady students belonging to "The Fair Seven," an Association which has lasted since 1874, and which held its reunion this year. Those persons were Mrs. Flora Bond Saunders, of Milton; Mrs. Mattie Thayer Tyler, of Eau Claire; Mrs. Kate Cawkins Greenman, of Aurora, Ill.; Miss R. Mintie Howard, of Madison; Mrs. Ida Brightman Hibbard, of Racine; and Mrs. Florence Williams Dunn, of Milton, who was early made the eighth member of the group. The absent ones were Mrs. Alice Page Miller, of Crookston, Minn., and Mrs. Lettie Brown Harvey, of Milwaukee, the wife of State Superintendent Harvey.

The following officers of the Association were elected for the ensuing year: President, Prof. David C. King, of Milton; Vice President, Rev. Theo. J. Van Horn, of West Hallock, Ill.; Secretary and Treasurer, Miss Grace E. Miller, instructor in Milton College.

The Annual Concert of the School of Music occurred Wednesday evening, June 28. It was greeted with a full house. This was the program, which gave unalloyed pleasure to all present, while the encore, "Crossing the Bar," by Dudley Buck, rendered by Miss Leo Ninette Coon, was considered the most effective music of the evening, tenderly moving all hearts:

- Glee—Fly, Tender Birdling, Arr. from Franz Abt by J. M. Stillman, Chorus.
- Pianoforte Solo—Menuet, Op. 14, No. 1, J. J. Paderewski, O. Harley Greene.
- Sacred Song—The Golden Pathway, Hamilton Gray, Elsie L. Richey.
- Baritone Song—Freer than a King, Henri Loge, Erlow B. Loofboro.
- Four Part Song—Sweet Mother, Pray for Me, H. Millard, Chorus.
- Contralto Song—Morning Land, Dudley Buck, Mabel A. Clarke.
- Bass Song—The Turnkey's Song, Reginald De Koven, Ernest S. Greene.
- Pianoforte Solo—Valse Etude, H. A. Wollenhaupt, Leo Ninette Coon.
- Glee—Rain on the Roof, S. Wesley Martin, Chorus.
- Violin Solo—Selection, Charles H. Crandall.
- Vocal Schertzo—Snow, Henry Parker, Mabel C. Emerson.
- Pianoforte Solo—Venetian P'arcariolle, Charles Becker, Katherine M. Bliss.
- Contralto Song—What the Chimney Sang, Gertrude Griswold, A. Leona Davidson.
- Glee—Sweet Nightingale, F. Boscovitch, Chorus.
- Flute Solo—Blue Bells of Scotland, J. S. Cox, W. B. Maxson.
- Waltz Song—Sing On, Luigi Denza, Gustav Seeger.
- Soprano Song—Oft Have I Seen, Eva Dell' Aqua, Leo N. Coon.
- Glee—Home of the Swallow, Arr. from J. Mazini by J. M. Stillman, Chorus.

Dr. Jarius M. Stillman, under whose drilling this concert was prepared, goes some time this month to Ashaway, R. I., to take charge of the choir of the First Hopkinton church of that place, which furnishes the music at the Annual Session of the Seventh-day Baptist General Conference, held in August. His instruction the past year has been vigorous, and his students have made very desirable progress, as the concert showed.

MILTON, Wis., July 6, 1899.

TRUSTS AN EVOLUTION IN BUSINESS AFFAIRS.
BY MARK HOPKINS PLACE, FRANKESTOWN, N. H.

We are now in the whirl of the industrial age, or the age of material progress. With the attending revolution caused by the invention of labor-saving machinery, and by the combinations of labor and capital, production on an immense scale was begun, and has continued to increase up to the present time. These combinations have gone along with other movements in the political, social and

intellectual world, and as the consequence of them. Germany, a few years ago, a loose confederation of over two hundred states, has now been unified, by the genius and ability of a single man, into one of the strongest nations of Europe. So have the smaller business establishments been merged into so-called combines, and we can say that production on a small scale is past. Evolution in these matters can scarcely go backward. The whole trend of our present economic development is along this line. Men with special preparation and training are devising and perfecting better means to accomplish this end.

Such concentration of capital, holding exclusive rights to natural resources and favored with legal grants, can, under a united management, control competition and thus form a monopoly. This movement is now incomparably more far reaching than at any previous time. Its operations are so complicated and so interwoven with our entire life that it is difficult to detect its insidious presence and its manifold ramifications. But few people appreciate the extent to which production is handled by monopolies and combinations. Outside of grains, vegetables, fruits in manufactured form, and of live-stock, it is difficult to find a product that is not monopolized. There are more than five hundred incorporated trusts in the United States, and probably as many more agreements and pools, which, although unknown to the public, are as absolute and effective in their operations. These are capitalized for over six billions of dollars, or more than twice the value of all the real estate in New England.

No one examining these facts can doubt the power of such combinations. The greatest benefit to society they claim to be, that of cheapening of goods through the greatest economy in production and distribution and by the utilization of all possible by-products. Competition up to a certain point is beneficial; but beyond that, it is closely analogous to warfare, while the tendency of our civilization is away from such methods and toward those of co-operation and peace. It is this excessive competition which demoralizes and paralyzes industry and offers enormous advantages to dishonesty and inhumanity. The sweater and the bloodsucker, who have no mercy on their employees, can always undersell the employer who tries to maintain living wages. The merchant who pays his debts can never compete with a rival who fails every four or five years, any more than a solvent railroad can compete with one in the hands of a receiver. Men are tiring of this strife. What is the use of destroying each other; let us co-operate. This is the plea of the modern industrial movement.

But with this concentration of great power in the hands of a few have arisen many evils. How many men whom fortune has raised to power have been able to resist the temptation to use this power for their own advancement? Our Washington, spurning the crown offered by his soldiers, is one exception; the monopolist hardly ever shows a similar virtue, for his motto is, "My interests first." The most unscrupulous and criminal methods have been used by those of his class in crushing out wholesome competition and in securing valuable privileges from the government. They have conspired with the railroads to prevent competitors from using the national highways on equal terms. The property of

rivals has been destroyed, and they have been careless of human life. Some have corrupted city officials, state legislatures and courts of justice, for the purpose of accomplishing their ends, and their influence has been felt even in Congress. Smaller independent interests have been bought out with the avowed intention of increasing production, and then the business was dropped and whole sections of our country were ruined. Laborers have been thus deprived of the chance of securing employment when thrown out of work, and have been made poorer and subservient citizens. Their stocks have been watered and bonds issued far beyond the actual value of their property. These stocks have been gambled in by the managers to the neglect of the business, and to the demoralization of the legitimate work of exchanges. In their attack on rivals they have destroyed whole villages and caused the greatest suffering.

Invading all the workings of society, monopolies have the greatest opportunities for good or evil, and society has the right to regulate such organizations and prevent the irresponsible abuse of their power. The temptation to this abuse lies in the profits of their business. So to destroy it, you must tax them out of existence. Thus far taxation has been avoided, or has resulted only in adulteration and kindred evils.

The tariff has been instanced as the fosterer of trusts, but these have grown up also in free-trade England, and in unprotected industries in our country and elsewhere. The claim is made that they owe their existence to law, and that law should prohibit them. There are now on the statutes of most of our states anti-trust provisions, some of them so strong that they destroy nearly all business. The cause of the existence of these trusts is deeper, for they continue to multiply. Another claim is that they are a mere mushroom and will not last, and that competition will destroy all monopolies, national, state and municipal. That a crash may come, as in the railroad craze, and that many of them may be swept away seems probable; but who thinks of losing our railroads? We not only control and regulate these thoroughfares, but are we not expecting to own them?

