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SLIPPING AWAY.



HEY are slipping away—these sweet,
swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,
Or an arrow's flying gleam,
As soft as the languorous breezes hid,
That lift the willow's golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as lover's dream,
As pure as the flush of the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of centuries long since dead,
As beautiful and as fair.

There are only a few years left to live,
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, fair and sweet,
By the dusty ways of life?

There are only a few swift years—ah let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word.

—Restitution.

\$2.00 A YEAR

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PLAINFIELD N J

Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
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CONFERENCE opens on the 23d of August. Have you decided to go? It is not a matter of simple personal choice. All pastors, Sabbath-school Superintendents and deacons ought to attend Conference, by virtue of their official relations to the churches. The churches ought to pay the traveling expenses of their pastors. The money necessary could not be invested for a better purpose. Pastors who do not attend Conference are crippled in no small degree, so far as denominational work is concerned. This crippling also extends to their work in the local church. Not only the official members, who have more or less direct care of the spiritual interests of the church, but those who have charge of the business of the churches ought to attend, for the same general reason. Lack of knowledge concerning denominational work is a prominent source of lack of interest. Neither the knowledge nor the inspiration for work, can be attained at long range. For years past, our Anniversaries have been seasons of peculiar and growing interest and power. To attend them, and enter into the spirit which pervades them, fits pastors and people for the work of the year following, as no other one agency can do. New interests are constantly arising. New forms of work and higher obligations press upon us in every department. If you have decided not to attend Conference, please to carefully review all the circumstances, and seek new decisions in the light of higher duty. It is of little account for you to attend if you seek only an outing, or the social privileges. These are both legitimate considerations, but they are not the prominent ones. Your duty to the Lord's work, and the need of greater fitness on your part to do that work, should rise above every other consideration. If in any given church it is yet uncertain whether the pastor can attend Conference, because the church has not taken necessary steps in the matter, let this reminder provoke action at once. Nothing but positive inability can excuse those who have the Lord's work in hand from the duty of attending our Anniversaries. Go to Conference.

"CHRISTIAN SCIENCE," so-called, is receiving more attention than usual, because of the serious results to life which follow the foolish efforts it makes to ignore the facts of disease. A prominent conference was held a few days since, in New York, by the Medical and Legal Relief Society, which seeks to secure legislation prohibiting the practice of Christian Science as a department of medical practice. While the friends of Christian Science will say that this is due to jealousy, the fact remains that the leaders in this unscientific science attempt to ignore the settled facts of all experience, concerning disease. They also discard the simple laws of hygiene and common-sense precautions against disease. It is said that Mrs. Mary Eddy, in her book, "Science and Health," page 321, makes war against "diet, air, exercise, bathing," etc., as agents in the cure of disease. On pages 159 and 354 she is quoted as saying, "A Christian Scientist never gives medicines, never recommends

hygiene, never manipulates." Instead of recognizing disease as one of the facts of human experience, she asserts that it is only "fear, manifested on the body;" and that all forms, cancer, consumption, or smallpox, may be thrown off, if one is brave enough to believe that he has no disease. In a word, she teaches that "sickness is an illusion, to be annihilated by science." To claim that all forms of disease may be cured, if one is brave enough to "disagree with his symptoms," is the height of folly, when considered in the light of human experience.

COLONEL ROBERT INGERSOLL died suddenly, on Friday July 21st, at his home, Dobb's Ferry on the Hudson. He was born Aug. 11, 1833, at Dresden, New York. An able and attractive orator, an accomplished soldier, and a favorite in social circles, Col. Ingersoll became all the more prominent as a pronounced enemy of Christianity. His father was a Congregationalist minister, and Robert's childhood was familiar with certain theological battles then rife over the merits of the "Calvinistic" theology. Poetic rather than philosophical, Ingersoll confounded certain waning notions called Calvinistic with Christianity. Over against these theological disputations he placed the great humanitarian issues connected with the slavery question. His mind became greatly perverted and hence arose a blind opposition to what he called Christianity. At the same time he embodied many of its fundamental principles in his life. He was a superficial opponent rather than a wise philosopher. That he was honest in his position may not be doubted, but his influence was strong in certain circles. Abundant sorrow, rather than bitter denunciation, becomes his memory. As husband and father he held a high place, and the grief of his wife and children was well nigh inconsolable, because of its hopelessness. We sorrow over his ignorance and hence perversion of Christianity. We commend whatever was good in him, and leave God to judge. His body was cremated.

Among the last of his writings appears the following stanza, in which the longings of an immortal soul are faintly voiced:

"Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We know not. We hope and wait."

Hope as we may that he was better than his doubts, his life has been in open and fierce opposition to the Bible and to Christ.

The *Hebrew Observer* presents the question of Christian missions to the Jews in these words:

It is true that the Roman soldiery crucified a Man nearly 1,900 years ago because Caesar frowned upon his socialism and the Jews feared his heresy. It is also true that the followers of that Man have ever since crucified a race. Yes, the history of the Hebrews precludes the possibility of their conversion to the Christian faith. There is no chance that the Jew will ever learn to love the cross—certainly not under compulsion. Through the centuries it has been his curse. As a bludgeon in the hands of bigots it has beaten him back from the haven of his hope, has driven him down the bloody track of time, since the distant hour of Calvary's tragedy. The devout Christian has kissed the blessed crucifix, then turned him from his prayers to plunder the Jew and hound him from his home, to spill his blood and ravish his daughters, and this in the name of the gentle Jesus. Before he can become a Christian, the Jew must violate every inbred impulse of his tenacious nature, must disprove the influence of heredity, and discredit that in-

stinct of race loyalty which alone has saved him from utter extinction.