It is often that we look to some small nation to find the highest development, and today we see our sister Republic, Switzerland, the most progressive of countries, where strikes and pauperism are unknown, now owning her monopolies. This, then, seems the solution of the vexed question, What shall we do with our enterprises of the same kind? They should be the property of our government, which should run them for the public benefit. This would rid us of over-capitalization, bribery, adulteration, lobbies, and other evils of the present system, and leave us the great advantages of superior organization and economy in doing business. May we be able soon to reach such desired result.

SALEM COLLEGE.

On the 14th of June, 1899, Salem College closed a most successful year's work. A larger proportion of the young people had been able to stay in school the entire year than is usually the case; thus keeping the classes in the higher studies intact throughout the year.

The spring term had 112 students enrolled, and the daily recitations numbered forty-

four. The College finds itself at the end of the tenth school year nearly \$1,200 in debt, which we greatly deplore, and feel to be a heavy burden upon our hearts. This is the only burden; indeed, the only thing that mars our pleasure, as we overlook the years that are flown. But even in this we have some ray of hope; for there are unpaid subscriptions enough now due to reduce this burden fully one-third if paid; and we have faith to believe that the subscribers will send the funds in due time.

The Tenth Annual Commencement Week was filled with excellent programs, beginning on Sunday evening with the Baccalaureate Sermon, by Rev. L. E. Peters, of Clarksburg. The Baptist church was packed, until the order was given, "Allow no more to enter;" and Mr. Peters held them spellbound to the end. The music of the occasion was furnished by the College chorus, which received many fine compliments.

On Monday evening the Philadelphian Lyceum, a society of the younger boys in the school, rendered the following program:

Anthem—"Consider the Lilies," Erlo Kennedy.
 Invocation.
 Music—"Free from Sea to Sea," Worthy Hickman.
 Recitation—"The Unknown Speaker," James Kerby.
 Oration—"Good Citizenship," Paul Hertzog.
 Music—"Way Down in the Old Palmetto State," Harold C. Stillman.
 Essay—"What the New Century Offers to the Young American," A. T. Post.
 Recitation—"Uncle Dan's Apparation and Prayer," Edward Davis.
 Music—"Just as the Sun Went Down," Okey Davis.
 Oration—"The Phenomena of Reformation," O. A. Bond.
 Paper—"The Grit," James A. Carder.
 Music—"Salem College Song," Quartette.

There was a deep shadow of sorrow overhanging all of the sessions, on account of the sudden death of Mr. William A. VanHorn, a few days before Commencement Week. He was president of the graduating class, and also president of joint session of the Demosthenian and Excelsior Lyceums, which came on Tuesday evening, rendering the following program:

Anthem—"Come unto Me."
 Invocation.
 Vocal Duet—"Prayer of the Wanderer," Mrs. G. W. Lewis and Mrs. Luella Carpenter.
 Address of Welcome, A. J. C. Bond.
 Recitation—"The Ruggleses' Dinner Party," Miss Edna C. Allen.
 Music—"My Old Southern Home," Cecilia Mandolin and Guitar Club.
 Paper—"Union Signal," Roy Randolph.
 Music—"Sweet Home," Ladies' Quartet.
 Oration—"Possibilities of Youth," S. O. Bond.
 Recitation—"A Bartender's Dream," Miss Stella Holden.
 Music—"The Valley of Not To-day," Male Quartet.

This program and that of Commencement Day were dressed in mourning for this loved one gone. The drama, which was being prepared for Tuesday evening, had to be given up, and the above joint session, which was planned as a day session, was placed in the evening. The class-day exercises of the graduating class were also given up, on account of the common sorrow.

Commencement Day was bright and beautiful, and a packed house greeted the graduating class, and listened with great interest to the rendering of the following program:

Anthem—"God Have Mercy."
 Prayer.
 Mixed Quartet—"Dreaming," Venie Hagerty.
 Oration—"Shadows," Daisy Lowther.
 Oration—"Parasites,"
 Duet—"The Voice Divine,"
 Oration—"Hidden Heroes," E. Dora Gardiner.

Piano Solo—"Trembling Leaves," Beatrice Lowther.
 Oration—"Possibilities," Emma Irwin Ashburn.
 Male Quartet—"Evening Star."
 Oration—"Socialism," Flavius E. Ashburn.
 Oration—"The Value of the Thing Left Out," William A. VanHorn.*

Male Trio—"O, Restless Sea."

Conferring of Degrees.

Parting Hymn.

Benediction.

The empty chair made this session seem more like a funeral than a Commencement Day exercise. Yet with all this sorrow to contend with, it was the verdict of all present that the College never held a more excellent session. It displayed the wonderful self-poise and the real power and victory of students as nothing else could. It will long be remembered among the very best sessions of Salem.

In the evening an immense audience gathered till every available standing-place was taken, to listen to the matchless concert by the famous Blind Trio Concert Company, of Pleasant Home, Ohio, three blind men, with one who can see, added to complete the quartet, rendered the following program:

PART ONE.

Orchestra.

Vocal Duet—"Down in Tennessee."

Flute Solo,

Quartet—"The Bridge,"

Piano Duet.

Comic—"Little New Home in the Country."

Orchestra—Title Serenade.

"Fiddle and I"—Solo and Violin Obligato.

PART TWO.

Orchestra.

Quartet—"Sweetest Time of All, Dreaming."

Piano Solo—"Spinning Song,"

"God be Merciful."

Orchestra.

"Nothing in the House too Good for Rilly."

"Little Cotton Dolly"—Plantation Song.

Orchestra.

"Good Night,"

C. J. Myers.

Longfellow.

Raf.

Emerson.

This session is the only session, year by year, for which admissions are charged, and the door fees, at fifteen and twenty-five cents, amounted to \$91.40. The people were perfectly delighted with these blind men. They certainly give a concert of high order, and full of good things.

Thus ended the tenth year of Salem College work; a blessed work, made possible only by the generosity and help of our good friends beyond the border of the Mountain State. May she live a thousand years, and bless a hundred generations.

THEO. L. GARDINER, *Pres.*

VALUE OF THE THINGS LEFT OUT.

BY WILLIAM A. VAN HORN.

Oration Prepared for Salem Commencement.

The casual reader can scarcely understand the symmetry of a well-constructed story or poem; the art which the author has employed in using the right word in the right place. One of these words being left out, the beauty of the sentence is lost; one wrong sentence destroys the symmetry of a chapter, and a few poorly arranged chapters ruin the entire composition. Consequently such writings would not be perpetuated in the pages of literature, but would immediately pass into the realms of oblivion. To the critic after work is done, the right thing seems the easy and the natural thing to do; but the doer knows with what characteristic tenacity the wrong things push themselves to the front, from some obscure recess of his intelligence; and how they fight for existence against the most strenuous efforts to remove them. The youth

of to-day are called upon to emulate the example of those who have been noted for the characteristic of careful consideration, and who thereby have succeeded; or they are urged to study the activities of men when success seems certain; yet they might learn profitable lessons from those all about them, whose minds were just as great, and activities just as prominent, who, on account of some essential thing omitted, were daily facing the dreadful spectre of disgraceful defeat.

From the things left out there come defeat of character, defeat in religious life, and defeat to the country. Rome, once mistress of the world, was built by her steadfast, stern and practical warriors; but we should recognize the terrible lesson she taught when she trained her children in physical and intellectual culture only, while they left out the important thing of spiritual training. They became corrupt by revelling in the vices of the circus, the amphitheater and gladiatorial combats. But when Rome became the sport of the insatiable barbarians, her warriors saw, too late, the peculiar value of the thing left out. This thing left out was the all-important thing essential to her existence as a nation.

Later when the Crusaders marched away in pomp and splendor to rescue from the hand of the Mohammedan the holy places of Palestine, they revealed an utter want of careful consideration before taking the fatal step; and as their shattered ranks returned, broken in spirit, health and fortune, the world saw the value of the principal thing, wisdom, and beheld the ruin that comes when this is the thing left out.

The ancients left out the intellectual and the spiritual, and the ruin was the result; but a close observer of to-day will see that the moderns are leaving out the physical culture, which should be one of the ends in an ideal education. This is sadly neglected in too many homes and even in some institutions of learning. To leave out physical culture is also a fatal mistake. The most casual observer can see the neglect of this element in education; and it is clear that if reform is not speedily instituted this "thing left out" will work ruin for the hopes and ambitions of the generations to come.

It has been the inclination of all generations to wander from the right and to do the wrong thing, which must be undone before the right can be done. This tendency distresses man from the cradle to the grave. Can you to-day discern the weak spots, the sore spots, the black spots in your own lives and characters, which need to be removed? If so, then you have discovered where you should begin to put in the thing that has been left out.

In the hurrying strife for a foothold on the stepping-stones of activity, the rising generation finds itself where countless radiating roadways diverge. The easier ways are thronged, while upon those ways that require long, careful and well-aimed efforts there is room to spare.

Which course to take is a question that fills a large portion of every earnest young person's life. In the formation of substantial character, enduring society, of pure kingdoms, empires and republics, there are required the characteristics of careful deliberations, conscientious decision, prompt and energetic action. The rejection of some one

of these characteristics has caused the ruin of many a young man; and has caused many a nation to trample upon all their hopes for future prosperity, until they fall to rise no more. This characteristic of careful deliberation for which I plead is the element that ensures future success, and its quality determines the standard by which our lives are measured. How necessary then that this element be not the thing left out. It is worth our while to stop betimes and compare our own efforts with the efforts of those who have gone before. The past should be for our guide, just as the future is for our inspiration. And having thus studied the lessons of the past as shown by others' experiences, the question with us should be, "can we afford to ignore careful forethought, and to plunge recklessly into the abyss of the future only to engage in doubtful and uncertain enterprises?"

Demosthenes, whose orations are eternal monuments to his glorious fame, deliberated long and arduously upon every sentence before fitting it into the structure; which, when complete, was a grand and perfect whole. Never did he willingly appear before an audience with any but the ripest fruits of careful study, although he was quite capable of speaking on the impulse of the moment, in a manner worthy of one of his reputation.

The mind may be as keen as Saladin's Cimeter, it may be cultured and stored with knowledge, but if it lack this trait of conscientious and careful deliberation upon whatever it is about to undertake, it can never be well rounded and perfect, able to achieve great results, and capable of stretches of sustained energy. It is said that the Athenian architect of the Parthenon finished the upper side of that matchless frieze as perfectly as the lower, realizing that the goddess Minerva could approach from above.

This example of fidelity to the gods on the part of ancient worshipers should inspire us to build characters as in the sight of God; and to build of those elements which will insure the realization of his purposes in us. This is the only ambition worthy of an immortal soul.

But again, we must remember that genuine praiseworthy deliberation does not end with the mere mental process. It should bring us to a prompt decision, looking to immediate and future activity. Decision has often been the pivot upon which destiny has turned both for this world and the next. It was thus with Daniel in the voluptuous court of Babylon. He did not desire the so-called honor of being in favor with royal lords, by drinking wine at a king's table, but determined to leave out that God-forbidden choice; and putting his decision into action, he faced the multitude and promptly said "no," the most effective word in any language.

It is also true that upon the decision of one man has sometimes hung the destiny of a nation; and the value of his decision has depended on one or two items which, if omitted, must have wrought disaster to all concerned.

But we must not overlook the third element essential to success, namely, that of action. Deliberation may lead to correct decision, but action in harmony therewith being left out, failure is inevitable. Fatal is the mistake of that one who makes decisions only to leave out the action that should follow. Caesar's decision to cross the Rubicon would never

*Died May 28.

have merited a place in the annals of history had it not been followed by prompt action. By these elements he had power with men, and become the leader in the political ranks of Rome. Had he been less active along the line of his decisions, Cæsar could never have arisen. Action gives its results. A cannon ball was quietly rolling along, seemingly ready to stop, when a soldier carelessly attempted to stop it, with the painful result of a broken limb. Action has in it a terrible power.

Simply to be set in motion will transform any dull block of metal or stone into a mighty engine. Action sways men's minds. If the small taps of a hammer, repeated regularly and sufficiently long, will set to swinging an enormous mass of iron, then continuous hammering by the strokes of truth and fidelity must change the fate of man, society and the state. In action to the last, man finds his reward. Thus in battle he is conqueror, and in a state he is master.

We see in all this a chance for one guided by rational principles to win a life of happiness and of influence; and we honor the pluck of such ancient and modern knights who with heroic endurance strive for nobler ends. In studying history we must see that each generation, however great, has suffered much by the loss of things left out, and as time with ever changing hand removes the inhabitants from this sphere of existence, the rising generation may recognize, through the accumulated records of history-makers, the fact that the distorted form of an incomplete product, where so much has been left out, is far inferior to a completed one. The incomplete life lives for a generation, the complete lives for all time. The one is classed with those things that perish, the other stands with knowledge, science and principles, which can never die.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE QUIET HOUR AND SPIRITUAL GROWTH.

BY ANNA WELLS.

Read by Mabel A. Clarke, at the Young People's hour at the North-Western Association, at Milton, Wis., June 18, 1899.

Professor Drummond said: "Five minutes spent in the companionship of Christ every morning, two minutes, if it is face to face and heart to heart, will change your whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake or for the sake of any one else." Some of the holiest and busiest of God's children have made it the settled habit of their lives to spend at least fifteen minutes at the beginning of every day in devotional Bible study and secret prayer. Martin Luther once said that he had so much to do that he could not afford to spend less than three hours a day alone with God.

There are thousands of busy, rushing Christians who complain that they are so occupied in the struggle for a livelihood that they have no time for regular devotions, no time to be alone with God. But when we remember that "there is a time to every purpose under the heaven," and consider that in one day there are 1,440 minutes, it would seem that were we to spend fifteen minutes, or one-ninety-fifth of our time, with God, we were giving him a very small portion.

Of course we all recognize the need of daily Bible reading and prayer, and perhaps most

of us do manage to get them in somewhere, but to set aside fifteen or thirty minutes in the early morning, to spend that time alone, in meditation, would make a great change in some of our lives. Do we not too often put off these privileges until the last thing at night, when we are tired and sleepy, giving to God only the remnant of the day's strength? The time to put on one's armor is in the morning, before beginning the fight of each new day. If the day is going to end well it must begin well. The certain strength and helpfulness to be derived from this communion with God will carry one through the trials and duties of the day.