There is truth enough in the above to demand consideration such as few have given the question. The "Jewish mission" problem is not an easy one.

RUNNING over the morning paper just now, we saw notice of a "new derelict," which threatens ships crossing the Atlantic. A derelict on the ocean is less dangerous to a ship than spiritual derelicts are in the work of life. Nothing is more sad than the ruin of a noble life through its own mistakes, or because of storms from without. A derelict at sea, water-logged, and still floating, has the power, though passive, of doing lasting injury to the finest vessel that may float. Spiritual derelicts have more than this passive power. They become positive influences for evil, and direct agents of destruction. It is cause for thankfulness that the spiritual derelict, however broken and wrecked in character, may find reinstatement and new life, through divine help and divine love. Salvation from sin and the results of its ruin is always in waiting for spiritual derelicts. God has ordained that, however great the wreck of a human life may be, temporarily, no life shall go down in hopeless ruin which turns to him in repentance, seeking help.

WHEN Alaska was purchased, those who opposed that step did so on the ground of its little worth. It cost \$7,200,000. Up to date the fur companies have taken over \$33,000,000 worth of sealskins. They have paid into the Treasury over \$6,000,000 as royalties. No estimate of the whale fisheries is accessible, but the value of the product is roughly placed at \$2,000,000 a year, and the total of \$20,000,000 since Alaska was ceded to the United States. The salmon fisheries yielded \$2,977,019 in 1897, and nearly \$4,000,000 in 1898. Since annexation, the total output of the salmon fisheries has exceeded \$30,000,000. The Commissioner of Fish and Fisheries estimates the value of the Alaskan fisheries, excluding whales and seals, at \$67,890,000. The gold output up to 1897 exceeded \$15,000,000. The total for 1898 is estimated at \$6,000,000. The Treadwell mine alone, up to and including 1897, has paid \$6,625,945 as dividends to its stockholders. In view of these figures it seems like a bit of satire when we remember that Mr. Ferris, of New York, offered an amendment to the purchase resolution, while it was pending in Congress, authorizing the President to pay \$7,200,000 "to any respectable European, Asiatic or African Power that will take Alaska off our hands."

Success in business is not usually due to outward accidents. Now and then an unexpected opportunity may appear, which a peculiarly bright man may seize upon and gain phenomenal success. But legitimate business has not many "chance opportunities." Luck counts much less than work. Few men are able to hold important positions in any department of life, when those positions come unexpectedly or accidentally. The same is true of positions which may be secured through the good-will of others. Personal worth is the basis of all permanent success. Nothing else can be relied upon as the source of great attainments. He is most secure in his position who has most of honesty and ability. It is not upon our "stars," but

upon ourselves, that we must rely for success. Find what your work is. Fit yourself to do it well. Then by patient persistence win success.

THE New York Bar Association, made up of eminent lawyers, whose business it is to watch for defects or frauds in the administration of justice, is now considering the laws which affect the question of divorce in the United States. This is eminently wise and desirable. The divorce business is full of fraud and collusion. Marriage is not an affair of two persons alone. The state is a party to it, and the interests of the state are to be considered. The family is the unit of the state. Purity and permanence in the family relation are essential to the welfare of the nation. Being a third party in the contract, the state has the right and duty to protect itself, and to save weak or wicked men and women from their own folly. Improvement as to divorce laws is greatly needed.

THE Bible is of little value, practically of no value, unless it be recognized as authoritative in matters of right and wrong, and touching personal action. This is, perhaps, the most practical feature of the Higher Criticism question, as it begins to appear among the masses. In the earlier stages of that movement the influence was confined mainly to a small circle of scholars. It is now finding expression in the minds of the people generally. With little knowledge as to its real merits, the result is a weakening of faith in the Bible as an authoritative book. Where this will end remains to be seen; but that the present influence is working against many questions of practical religion, there can be no doubt.

JOHN P. NEWMAN, a boy of sixteen, was walking in the street, when a man said to him, "God wants your heart." Two weeks later this man slipped into John's hand a bit of paper on which the same words were written. Within a month John made public profession of faith in Christ. A few days ago Bishop John P. Newman died leaving a great harvest of good behind. "God wants your heart," was the beginning of that harvest. Reader, if your heart and lips are ready for opportunities, you can set in motion influences which will do far more than all the direct efforts of your life combined.

SO FAR as one can judge by listening there is too much superficial prayer. When men are in earnest their thoughts and words are like the current of a deep, strong river. Shallow brooks "babble." Shallow feelings and their desires babble when men pray without entering into the presence of God. One cannot come into the divine presence and be unmoved. The true child of God cannot babble nor indulge in formal repetitions when he is actually before the Mercy Seat of the Most High. Genuine prayer calls forth the deep currents of spiritual life. It is pitiful to hear men babble when they ought to pray.

THE new trial of Dreyfus, which is about to begin in France, having been fixed for the 10th of August, will attract the attention of the civilized world. As his former trial and punishment were denounced, with few exceptions, by the civilized world, the steps already taken toward a new trial, and the prospect that justice will be awarded him, has given

unlimited satisfaction. If, as a result, not only this man shall be vindicated, but the whole system of anti-semitism shall be wounded unto death, all good men will rejoice still more.

Two interesting and valuable papers touching college graduates and marriage, appear in the *Independent* for July 20, 1899. Since such graduates, whether men or women, marry considerably later in life than those do who are not graduates, questions are propounded concerning the effect upon society and upon the future history of the families of educated people. Statistics show that the number of children in the families of such graduates is much less than in other cases. The questions involved are worthy of careful consideration.

GREATNESS IS ABUNDANT LITTLENESS.

There are countless lessons hidden in Christ's parable wherein is the commendation, "Thou hast been faithful over a few things, I will make thee ruler over many things." To be a successful ruler one must have been a faithful servant. This principle applies to personal fitness for doing great things, especially in times of supreme demand and in great emergencies. Nothing is done well under such circumstances unless preceding training in little things, oft repeated, has developed latent power, self-control, and the ability to "grasp the situation." We say of one man, "He can rise to the occasion"; of another, "He is not an emergency man." This is another way of saying that one man has been patient and persistent in gathering facts and strength, and developing capacity to use what he has gathered, while the other has not. When men are brought to face great emergencies, or called to act on a moment's warning, they cannot stop to analyze the situation, nor to consider the details at leisure. There is no time to develop power, judgment, or matured plans. In such a moment all the past tells. Such an hour determines what a man is, because of what he has been. Twenty, perhaps fifty, years with all their results crowd into such moments. If they have been years of faithfulness in little things, the supreme demand is met with ease and success. Otherwise, ignominious failure ruins the hour.

This is true in spiritual experiences, temptations and unexpected duties. The habitual state of soul you cultivate in daily work will do much to decide what you can do when unexpected demands arise. The work of a musician furnishes good illustrations. Mind, ear and fingers must be trained with untiring repetition and oft-renewed patience. This training must descend to countless little things. It must go on for years. At last, when the world applauds the brilliant work of the "great performer," the triumph comes, and greatness crowns abundant littleness. Similar results come to the fruitful Christian, in whatever form of service God calls him to.

The fact that greatness is the result of abundant littleness is most important to young men preparing for the ministry. Culture of mind and of soul are equally involved. Most important is the soul-culture. Constant intercourse with great themes, with highest purposes, with holiest aspirations and with greatest endeavors, under guidance of the Holy Spirit, must be sought. Habits of thought which never depart from the fields

of truth and righteousness must be formed. Ten thousand attainments in little things, with God's blessing, will fit a man to gain in some one supreme moment what would be supreme failure without such preparation through faithfulness in little things.

ANSWERS TO "INFORMATION WANTED."

Writing from Bushnellville, N. Y., Mrs. M. A. Hitchcock says: "With joy and gladness I come to say that the promise of God to me in Isa. 58: 13, 14 has been abundantly fulfilled. Therefore do I draw from the well of salvation to the satisfaction of my soul, to my growth in grace and in knowledge, and to the health of my countenance. I can most truly say that I desire above all else to glorify God by spreading this wondrous knowledge of salvation."

Those figures of speech in the Word of God which speak of the water of salvation appeal to the longing heart with great force. Work brings thirst. Service produces hunger. We must eat and drink in spiritual things as in material. Those who, like Sister Hitchcock, have found new paths of obedience in keeping the Sabbath can interpret the words of Isaiah as no one else is able to do. Such obedience brings great "delight in the Lord." We would that all our readers might know the fullness of this delight.

Mrs. M. J. Moore, writing from Providence, R. I., says: "For myself and for my people I desire that John 10: 10, 'I am come that they might have life, and that they might have it more abundantly,' should be fulfilled more and more. His own life through the Holy Spirit is always manifested. When, realizing our own incompleteness and unworthiness, we pray for the gift of that grace we are specially conscious of lacking, we often leave unasked the one most needed gift; so I desire to ask for his whole gift, even himself."

What this correspondent says is but one of the many ways in which the hearts of God's people seek for the fullness of life in Christ. Happy is he who hungers and thirsts after righteousness; so the Master said. But doubly happy are we when we have learned that the abundance of divine grace unfolded in Christ is waiting to supplement our weakness and complement our incompleteness. Surely we shall all unite in the hope and prayer—and that prayer should be made only when we have determined to seek with our whole hearts—for this more abundant life in Christ.

MILL YARD CHURCH, ENGLAND.

It has always been difficult for us to understand how the English courts could have favored the "Scheme" by which the Seventh-day Baptist church at Mill Yard is being robbed of much of its possessions. The following extract from *The People*, of Sunday, June 18, 1899, concerning Mr. R. Foulkes Griffiths, a lawyer, under "Sensational Case in Divorce," throws some light on the subject:

After lunch the Court was kept in a continued roar of merriment by the remarkable and bewildering questions of Mr. Fowkes Griffiths, who appeared for the intervenor, Dr. Beddoes, who got so mixed up that the Judge lay back in his seat and laughed until the tears came to his eyes. After putting some very strange questions to witnesses concerning the night on which Mr. Lloyd-George stayed at the Edwards's, counsel was interrupted by his Lordship, who said: "Mr. Griffiths, you have been called to the Bar, and you ought to know how to conduct this case properly. It is perfectly disgraceful."

We are informed Mr. Foulkes Griffiths is the man who got up the "Scheme" by which the "thin end of the wedge" was inserted for the ul-

imate alienation of the property and income belonging to the Mill Yard church. He was one of the Trustees of the "Joseph Davis's Charity for Sabbatarian Protestant Dissenters," under the said "Scheme" (dated 1890), and is now employed in the case on behalf of the Trustees against the interests of the Mill Yard church, he having not long ago resigned his trusteeship, probably for that purpose. He has long been an openly avowed enemy of the Mill Yard church. We understand that he was formerly a Baptist minister at Nottingham, who won a case at law in which popular opinion was against him, and thus losing his popularity, he gave up his church and came to London, and is now a Barrister. Injustice has been the leading feature of the case from the first.

CHRISTIAN ENDEAVOR CONVENTION.