Then, too, one's concentrative powers are stronger early in the day. It is easier to fix our thoughts upon the theme we choose when both mind and body are refreshed and alert. It is not easy at all times to concentrate one's thoughts on holy subjects. The human mind is a wandering, vagrant thing at best, and difficult to keep in subjection. The power of the world is mighty over it, and it is easier to think of things earthly than of things divine. But if we will to do it, we can fix our thoughts upon God for a little time every day of our lives. The testimony of thousands of people who have tried it is that it changes their whole life, and they could not think of giving it up, even though it be necessary to rise before day, as Jesus is repeatedly said to have done, to secure the time for this purpose. No great blessings or victories come to those who are never alone with God. We should meditate upon God, that our actual work for him may be under his guidance. It is only through meditation upon him that God seems real and actual to us. When Samuel Rutherford, that staunch, old Scotch Christian was in jail for preaching what he felt to be the true faith, he said that he thought of Jesus until every stone in his prison shone like a ruby. He knew what it was to be alone with God. And we may have, if we will, this same sweet realization of God's actual presence in the quiet hours of our lives. We may have an uplifting consciousness of his presence that will make us strong and radiantly happy in him. He will come so near to us that our hearts will thrill with joy. Thrilling, indeed, is the quiet hour when we realize the presence of the "divine-human" Son of God, and get hold of his hand to walk with him the paths of the day, feeling the grasp of that nail-printed palm to inspire, comfort and warn us.

But we must be sure to remember that the quiet hour is not for its own sweet joys, which must be locked into our secret place till we come again. Its inspiration is for the toil, the pressure of care, the battle with sin.

"Whene'er you leave the silence of that happy meeting-place,
You must mind and bear the image of the Master in your face."

We all love the verse, "Rest in the Lord, wait patiently for him;" and when we learn that in the original it is literally, "Be silent to God, and let him mold thee," we may realize how much of our character is formed in the immediate presence of God.

We are more disposed to think of service than of character. We shall be weak and limited in our service until the Spirit has wrought in us the mind of Christ. Let our faces be turned to this great acquisition, the mind of Christ, for this is the endowment with power. Character is not made where the crowd surges by, but in the solitude of our

hearts, alone with our God. What a precious thing is solitude, and how rare! "It is only in solitude that we can truly learn to know ourselves or our God! that we can make adequate review of our lives; only in solitude that we can see how we stand with relation to one another; that we can repent and pray and rejoice. Of course, *something* of this is possible in a crowd, but none of it in its best estate or fullest extent."

Rev. F. B. Meyer has said that if the time is so limited that we are obliged to shorten one or the other, it is every way wiser and better to curtail our prayer, in which we speak to God, than our Bible-reading, in which God speaks to us; and further he says: "It does not matter so much what method you adopt in your Bible-reading; but it is all-important that you should enter into your closet and shut your door, and read the Bible thoughtfully, reverently, devotionally; that through the words you may feed on the Word, and extract for yourself that living virtue which has passed into their texture from the Spirit of God."

We read the Bible in different moods and for different purposes. It is good for instruction, for warning, for inspiration. But in the quiet hour we should read it for the special purpose of drawing near to God. "It is the window-pane through which we see our Father in heaven. It is the telephone which we hold to our ear to hear the tones of his own voice." "We should never open our Bibles without first lifting up our hearts to the gracious Spirit by whose inspiration holy men were led to write. Heartfelt prayer to him will unlock treasures which all the dictionaries and helps in creation could never reach. The deep things of God are revealed to those only who have received the Spirit which is of God."

There is the personal need of daily feeding our famishing souls on the "bread of life," and drinking at the fountain of "the water of life," parallel to the need of bodily sustenance. But enough has been said to impress upon us its necessity to spiritual growth and to put it beyond gainsaying that going without food is no more suicidal than going without the quiet hour.

"Have you and I to-day
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith his face;
And grow, by brief companionship, more true,
More nerved to lead, to dare to do
For him at any cost? Have we to-day
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect,
Within the hidden life, sin's dross, its stain,
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

DODGE CENTRE, MINN.

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

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

THERE are many persons who think the Sabbath is a sponge with which to wipe out the sins of the week.—H. W. Beecher.

Woman's Work.

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

DAY OF PRAYER, AUGUST 1.

Our last call to prayer—what preparation have you made for it? Are we ready to spend a few moments, very frequently throughout the day, with God, whether in the quiet of our closet—during the busy hours which must be spent in the kitchen, or wherever the day may find us? What can we take with us, or send to the Conference, in Ashaway, next month, as a result of this communion with the Father? May there be in our hearts such a wealth of experience, such a nearness to God, as shall show a great advance in thought and purpose for the work he has placed upon us.

For the last three or four years we have been agitating the necessity for a better knowledge of mission work, by reading missionary literature, and learning what other denominations are doing. Two years ago your Editor spent considerable time preparing and sending out packages of such literature to many of the pastors, accompanied by postal cards asking them to read and distribute the same among their people, and also requesting a notice from them if the packages were received. Out of seventy-five such packages sent, less than twenty acknowledgements were received. We hoped in this way to help our churches to take an advance step, and to see what might be the possibilities of our own work. We have also sent packages to the Associational Secretaries of our Woman's Board. These have been gratefully received and used. Can it be that our pastors are lacking in interest and a knowledge of what can be done when pastor and people work together for the advancement of God's cause, both at home and on the foreign fields? Pray earnestly for our pastors and ministers.

"THE restless millions wait
That light whose dawning maketh all things new:
Christ also waits; but men are slow and late.
Have we done all we could? Have I? Have you?"

HELEN KELLER.

BY IDA L. SPICER.

Many of us have been watching with deep interest the development of this wonderful girl, who is totally blind and totally deaf, shut in by a wall of darkness and silence from all the visible beauties and all the sweet harmonies of sound of this beautiful world. She was born at Tusculum, Ala., June 27, 1880. Her father, Arthur Keller, is a Southern gentleman of great intelligence, and her mother is descended from some of the best families in New England.

When about eighteen months old, and before she had learned to talk, a severe illness entirely destroyed both eyesight and hearing. She was almost seven years old when the first definite attempt was made to reach the little imprisoned mind. Miss Annie M. Sullivan then became her teacher, and has ever since been her constant companion and faithful guide. Perhaps the clearest picture of Helen at that time may be found in the following extract from Miss Sullivan's own account as quoted in the *Chatauquan*:

"I found her a bright, active, well-grown girl, with a clear complexion, and pretty brown hair. She was quick and graceful in her movements, and had a merry laugh. I

took her one morning to the school-room and began her first lesson. She had a beautiful doll, and I took her hand and passed it quietly over the doll. Then I made the letters d-o-l-l slowly with the finger alphabet, she holding my hand and feeling the motions of my fingers. She immediately dropped the doll and followed the motions of my fingers with one hand, while she repeated the letters with the other. This process was repeated with other words, hat, mug, pin, cup, ball. When given one of these objects she would spell its name, but it was more than a week before she understood that all things were thus identified. One day I took her to the cistern. As the water gushed from the pump I spelled w-a-t-e-r. Instantly she tapped my hand for a repetition, and then made the word herself with a radiant face. Just then Helen's baby sister came near. I put Helen's hand on the baby and formed the letters b-a-b-y, which she repeated without help, and with the light of a new intelligence beaming from her expressive features. Helen now understood that everything had a name, and that by placing the fingers in certain positions we could communicate these names to each other. Never did a child apply herself more joyfully to a task than did Helen to the acquisition of new words."

Before many weeks she could communicate rapidly with those who understood the manual alphabet, and soon she learned to read from the raised print, and to write as the blind write. Her whole nature seemed changed, and she became one of the happiest of children. The great world had been a sealed book to her, but now she soon came to know the facts that an ordinary child learns instinctively. A mind of rare beauty gradually unfolded itself. Some of her most beautiful thoughts are expressed in her letters. When only eleven years of age she wrote the following to one whose letter had indicated that his heart was sad:

"I wish I knew the magical word that would dispel the darkness that you say has descended upon your spiritual sight; but sometimes by simply waiting things come right. The darkest night brings with it its own lamp, and while we are waiting for God to light it, we can multiply sweet acts of love and hold out a tender, helping hand to those more unfortunate than ourselves."