The Eighteenth International Christian Endeavor Convention, held at Detroit, Mich., July 5-10, was large. The attendance was estimated at 30,000; 28,000 coming from outside of Detroit. Two large tents, each with a capacity for 10,000, were used as places for meeting. Besides these, the churches were occupied for many subordinate gatherings. The local arrangements and the general details connected with the convention are praised highly by those who were present. Rev. J. W. Chapman was prominent as a leader of devotional services, especially the "Daily Quiet Hour." The annual reports showed about 2,000 new societies added during the year. Dr. Gunsaulus, of Chicago, preached the "Convention Sermon." It was a plea for consecration in heart and in life. Twenty-seven denominations were represented in the "rallies." Rev. Charles M. Sheldon, the story-writing pastor, was prominent among the speakers. A "Sabbath-observance meeting," to promote better regard for Sunday, was held on Sunday. Dr. McAllester, a Covenanter, and Hon. John Charlton, of Canada, were the principal speakers.

NEWS OF THE WEEK.

On the 24th of July a new treaty between France and the United States was brought to a successful issue. For two years negotiations have been pending, under the Dingley Tariff Bill, for general reciprocity. The agricultural interests of France interposed several objections to the general system of proposed reciprocity. The final results are favorable to both countries. They are especially favorable to the United States, since, had this treaty failed, high rates would have been placed upon certain products of America which find abundant market in France. The result of the present treaty places the products of the United States in France on the same basis of those of Great Britain and Germany. This treaty closes a series of similar treaties which have been made under the Dingley Act. They are all with the British West Indies, except this last, and perhaps most important one, with France.—Strikes on street railroads have been almost epidemic for a few weeks past, the more important ones being in Brooklyn and in Cleveland, Ohio. Little was gained in the Brooklyn strike, and it soon collapsed, as we noticed last week. Trouble continues in Cleveland, with rioting and the calling out of military forces. Newsboys in New York and neighboring cities are also upon a strike, refusing to sell certain papers, because the price has been

raised. The freight handlers on the Pennsylvania railroad are upon a strike, and considerable interference of business has resulted therefrom. Many tons of perishable goods have been destroyed during the week because the railroad could not deliver them. The latest advice indicates a settlement.—The settlement of the boundary of Alaska is still held up by Canadian influences. But for political and commercial interests in Canada the dispute between England and the United States would have been arranged long before this. A few days remain, at this writing, in which the matter may be adjusted. Otherwise it looks as though the final settlement must be by arbitration, providing a method of arbitration can be agreed upon. Canada has been a marplot in the matter for a long time. We regret this, but have faith that the friendly relations between Great Britain and the United States will not be broken up because of the unwise and unjust position Canada has taken. The bluster which some Canadian politicians are indulging in, when they talk about "arbitration or arms," is foolish. Canada would be the first to suffer if a resort to arms should unhappily come. Such will not be the case, and better judgment must take the place of Canada's selfishness in time. Latest reports indicate the probability of a settlement in which Canada will be granted an "open port" on Lynn Canal. This will give access to tide water through the peninsula of Alaska.—Admiral Dewey is returning homeward slowly, and it is announced that he will spend some time at various Mediterranean ports, reaching New York about October 1st. This is done to give his crew, who have been so long in the tropics, the benefits of more bracing climate.—The general reports from the Peace Congress are favorable, as its work draws near a close. We hope to give a general account of the work accomplished soon.—In spite of high water and the unfavorable weather some successful military operations against bandits have been carried forward in the Philippines during the week. The most important event was the capture of the city of Calamba, on Laguna de Bay, thirty miles southeast of Manila. This is a point beyond where our forces have penetrated by land. It has a population of over 11,000.—President McKinley is taking a little rest at Plattsburg, New York.—The new Secretary of War, Elihu Root, takes charge Aug. 1st.—President Heuraux, of the Republic of San Domingo, was assassinated a few days since. It was an act of personal revenge, rather than the result of political revolution.—The Jewish Chautauqua, at Atlantic City, N. J., progresses with special interest and vigor.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXIX.

ORDER OF SERVICE.

It is not necessary that the order of service be invariably the same. It should, however, be natural and appropriate to the end sought. It should be such as will develop and increase a worshipful feeling and the didactic tendency from beginning to end. For this purpose we prefer an order essentially as follows:

Prayer of Invocation. This should be brief, a petition for blessing and guidance in the services about to be undertaken. Such a

prayer draws the hearts of the people toward God at the beginning of the service, and gives to the time and place a pertinent solemnity. The careless and business-like way in which some clergymen open religious services is very far from being solemn, or from promoting worship. On the other hand, it tends to cultivate irreverence on the part of the people and of the preacher. Both observation and experience teach that no way of opening a service is so befitting as by prayer.

Following the prayer of invocation should be a *Responsive Reading*. We have already suggested that this first reading should be especially fitted to awaken devotional and praiseful feelings. In the responsive lessons to which we have already referred you, the compiled readings make an appropriate preface to many of the themes which you will naturally discuss. In case you have no volume prepared for responsive readings, make selections from the Psalms or from other portions of the Bible. Insist upon having the people bring their Bibles with them, and so compile your own responsive readings, according to your best judgment and the themes which you are to present. The responsive reading should not be long enough to be wearisome, nor brief enough to be a mere form. It is a helpful influence in cultivating the proper spirit of worship and of deepening the interest of the congregation in the service at the beginning.

Hymn. We prefer to introduce the first hymn at this point, rather than the lesson, because it calls all to participate in the service and helps to awaken and deepen the interest which the responsive reading has already awakened. Whatever else you may have by way of choir or precentor, insist upon congregational singing; be patient and attain it by slow degrees, if necessary. Whether you shall read the first hymn or simply announce it must be decided somewhat by circumstances, possibly by the choice of your people. We think it best, usually, to announce hymns without reading.