Many of the best known men and women in our country became interested in her, and she won their personal friendship. Phillips Brooks and Oliver Wendell Holmes, she dearly loved. The following extract from a letter, written to Holmes in 1890, reveals her poetic temperament, and her love of nature:

"Your beautiful words about spring have been making music in my heart these bright April days. I think you will be glad to hear that your poems have taught me to love the beautiful spring time even though I cannot see the fair, frail blossoms which proclaim its approach, or hear the joyous warbling of the home-coming birds. But when I read, 'Spring has Come,' lo! I am not blind any longer, for I see with your eyes, and hear with your ears. Sweet Mother Nature can have no secrets from me when my poet is near."

When about ten years old Helen heard of a blind and deaf child who had learned to talk and immediately her fingers spelled the words to Miss Sullivan, "I must talk." She was taken to the Horace Mann School, and in a remarkably short time she acquired the ability to speak, and has ever since used speech as her means of communication.

The first word that she learned to speak

was "it." By placing her fingers on the lips and throat of her instructor, she gradually learned to pronounce the sound. When she found she could make it correctly, she was almost wild with delight, for then she knew she could learn to talk.

She now became ambitious to learn to read the speech of others, by touching their lips with her fingers. For this purpose, and to perfect her speech, she came to the Wright-Humason School in New York City. Here she acquired the power of reading the lips. She places her index finger lightly upon the lips while the other fingers rest upon the cheek, the middle one touching the nose, and her thumb the larynx.

In the two years spent in this school her own speech was very much improved, and she became quite proficient in French and German, and in history and literature. The study of literature is her special delight, and many of the things she herself has written show remarkable literary talent. We have an example of this talent, and also a glimpse into this lovable girl's real nature in these lines from her diary, as quoted in *Demorest's Magazine*:

"Oct. 23, 1894. This century—the wonderful nineteenth century—is nearing its end, and right in front of us stands the closed gate of the new century, on which, in letters of light, God has written these words, 'Here is the way to wisdom, virtue, and happiness.' What do you think this means, diary? Shall I tell you what I think it means? Why, these words, written on the gate of the new century, are a prophecy. They foretell that in the beautiful sometime all wrong will be made right, and all the sorrows of life will find their fulfillment in perfect happiness. We must look forward to this glad sometime; we must trust in God securely; we must not doubt him because of the great mystery of pain and sin and death. Hope is our privilege and our duty; for hope is the sweet content that grows out of trust and perfect happiness.

"Bless you, diary! I have been preaching you quite a sermon, and it is not Sunday, either. I hope you have not been asleep in your pew. That would be so ill-mannered, and very unkind, too; for I have been speaking to you right out of my heart. Hope makes me glad and content with my life; for I know that in God's beautiful sometime I shall have the things for which I pray now so earnestly—fulness of life, like the sea and the sun, mind equal and beyond all fullness; greatness and goodness of soul higher than all things. Yes! I know that they will all come sometime, perhaps in the beautiful new century."

Helen is very much interested in all that is taking place in the world about her. Once on being asked, "What is your favorite study," with a merry laugh she replied, "I think I like to study people best. I want to find out all about them. I like to know about how they live, and what they think and do."

When we realize that she can only communicate with those with whom she is in physical contact, we know that she must often be left alone. When a friend expresses regret for this she replies, "I am never alone, for I have my thoughts." Nevertheless she is always eager to take part in a conversation, and with her clear good sense, her keen sense of humor, and her appreciation of all that is lovely in life and nature, her remarks are always timely. Her sense of touch has been developed until it is extremely sensitive. She is fond of musical vibrations, and her face shows great pleasure when she places her hands against a piano and feels the music. She is gifted with a most remarkable memory, and deprived of learning many things her mind has concentrated itself upon those things in which she has come to excel.

For the past two years she has been studying at a preparatory school in Cambridge, and this month will take the regular entrance examinations for Radcliffe College. That this girl, just nineteen years of age, deprived of both eyesight and hearing, should thus be prepared to enter college, seems truly marvelous.

Missions.

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

WE have a church of eleven members in Holgate, Ohio. This church was organized by Pastor A. G. Crofoot, of Jackson Centre. The Milton College quartet arrived at Holgate July 5, found a suitable place to set up their tent, raised it and put in seats the next day, and in the evening held a meeting. There was a fair attendance and a good meeting. There has been a good crowd since, every evening, and the prospects for a great revival are very encouraging. The churches of the place have all given the boys a hearty welcome. Our own little church was rejoiced to see them. On Sunday night there were at least 350 in and around the tent. Seven rose for prayers one evening, and one rough, drinking man completely surrendered himself to the Lord. Holgate is indeed a gospel-needy place and a good field for work. Eight saloons stand open all the time to its 1,350 inhabitants, and men, women and children go into them and out of them as in any other place of business. Boys of from five to twelve are drinking beer, and even whisky, in their homes, as well as in the saloons. There are earnest, devoted Christians in Holgate, who will work hard with any one for salvation and a better condition of things. The boys ask for our prayers. Let us not forget to pray for them daily and for a wonderful work of grace in that town.

THERE needs to be emphasized, in these days, spiritual growth, a well-developed spiritual life. It is one thing to be barely saved, another thing to be a ripe Christian and make an abundant entrance into heaven. Too many professed Christians act as if salvation was only a ticket to heaven, or an insurance policy against eternal death. Salvation means life, growth, fruitage. The perfect fruit of salvation is Christian character, all beautiful, symmetrical and lovely. We need to emphasize this, because Christians who are careful, wise and very diligent to use every means and opportunity to succeed in business and build up their worldly interests greatly neglect their spiritual life and heavenly interests. They neglect the prayer-meeting, the family altar, the reading of God's Word, closet prayer, the Bible-school, the house of God, the preaching of the Word, and are careless and indifferent to the imperishable and the exceeding riches of divine grace. They build, too, upon Christ, hay, wood and stubble, instead of the gold, silver and precious stones of holiness, and are saved, it may be, as by fire. There needs to be taught in these times, with point and power, that Christians who neglect spiritual growth and attainments, who are indifferent to the graces of the Spirit, will reap great spiritual disadvantage in this life and in the life to come.

CHRISTIAN people need toning up in moral stamina and the courage of their convictions. We are living in the times of evil-doing and evil-doers. Sin, immoralities, lawlessness, vice and crime do not go about in the night only, but stalk abroad with boldness in the open noon-day. They come to our very doors, they enter our homes, they slaughter the innocent. They come not in hideous and repulsive forms, but in the garb of respectability and in the livery of heaven. They come with honied words, innocent airs, smooth sophistry and delusive arguments. They steal away the reason and good judgment, create a false sentiment and put to sleep the conscience. They cover the bitter evil with a

sugar-coat, they call evil practices by high-sounding and attractive names, but the evil and its bitterness and poison are there just the same. What are Christian people doing to put down these destroyers of men? Some lift up their voices against them, some are active in suppressing them. Too many are silent, some wink at them, some are their abettors, some are their victims. There is a great lack of manly moral courage. Christian people let sin and the devil do their work right before their face and eyes, and say and do nothing. There is a powerful weaving and interweaving of interest between good and evil. Many dare not take a manly, courageous stand against an evil and wrong, because they will thereby lose patronage, place or power, or some calamity will befall them. The pulpit and the pew are no place for cowards. It is high time that Christian people took a positive stand against the evils and sins which are bringing decay and death to the state and the church.

THE LORD'S SUPPER AND FEET WASHING.

BY S. D. DAVIS.