The Lesson. The characteristics and nature of the lesson have already been discussed, and we only add: study it carefully; give full play to whatever feeling or sentiment it contains, and aim to read it effectively. Deliberateness is a prominent element of effectiveness in Scripture reading.

Prayer. It is at once natural and legitimate to pass from the reading of the Scriptures to a prayer for the divine blessing upon the lesson, and upon all the other parts of the service. If the reading has been what it ought to be, the audience is already in a mood for the prayer.

The second hymn should follow the lesson, and if you are able to do so, read the hymn, deliberately, seeking to develop to the fullest extent its thoughts, and thus interest the audience beforehand, that they may the more readily and enthusiastically join in the singing of it.

Notices. The habit of giving notices from the pulpit has become so common that it must be considered in the program of religious services. We should be glad if it might be dispensed with altogether. Still, there are notices connected with the church work and with the immediate religious interests of the community which must find a place somewhere. We say with emphasis, however, do not degrade the pulpit by giving inappropri-

ate notices. Give only those which pertain to religious matters or the immediate work of the church. Never announce anything which you are not willing to recommend heartily to your people. Never announce any business which is not directly connected with the religious interests of the church; and even then announce no details of business. Let no bribe by way of "complimentary tickets" induce you to turn the pulpit into a bulletin board and the "Sabbath into a day of advertising.

Sermon. The various questions relative to this have already been discussed. We only note its place in the order of service.

Closing Prayer. This should be brief; a petition for the blessing of God upon the Word which has been spoken. As a general rule, the closing prayer should be full of comfort. It may appropriately link the service of the hour with the future rest in heaven.

A third hymn may be used before the sermon, or at the close, as best suits the choices of pastor and people.

Benediction. Concerning this we must insist that whatever form is used it should be a real invoking of the divine blessing. It should be done deliberately. Never pronounce the benediction while the people are in confusion. If they have the habit of dropping hymn-books and putting on over-coats during the last verse of the closing stanza, or any similar habit, refuse to pronounce the benediction until this habit is broken up. The hurried, pell-mell way in which some clergymen close a service is irreverent and open to severe condemnation. It is in your power to so train the congregation that they will not consider the service closed until after the benediction has been pronounced. For this reason we prefer that the closing prayer and the benediction be associated and that the benediction be pronounced while the people remain sitting with bowed heads.

GENERAL SUGGESTIONS.

Always make a befitting pause before entering upon any specific part of the service. Never enter upon any part of the service amid confusion and inattention. This suggestion is especially applicable to the service of prayer. Your own manner will control in this respect. You need not demand attention in words, but you must compel it by your deliberate and reverential manner. Avoid threadbare expressions and perfunctory invitations. It is quite useless, and often worse, to say, "Let us now attend to the reading of the Word of God," or, "Let us all now unite in prayer." Better wait in silence until you have attention. If you are wise, each part of the service will be made more effective without any of these stereotyped forms of approach.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Guile of Mormonism.

A Mormon "elder" has made the confident assertion that "before the advent of non-Mormonism into Utah, when all the laws were made and enforced by Mormons, not a saloon could be found from Idaho on the north, to Arizona on the south." Without investigation as to the truth of the statement a number of papers have given credence to it and published it.

But there would seem to be wisdom in the

caution never to believe a Mormon claim without proof. The Salt Lake City *Kinsman* shows the statement above to be utterly false. The early Mormon archives prove that every provision was made for the manufacture and sale of distilled and brewed liquors as early as 1850. The *Kinsman* is said to be doing noble service for our country by letting in light upon the system of Mormonism and by combating its most arrogant assumptions with the weapons of plain facts.

A Deeper View at Holgate.

Pastor Kelly, with the caution of a seasoned veteran, writes rather conservatively upon his arrival at Holgate. The rains had dampened the ardor of the meetings somewhat, and the first edge of curiosity had worn off. He reports that the boys have won the hearts of all, "but there will be no great things done here, without much hard work, with a full consciousness of complete dependence upon the work of the Holy Spirit." As in the great revival which he conducted at Alfred Station, Bro. Kelly uses no expressions except that of coming to the front and giving the hand to the preacher.

Three days later a letter from one of the quartet reports: "After the first few meetings the interest seemed to lag a little; but now the spirit is working in mighty power. Last night the tent was full and a large number stood outside. Several gave their hearts to the Lord and many were deeply moved."

Continued Revival at Richburg.

It may be remembered that it was said of the newly converted member of the Alfred Quartet when he was baptized, that he had other problems to work out for himself. One of these was the Sabbath question, he having been brought up in the observance of Sunday. We are therefore very glad to receive a letter containing this sentence: "I also want to tell you that I am a Seventh-day Baptist and have written to Elder Gamble about joining the Alfred church.

The quartet were kept another week in Richburg by the earnest pleas of the people. Ten were baptized Sunday night, July 16, six of these for the Seventh-day Baptist church. Regarding that service, Bro. Wilcox writes: "It was a glorious meeting, and the union baptism was the most beautiful sight I ever saw. The prospects are bright for another baptism next Sunday night. Three are now ready and we hope for more. God has wonderfully blest us and will continue to, I know."

The quartet goes next to Bell's Run to work with Pastor Mahoney.

Student Pastor in Potter County.

Walter Green is "head over heels" [this, you will observe, is the normal position] in the work with the Hebron churches. He derived great benefit from his experience at the Northfield Conference. "Six months ago," he says, "I would have thought it impossible for me to speak thirty minutes at one time, but I have done it right along so far, and the people give good attention. The Lord has helped me wonderfully."