Was the Supper at which Jesus washed the disciples' feet and the Passover Supper, at which the sacrament or Lord's Supper was instituted, one and the same occasion? Let us see. Matthew and Mark agree that the assembling of the chief priests, scribes and elders of the people at which time Judas promised to betray Jesus unto them, was two days before the feast of the Passover. See Matt. 24: 2, 14, 15, Mark 14: 1-10. Luke says, "Now the feast of unleavened bread drew nigh, which is called the passover. Then entered Satan into Judas, and he went his way and communed with the chief priests and captains how he might betray him unto them. And they were glad and covenanted to give him money. And he promised and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed." See Luke 22: 1-8. John tells that Satan entered into Judas the night of the feet washing, after he received the sop which Jesus gave him.

That John might know who it was that would betray Jesus (evidently a secret between Christ and John), Jesus said to Judas, "That thou doest, do quickly;" and no man at the table knew for what intent Jesus said it. Some of them thought that because Judas had the bag Jesus had said unto him buy those things that we have need of against the feast. This shows that this all was before the feast of the passover, just as John said it was in the opening of this narrative of which the other evangelists say nothing. See John 13: 1-29. With these facts before us in which the inspired writers so completely harmonize, why should we attempt to make the two occasions one and the same, and thus rob ourselves of the benefit to be derived by following the two examples given us by the blessed Christ. First the washing of each others feet when each is "lord and master," that is in his own home. And second, the partaking of the Lord's Supper with our enemies if they are members of the church with us. Let Matthew, Mark and Luke tell the story of the dear Lord's Supper without trying to identify it with the supper at which Christ washed the disciples' feet, of which supper they say nothing, and we have the most complete harmony in the statement that Christ ate the passover with the twelve apostles and administered to them all the sacrament.

I do not plead for lax church discipline, but that we faithfully follow the examples set for us by the dear Redeemer, receiving the truths told us by the sacred historians without note or comment.

JANE LEW, W. Va., June 7, 1899.

Popular Science.

BY H. H. BAKER.

A New Amphibious ———.

There was launched about two weeks ago in the Erie Basin, Brooklyn, N. Y., a remarkable specimen of novelty, to be used in riding about on the surface, or on the water, or on the land under the water. If it only had wings it could fly, swim, and scurry about on land.

It is not a vessel, for it has wheels and axles on which it is propelled while going on the land. It is not a carriage, for it has a deck, which may be for pleasure and exercise while sailing on the surface of the water. It is not a boat, for it has a cigar-shaped superstructure, capable of submerging the whole concern, and then either swimming or wheeling on the bottom of the ocean or river for two days.

This wonderful ——— is 66 feet in length, and is named the "Argonaut," evidently after the mythical argonautic fleet commanded by Jason, who sailed the ship Argo to Colchis, on the Euxine Sea, to obtain the golden fleece.

We have heard of two "argonauts" before this one in Brooklyn, but from what we can learn we are of the opinion that this "argonaut" will be but the beginning of more "golden fleece" expeditions than have ever yet started to find the North Pole.

Already a delegation is on hand to obtain its service in Cuba, in securing the Spanish treasure that was sunk during the war, to prevent its falling into our hands. This craft when at the bottom of the ocean travels crab-like, having three wheels, one on each side, and the third is on an axle in the rudder. There is an oval steel turret, placed in the center of the deck, to be used as a lookout in stormy weather, when they have to be submerged, and in which also is the steering wheel.

In the interior are gasoline and compressed air tanks, sufficiently large to hold a supply for forty-eight hours. There is a lookout room in front, also a saloon twenty feet long by nine feet wide, a business room, an engine room and a galley. It has both gasoline and electric engines, an electric lighting plant, electric fans, telephones, telegraphs, and every conceivable appliance for discovery, communication and safety.

The searchlights, to discover the gold that glistens, are to be of sixty thousand candle power. It has a room that opens out on the ocean bottom, which when filled with compressed air to balance the pressure of water, will allow the searchers, in their marine costumes, to open a door and step out or re-enter at pleasure, and the water will remain outside.

We are pleased to note that this submarine arrangement is not of the torpedo family, foraging to kill and destroy, but to protect life, recover and save. We would much prefer a single share of stock in this last "argonaut" expedition, though we never obtained a flake from the "golden fleece," than a whole block of stocks in the "trust" that is still searching Gardiner's Island, and other places, for the hidden treasure of Captain Kidd, that notorious pirate who was hanged at Execution Dock, London, Eng., May 23, 1701.

DARE to be true, nothing can need a lie,
A fault which needs it most grows two thereby.
—George Herbert.

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 Hand-riding 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 VI.—THE NEW HEART.

For Sabbath-day, Aug. 5, 1899.

LESSON TEXT.—Ezek. 36: 25-36.

GOLDEN TEXT.—A new heart also will I give you.—Ezek. 36: 26.

INTRODUCTION.

The prophet Ezekiel was a younger contemporary of Jeremiah. He was carried away into captivity with king Jehoiachin, eleven years before the destruction of Jerusalem, and settled on the banks of the river Chebar in the land of the Chaldeans. His prophetic activity continued certainly for twenty-two years, from the fifth to the twenty-seventh year of the captivity, and probably for a much longer period. It is not at all likely that he ever returned to his native land. He presents lofty ideals, and was a man of great strength of character; he trusted implicitly in God, recognizing his exact justice, and confident of his mercy and lovingkindness toward the children of Israel.

The Book of Ezekiel is naturally divided into three parts. The first part, chapters 1 to 24, was written before the destruction of Jerusalem and the captivity of Zedekiah, and contains prophecies of denunciation against the rebellious people of Jerusalem. The second part, chapters 25 to 32, contains seven prophecies against the heathen nations. The third part, written after the destruction of Jerusalem, is composed of prophecies concerning the restoration of Israel, the overthrow of the heathen nations, and the building of a new temple; a picture of the Messianic time.

Our present lesson gives a picture of the restoration under the symbol of a great purification. The prophet probably had in mind the original holiness of our first parents in the Garden of Eden.

NOTES.

25. *Then will I sprinkle clean water upon you.* This is an allusion to the ceremonial washings for cleansing from the various kinds of defilement. The word translated "sprinkle" means literally "to scatter abundantly." It was not a matter of a little, but of a great deal of water. *And from all your idols.* The worship of idols is a moral uncleanness, just as real a contamination as physical impurity.

26. *A new heart also will I give you.* The purification is not only to be outward and external, but is also to be of the inner nature. Formerly their heart had been hard and unimpressionable; they had been a stiff-necked and rebellious people. In this verse "spirit" is used as parallel with "heart." Both of these words refer to the inner nature of man, the man himself. If there is any distinction to be noticed in these terms, we may say that "spirit" refers to the ruling principle of the mind, and "heart," to the impressive nature or will of man. *Stony heart . . . heart of flesh.* The rebellious disposition so manifest in the history of Israel is to be replaced by a nature suited to receive impressions from God.

27. *And I will put my spirit within you.* "Spirit" should begin with a small letter as in the R. V. The Holy Spirit, the Third Person of the Trinity, was not manifest until New Testament times. The spirit of God here referred to is a special divine influence, coming upon men to make them powerful in some direction. Compare Isa. 11: 2; Exod. 35: 31; Judges 15: 14. *And cause you to walk in my statutes,* etc. The spirit of God is to be an inward impulse to do his will. Notice that this cleansing and this endowment with a new disposition is not the work of any human priest; but the work of God himself. Statutes and Judgements are parallel expressions referring to the will of God for his people.

28. *And ye shall dwell in the land that I gave to your fathers.* A gracious promise to the children of Israel now in exile. Loyalty to God and obedience to his pre-

cepts were all that was needed in order that they might attain and retain possession of the land of Canaan. *And ye shall be my people, and I will be your God.* A renewal of the old covenant. Deut. 7: 6. Compare Rev. 21: 3.

29. *I will also save you from all your uncleannesses.* They are to be a purified and regenerated people. *And I will call for the corn.* Jehovah will renew the productivity of the land. Compare Hos. 2: 22. No longer shall agriculture be disturbed by marauding invaders. *And lay no famine upon you.* Compare chapter 34: 29; 1 Kings 8: 1.

30. *And I will multiply the fruit,* etc. The great prosperity which Jehovah will restore will take away the reproach, that land is not able to support its inhabitants.

31. *Then shall ye remember your own evil ways,* etc. Compare chapter 6: 9. They are to be so thoroughly renewed that they can see in its true light their own past conduct.

32. *Not for your sakes.* That is, not on account of any worthiness that there is in you. *Confounded.* Better, "humiliated."

33. *I will also cause you to dwell in the cities.* Better, as in the R. V., since this line is parallel with the next, "I will cause the cities to be inhabited." The renewed prosperity of the land is to be shown also by inhabitants in the cities which had been deserted, the heretofore uninhabited localities shall also have a population.

34. *And the desolate land shall be tilled.* Not only shall the fields now cultivated yield increased fruit, but the fields now for a long time uncultivated shall be made productive.

35. *This land that was desolate is become like the garden of Eden.* The passers-by shall notice the wonderful fertility and luxuriance of the land, and compare it with the garden of Eden, the highest ideal of beauty and productiveness of vegetable life. The walls of the ruined cities shall be restored, and their population shall return.

36. *Then the heathen, that are left round about you, shall know,* etc. Better, "the nations." The other nations shall recognize the power of Jehovah in this restoration.

TEACHERS' TRAINING CLASS AT ALFRED.

Alfred Academy is authorized by the Department of Public Instruction of New York to organize and instruct a Teachers' Training Class.

The value of professional training cannot be overestimated. The teacher who has had such training will succeed better in every way than the teacher who has no professional training. Every person who expects to instruct the young should make as thorough and conscientious a preparation as possible. The Training Class offers exceptional advantages in the way of such preparation.

The advantages at Alfred are as follows: A library of over ten thousand volumes, which is provided with works on teaching by the best modern educators; a reading-room, well supplied with newspapers and periodicals; separate gymnasiums for ladies and gentlemen, and a competent instructor in physical culture; literary and debating societies; young men's and young women's Christian Associations; and the culture, inspiration, and intellectual and moral development which come from contact with men and women engaged in college work. The sight-reading and chorus classes of the Department of Music, and the free-drawing classes of the Department of the Fine Arts, furnish opportunities for work in music and art which are highly appreciated by the members of the Training Class. Those who have the time and ability to do so may pursue studies in the Academy without charge for tuition.

A Teachers' Employment Bureau has been instituted to aid graduates of the Training Class in securing positions and School Trustees in procuring teachers.

QUALIFICATIONS FOR ADMISSION.

Candidates must be at least seventeen years of age at the time of entrance.

The Principal and School Commissioner must be satisfied that the candidates have

the moral character, talents and aptness necessary to success in teaching.

Candidates must hold as a minimum qualification one of the following credentials:

1. A third-grade certificate and a standing of 60 per cent in civil government.

2. A second grade certificate.

NOTE. These certificates must be in force, or have expired not later than the end of the school year preceding.

3. A regent's preliminary certificate and 14 academic counts, 4 of which shall be English, 2 in American history, 2 in civil government, 2 in physiology, and the other 4 optional.

NOTE. The subjects accepted under English are as follows: advanced English, English composition, rhetoric, English literature, American literature, first, second and third year English. When either of the full year English courses is offered, the equivalent English subjects cannot be accepted in addition.

WORK AND METHODS.

The course covers two terms, or semesters, of about twenty weeks each. Three recitations a day are required. The recitation period is fifty minutes, and not less than two hours a day will be required in preparation for each recitation.

Since a person must know a subject before he can teach it, subject matter in the ordinary branches is thoroughly reviewed. Instruction is given in methods at the same time.

Uniformity of text-books is not required in this review work, and students should bring their books for reference.

Subjects are discussed from the standpoint of pupil and of the teacher, and particular care is taken to make students familiar with the principles underlying each subject.

Primary methods receive considerable attention. Each student is required weekly to observe the work of successful teachers, and to report such observation in writing; these reports are discussed in class. Actual practice in teaching is also given under the direction and criticism of the Instructor.

Great care is taken to have the students become familiar with the newest and most approved text-books, teachers' periodicals, aids, etc.

CERTIFICATES.

Professional certificates, authorizing the holders to teach for three years, will be granted by the Department of Public Instruction to such members of the Training Class as attain a standing of at least seventy-five per cent in each subject prescribed, in both the January and June examinations. At the end of three years' successful and continuous teaching, the certificate will be renewed without re-examination.

TUITION.

The tuition is free to members of the Class who complete the work and take the examinations.

INSTRUCTOR.

Miss Lillian O. Sprague, of Salem, Ohio, has been secured to teach the Class. Miss Sprague is recommended highly by A. C. Hill, Ph. D., of the Department of Public Instruction; by President Wm. J. Milne, of the Albany Normal College, of which she is a graduate; and by others. She instructed the Training Class in Cook Academy for nine years, and has for the past two years been teaching Latin and Mathematics in Colby Academy, New London, N. H. The work of the Class will, we feel sure, be kept up to the high standard reached by Miss Sprague's predecessors.

APPLICATION FOR MEMBERSHIP.

Those who wish to join the Class for the coming year should apply at once, since the Class will be organized September 5, and the number of members is limited by the Department. Correspondence is solicited.

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MARRIAGES.

LANGWORTHY—CRANDALL.—In Little Genesee, N. Y., July 16, 1899, at the parsonage, by D. Burdett Coon, Mr. Olin F. Langworthy, of Alfred, N. Y., and Miss Josephine Mae Crandall, of Little Genesee, N. Y.

DEATHS.

OLIN.—In Dodge Centre, Minn., July 1, 1899, of heart failure, Mrs. Anna P. Olin, wife of Henry S. Olin.

She was the daughter of Dea. Wm. G. Crandall, and was born in DeRuyter, N. Y., March 31, 1833. At about twelve years of age she was baptized by Eld. Alexander Campbell and united with the Lincklaen, N. Y., Seventh-day Baptist church. She was a fine student with marked literary tastes and ability, and was graduated at DeRuyter Institute in 1854. When our foreign missions were organized, she had a deep conviction that she ought to offer herself for that work, and this conviction followed her all through life, causing her much sorrow that she failed at the time to make the complete consecration. She was married in 1856 to Henry S. Olin, and soon after settled at Trenton, Minn., being one of the first settlers there, and also a constituent of the Seventh-day Baptist church at that place. Having had much previous experience in school teaching, she taught the first school in the Trenton district, the school being held in her house. From thence she moved with her family to Dodge Centre, Minn., uniting with the church at that place. She was the mother of three daughters, also cared for an adopted daughter. Sister Olin was always active in church and benevolent work, a woman of much faith and prayer, and will be greatly missed by a large circle of friends. Funeral services were conducted by Pastor H. D. Clarke; sermon from Psa. 116: 15, "Precious in the sight of the Lord is the death of his saints." H. D. C.

WELLMAN.—Charles H. Wellman, son of Chester and Lavina Wellman, was born near Winsor, Mass., May 28, 1842, and died at North Loup, Neb., May 5, 1899.