We hear it from other sources that Bro. Green, although inexperienced, is doing a good work and gaining the confidence of the people. The comment of an aged brother

on his introductory sermon is too good to be lost. "He analyzed the subject, but did not exhaust it." We believe the Hebron churches are giving our student brother cordial cheer and support. The appointments of the churches seem to be well sustained, and a good interest prevails. At the last evening meeting at Hebron Centre, there was a full house, and a large number of young people.

Holding the Fort in Wisconsin.

The season at Grand Marsh, where Edwin Babcock and Peter Clement are holding meetings, is at its busiest point; but the young men are full of courage. They expect to make a trip to Cartwright soon, and then Bro. Babcock, at least, hopes to hold a campaign at Fish Lake.

Pray for this Work.

Let us not forget the students who are working singly and in pairs. They lack the enthusiasm of numbers, but they are doing earnest, faithful work, and God will honor his Word through them.

Dear friends, bear this summer campaign and the workers on your hearts daily before God. It means more than we perhaps realize for our mission, as a people, in the coming days. The Student Evangelistic movement is much stronger to-day than it has ever been before, and the prospects are that it will continue to go forward. For which let us thank God and take courage.

WHAT IS MUSIC?

[The following comes to us from the "Extract Book" of one of our correspondents. Our readers will be glad to enjoy it. It is from B. F. Taylor's "January and June":]

What is music, but the thought warm and living, throbbled out by one heart, only to find lodgement in another? And what is music but the melodious wing that wafts and warms it on its mission around the world?

"Auld Lang Syne," here it is, glistening with the dews of its native heather. Sung last night in a hovel, sung this morning in a hall. "When shall we meet again"? Within one little year how many lips have asked, how many knells have answered it! Where pipes Cape Horn through frozen shrouds, the mariner hums "Sweet Home" to-night.

With how many blended voices from Plymouth to the prairie Dundee's, wild warbling measures rose last Sabbath morn! The strain the Covenantus sung, the tune that lingers yet along the banks of murmuring Ayre! And then those sacred tunes that floated round the gray walls of the old village church, and haunt our memories still. "St. Martins, St. Thomas, and St. Mary's," immortal as the calendar. "Old Hundred, Silver Sheet," and near and sweet old Corinth! The faces of the singers have changed since then. The girls are wives, the wives are dead! Lay your hand upon your heart and tell me what is nearer to it than those old strains, tell me, can they die while that beats on? Die, till the "great congregation," the missing ones all gathered home, strike up the song anew, in "temples not built with hands." There's Fallis evening hymn, the vesper of two hundred years! They sing it yet! They Who and where are they? The loved in heaven! Perhaps they sing it there. Who will not say with Christopher North, "Blessed be the memory of the old song forever."

Missions.

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

THE Alfred University and the Milton College Quartet, spending their summer vacation in evangelistic work, keep us well informed in regard to their movements and labors. We have the following from Bro. W. R. Rood, the reporter for the Milton quartet: "Meetings are held every night and a pretty good interest kept up. The first wave of curiosity and enthusiasm has subsided and now it has settled down to hard work. One thing that seemed to be discouraging was the absence of boys and men inside the tent; they appear to prefer the saloons and the street. The weather for a few days has been rather unfavorable. Last night there were a good many of the rougher element out and paid good attention. Three arose for prayers. Four have made a start during the meetings and many more have become interested and asked for prayers. So I do not think the work looks discouraging. Many are looking into the Sabbath question too, though but little has yet been said upon it by the quartet. We are well pleased with the treatment we receive from the Holgate people, and we find it impossible to fill all the invitations which come to us. This afternoon we are going to sing at the Epworth League services in the M. E. church. We look for Eld. M. B. Kelly the first of this week, and when he comes we feel that it will give a new impetus to the work. We are thankful to know that you are praying for the work in Holgate."

HOLGATE, Ohio, July 16, 1899.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held their regular quarterly meeting in the lecture room of the Pawcatuck Seventh-day Baptist church, Wednesday, July 19, 1899, at 9.30 A. M., President Wm. L. Clarke in the chair.

The following members were present: Wm. L. Clarke, O. U. Whitford, A. S. Babcock, Geo. B. Carpenter, J. H. Potter, B. P. Langworthy, 2d., S. P. Stillman, P. M. Barber, A. McLearn, L. F. Randolph, S. H. Davis, Geo. H. Utter, L. T. Clawson, N. M. Mills, E. F. Stillman, C. H. Stanton.

Visitor, Rev. L. E. Livermore.

Prayer was offered by Rev. L. E. Livermore.

The minutes of the last meeting were read.

The Treasurer, Corresponding Secretary, and Evangelistic Committee presented their quarterly reports, which were severally received and ordered recorded.

The following orders were granted:

| | Salary. | Trav. Ex. | Ex., postage, etc. | |
|--|-----------|-----------|--------------------|----------|
| O. U. Whitford, | \$225.00, | \$77.21, | \$17.65, | \$319.86 |
| Eli F. Loofboro, | 25.00, | 1.00, | | 26.00 |
| E. H. Socwell, | 68.75, | 16.54, | | 85.29 |
| R. S. Wilson, | 25.00, | 7.50, | | 32.50 |
| Church, Carlton (5 weeks) | | | | \$ 9.60 |
| " Hammond (26 weeks) | | | | 75.00 |
| " Ritchie | | | | 5.76 |
| S. H. Davis, traveling expenses | | | | 32.92 |
| Geo. B. Carpenter, traveling expenses | | | | 19.29 |
| C. H. Stanton, pencils and rubber bands for pledge cards | | | | 25.76 |

Correspondence was read from Wm. C. Daland, London, Eng., giving report of work, also statements concerning the condition of the affairs of the Mill Yard church.

Correspondence was also received from E. H. Socwell, J. H. Hurley and others.

Matters of finance were referred to the October Board Meeting.

The Corresponding Secretary presented the following letter from Jay W. Crofoot, in response to the call of the Board under date of

June 28, 1899, in which they invited him to become teacher of the Boys' Boarding School in Shanghai, China:

DUNELLEN, N. J., July 14, 1899.

The Rev. O. U. Whitford, Cor. Sec., Missionary Society:

Dear Sir:—In reply to your letter of June 28, containing the action of the Board, I accept the call of the Board on the following conditions:

1. The Board shall provide a suitable place of residence for me and my family.
2. The Board shall pay all expense of moving to Shanghai.
3. The salary when I take full charge of the school shall not be less than \$900 per year.
4. The salary shall be paid in cash to me or as I direct.
5. At the end of seven years, if not before, the Board shall give me a vacation in America, paying traveling expense both ways.

In view of the fact that during the first year, as well as afterwards, I expect to give my whole time to work for the Board, and that during the first part of the work I must hire a native to teach me the language, I wish to request that the salary be for the first year \$750, or that the Board pay my native teacher.

I enclose physician's certificate.

Sincerely yours,

JAY W. CROFOOT.

It was voted that an appropriation of \$50 be made for the first year to assist in paying for a native teacher for Bro. Crofoot.

It was voted that the Corresponding Secretary be instructed to notify Bro. Jay W. Crofoot that the Board accepts the conditions named in his letter of acceptance.

It was voted that the President appoint a committee to arrange for the sailing of Bro. Crofoot for China in September, 1899.

The President appointed as said committee, Geo. H. Utter, Treasurer, and O. U. Whitford, Corresponding Secretary.

It was voted that the Corresponding Secretary be instructed to procure a sufficient supply of envelopes for use in collecting missionary funds in the churches.

Minutes read and approved.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Rec. Sec.*

QUARTERLY REPORT.

Quarter Ending June 30, 1899.

GEO. H. UTTER, *Treasurer.*

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

| Dr. | | |
|-------------------------------------|-----------|------------|
| Cash in the treasury, April 1, 1899 | | \$1,603 98 |
| Cash received in April | \$ 499 05 | |
| " May | 401 42 | |
| " June | 1,309 73 | 2,210 20 |
| Loans | | 1,200 00 |
| | | \$5,014 18 |

Cr.

| | |
|---|------------|
| O. U. Whitford, balance of salary, traveling expenses, etc., quarter ending March 31, 1899, \$247.40; traveling expenses, quarter ending June 30, 1899, \$25.00 | \$ 272 40 |
| A. G. Crofoot, salary quarter ending June 30, 1899 | 10 00 |
| E. H. Socwell, salary and traveling expenses quarter ending March 31, 1899 | 92 94 |
| L. F. Skaggs, salary and traveling expenses, quarter ending March 31, 1899 | 55 05 |
| Eli F. Loofboro salary and traveling expenses, quarter ending March 31, 1899 | 25 55 |
| A. P. Ashurst, salary, quarter ending March 31, 1899 | 37 55 |
| D. H. Davis, balance salary, six months ending June 30, 1899 | 440 00 |
| Susie M. Burdick, balance salary, six months ending June 30, 1899 | 300 00 |
| Rosa W. Palmborg, balance salary, six months ending June 30, 1899 | 300 00 |
| Mission School, Shanghai, six months ending June 30, 1899 | 300 00 |
| Incidentals, Shanghai Mission, six months ending June 30, 1899 | 100 00 |
| William C. Daland, salary, three months ending, Sept. 30, 1899 | 300 00 |
| Appropriations for churches, quarter ending March 31, 1899: | |
| Attalla, Ala. | \$25 00 |
| Boulder, Colorado | 50 00 |
| Carlton, Garwin, Iowa | 25 00 |
| New Auburn, Minn. | 5 04 |
| Salemville, Pa. | 12 50 |
| First Westerly, R. I. | 60 00 |
| Second Westerly, Niantic, R. I. | 18 75 |
| Shingle House, Pa. | 10 00 |
| Orders Evangelistic Committee: | |
| E. B. Saunders, salary and traveling expenses, quarter ending March 31, 1899 | \$164 47 |
| L. C. Randolph, salary and traveling expenses, quarter ending March 31, 1899, \$133.13; salary, April and May, \$100. | 233 13 |
| G. H. F. Randolph, traveling expenses | 45 55 |
| J. G. Burdick, salary, March, April and May | 120 00 |
| J. H. Hurley, salary and traveling expenses | 27 98 |
| L. R. Swinney, traveling expenses | 14 10 |
| Breerick & Runyon Co., medicines for Miss Palmborg | 26 18 |
| R. S. Wilson, balance traveling expenses, quarter ending March 31, 1899 | 4 50 |
| Interest on Notes Nos. 42, 43, 44 and 45 | 18 65 |
| Paid Note No. 42 | 200 00 |
| Cash in treasury June 30, 1899: | |
| Fund for reinforcing China Mission | \$ 662 51 |
| Available for current expenses | 1,069 88 |
| | 1,731 80 |
| | \$5,014 18 |

E. & O. E.

GEO. H. UTTER, *Treas.*

FROM E. H. SOCWELL.

I have been busy during the entire quarter but have little of importance to report. The condition of the Iowa field is usually good and the interest in the churches is up to the ordinary standard. The church at Welton has no pastor, but I supply them with preaching when at home.