Mr. Wellman was married to Mary Francisco, at Dakota, Wis., May 18, 1867. He was converted under the labors of Charles M. Lewis and united with the Seventh-day Baptist church of Dakota, Wis., in the spring of 1871. In the spring of 1872, he, with a colony of Sabbath-keepers, came to Nebraska and settled in North Loup. Mr. Wellman was a constituent member of the North Loup Seventh-day Baptist church. Funeral services at the church, Sabbath morning, May 6, conducted by the pastor. E. A. W.

BENTLEY.—At his cottage at Noyes Beach, R. I., July 9, 1899, Hon. B. Court Bentley, of Westerly, R. I., aged 58 years, 2 months and 7 days.

Mr. Bentley had been a member of the Pawcatuck Seventh-day Baptist church since his youth, and has ever led a quiet and consistent Christian life. He held many positions of usefulness and trust in the community and state, and will be greatly missed in the business affairs of the town. He leaves a wife and four children, two sons and two daughters, together with a large circle of relatives and friends to mourn his departure. The funeral took place at his late residence in Westerly, and was conducted by the pastor. S. H. D.

TANNER.—At Westerly, R. I., July 2, 1899, Mrs. Lydia Jane Tanner, wife of John H. Tanner, Sr., aged 57 years, 2 months and 15 days.

Mrs. Tanner united with the Pawcatuck Seventh-day Baptist church when 24 years of age, and was an esteemed member at her death. She was connected with the Pawcatuck W. C. T. U. from its organization, and was remembered by them in very beautiful floral tributes. The funeral services were conducted at the house by the pastor. She leaves a husband, a son and daughter, with many relatives and friends to mourn her loss. S. H. D.

REDUCED FARES FOR CONFERENCE.

The Committee on Railroad Fares for Conference have secured a rate of one and one-third fares, and call attention to the Circular of Instructions printed herewith.

Any one desiring information not contained in the circular should apply to either of the undersigned.

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Instructions to Persons Attending the Meeting.

1. The reduction is to persons going to and attending the Anniversaries.
2. The reduction is fare and a third, conditional on there being an attendance at the meeting of not less than 100 persons holding certificates.
3. All persons availing themselves of the reduction will pay full first-class fare going to the meeting and get a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at important stations and coupon ticket offices are supplied with certificates.
4. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.
5. Tickets for going passage may be sold only within three days (not counting Sunday) prior to the agreed opening date of the meeting, or three days after (including) such opening date; except that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs. No certificates are issued to points, where the going fare is less than 75 cents.
6. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and vise of special agent.
7. Certificates are *not transferable*, and return tickets secured upon certificates are *not transferable*.
8. On presentation of the certificate, duly filled in on both sides, within three days (Sunday excepted) after the adjournment of the meeting, the ticket agent at the place of meeting will return the holder to starting-point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.
9. No refund of fare will be made on account of any person failing to obtain a certificate.

INSTRUCTION TO SECRETARY OR OTHER OFFICER OF THE ORGANIZATION ENDORSING CERTIFICATES AT THE MEETING.

10. Certificates should be collected during the early sessions of meeting, the title, place, and date endorsed, as provided for on blank side of each certificate; they will then be in shape for the vise of special agent attending the meeting for that purpose, and when countersigned by him will entitle the holders to the reduction set forth in clause 8.

Delegates and others availing themselves of this reduction in fare must present themselves at the Ticket offices for certificates and tickets at least 30 minutes before departure of trains.

LET never day nor night unhallow'd pass,
But still remember what the Lord hath done.
—Shakespeare.

Special Notices.

North-Western Tract Depository.

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

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 Seventh-day Baptist church of New York City will hold service until further notice at the home of F. M. Dealing, 1279 Union Avenue, near 169th Street and Barton Road. Bible study at 10.45 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend this service. Take Third Avenue Elevated Railroad to 169th Street.

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

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held at Lincklaen Centre, N. Y., Sabbath and Sunday, July 29, 30. Let there be a general attendance and a precious meeting. Com.

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.

REUNION.

All those who ever attended school at "Bigfoot Academy" are hereby notified that the annual reunion of such students will be held at Walworth, Wis., Aug. 9, 1899. Every such student will please accept this as an invitation to be present. Dinner will be served at Town Hall.

HERBERT C. BURDICK, *President*,
CHAS. S. COOPER, *Vice-President*,
JOSIE HIGBEE, *Secretary*.

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, Westberry 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.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

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THE SABBATH RECORDER of March 27th.

NEWS OF THE WEEK.

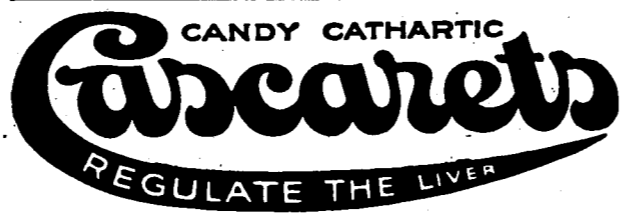
A new treaty between the United States and Japan came into operation on the 17th of July, 1899. New treaties between Japan and all the leading countries of Europe, and some of the South American States, became operative on the same date. By these treaties Japan comes into the family of great nations as no Asiatic country has ever done before. The United States has led in recognizing Japan and in opening the way for her advancement to an high place among the nations, and a most friendly feeling exists between the two peoples.—Serious dishonest practices in the business connected with Soldier's Homes, in Kansas and elsewhere, have been exposed during the week.—Business interests of American citizens in China are large, and the United States is taking active measures to protect them, in spite of the "partitioning" of Chinese interests and influence among European Powers.—The late floods in the Brazos Valley, Texas, are said to have cost \$10,000,000. It commenced June 29, and the excessive rainfall continued for several days.—English capitalists have purchased \$5,000,000 worth of oil lands in West Virginia and Ohio. Hitherto England has looked to Russia mainly for her supply of petroleum.—The workmen on the street cars in Brooklyn, N. Y., went on a strike on Monday, July 17. It was of short duration.—Newspaper correspondents at Manila, during last week, issued a "Round Robin" letter, complaining bitterly of General Otis in the matter of censorship of their dispatches, charging him with false reports concerning the war, and with incapacity. The government at Washington did not recognize this manifesto as worthy of attention. It is not easy at so great distance to determine just what ground there is for complaint. On the other hand, favorable reports as to the situation continue to come from General Otis and from the United States Commissioners. These reports claim that the prospect for peace is increasing.—Toy pistols with blank cartridges have reaped a pitiful harvest of death among the boys, through lock-jaw, resulting from wounds received on the Fourth of July. Such pistols are a dangerous nuisance, which ought to be abated.—Gratifying progress in the deliberations of the Peace Congress in Holland continues, and the United States members are doing excellent work.—Yellow fever is prevalent at Santiago, but Americans have removed to camps on the high ground about twenty miles away, and vigorous quarantine and preventive measures have been instituted.—The most important news of the week was announced on July 20, namely, the resignation of Alger as Secretary of War. The persistency with which General Alger has refused to resign under the pressure of public opinion has presented an unusual feature in American politics. His resignation is accepted, to take effect August 1. Too much

politics and too small a man for the place tells the story. He has been a heavy load for the Administration to carry. There is much speculation as to who will succeed him.—Admiral Dewey has reached Trieste, Austria, where his ship will remain for two weeks. He is reported in good health.

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A brooklet is a little brook
Coursing down the shady dell;
A booklet is a little book—
Tales of love they tell;
A streamlet is a little stream
Which reflects the summer's sky;
But a bullet is not a little bull—
Can any one tell why?
—Harper's Bazar.



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