During the early part of the quarter I visited our people at Calamus, remaining over the Sabbath with them. On Sabbath afternoon we met for Sabbath-school, about twenty being present, including children, and a pleasant time was enjoyed. In the evening we held prayer-meeting, which was attended by fifteen persons or more. Our little band of Seventh-day Baptists at Calamus are capable of exercising a power for good in that community and we trust that they will be alive to the responsibility that is theirs.

Several days during the first part of the quarter were spent at Garwin, visiting and preaching, and I called there once since when on my way further west. Early in June I was sent to the Semi-annual Meeting in Minnesota, at Dodge Centre, as delegate from the Iowa Annual Meeting, and filled the place assigned me on the program. From there I went to Cartwright, Wis., and spent several days, including one Sabbath, and busied myself in preaching and visiting. On Sunday I preached in the W. B. church, and in the evening I should have preached in the M. E. church, but bad weather prevented the service being held. Two members were received into the church at Cartwright, and the people feel quite encouraged. Our people at Cartwright own a good meeting-house with bell, also a good parsonage, and are out of debt. Each Sixth-day evening they hold prayer-meeting and on Sabbath afternoon they meet for Sabbath-school. They have a good country, cheap lands, and offer opportunities, for people with small amount of money, such as are not to be found elsewhere. The country is developing rapidly, and there is no reason why many Seventh-day Baptists should not become owners of land there and build up a strong church. Good farming land can now be purchased within three miles of our church for \$2 per acre.

From Cartwright I went to Milton and attended our Association, and while in that vicinity I preached at Walworth and Milton Junction, also delivered the address at the annual session of the Philomathean Society. The trips to Dodge Centre, Cartwright and Milton do not involve the Board in any expense.

During the quarter I have preached 14 sermons, attended 12 prayer-meetings, made 113 visits and distributed 450 pages of tracts. WELTON, Iowa, July 12, 1899.

FROM WALTER S. BROWN,

of the Alfred Quartet.

Perhaps by this time you would like to know how the work of the Quartet is progressing in Richburg. I write these few words to inform you concerning the condition of affairs, and, if you so desire, you may send them on to the RECORDER for publication.

We commenced work in Richburg the evening of June 24. We were unexperienced and felt weak, but God has graciously blessed our efforts beyond anything we had even hoped for.

Elder W. D. Burdick, of Nile, started us off with an excellent sermon, and has been with

us several evenings since. We owe a great deal to him. How Rev. L. C. Randolph stayed with us two nights, and baptized Bro. Wilcox, has already been told in the columns of the RECORDER. Shortly after Elder Randolph left, Rev. T. L. Gardiner, of Salem, was with us for two nights and gave us two rousing sermons. So the work was started with an enthusiasm and earnestness which has seemed to continue to the present time.

Since Pres. Gardiner left, we boys have been at the helm with the help and co-operation of Pastor Vought, of the First-day Baptist church of this place. He has helped us very faithfully, and has our heartfelt thanks for his labors. Throughout all the meetings there has been a marked feeling of harmony and a unity of purpose between the First-day and Seventh-day people.

Elder Mahoney, of Shingle House, also, has rendered us valuable assistance on several occasions.

Last Sunday evening witnessed a very impressive baptismal service at the First-day Baptist church. Ten candidates were baptized by Rev. Vought and the Rev. W. D. Burdick, of Nile, of whom six were Seventh-day people. Since that time the interest in the meetings has been very good indeed, and there is a strong probability of others being baptized next Sunday evening.

We intend to close the meetings here next Sunday evening, and then are going from here to the vicinity of Shingle House, Pa., to work with Elder Mahoney.

We ask that you take us to the throne of God in your prayers, praying that we may ever be valiant soldiers of our Lord and Master, Jesus Christ.

RICHBURG, N. Y., July 20, 1899.

IN MEMORIAM.

WILLIAM A. VAN HORN.

William A. Van Horn was born at Lost Creek, Harrison Co., W. Va., on Jan. 26, 1876, and died at Salem, May 28, 1899. He was the son of Dea. William and Elsie Kennedy Van Horn, of the Lost Creek church.

From early childhood, Willie was noted for being conscientious and exemplary; always manifesting unusual loyalty to his parents. His quiet, peaceful spirit made every one his friend. When the young people of the home began to attend Salem College, the parents arranged their affairs as soon as convenient, to move to Salem, where Willie and his sister could have a better chance for education. With the exception of three terms of teaching, Willie had spent the past six years in the College. He proved to be an excellent student, and was always on the right side of any question in morals. Many times did his excellent qualities appear in the way he stood the tests of student life without flinching.

One incident related by Professor Blair, will be sufficient to illustrate his characteristics as a student. It occurred early in his student life at Salem College, and was related at the Commencement Day exercises, in which Willie had planned to participate, but which really became a memorial service at the point where his oration should have been. It was in the higher Algebra class. The lesson consisted of one of those peculiar problems where a certain step must be taken at a certain point, or no one could solve the problem. Under ordinary circumstances this step might be taken at any one of several points; but this was peculiar, in that it must be taken just at the most unthought of point which, if missed would always result in failure. Both of the two boys in the class were given this

problem to work on the blackboard. Willie promptly stepped to the board and began the work without any apology, while the other boy said he could not work it, and sat still and glum during the entire class hour. Willie worked faithfully at the problem until nearly time for the next class; taking every step correctly, excepting this critical and peculiar one, which was also taken all right for other problems, but in this one, was taken at the wrong point. Over and over again he worked it without faltering, until Professor Blair, just before closing the class exercise, said, "Willie you don't quite get it do you?"

Willie replied, "No; I did not have much hope of getting it, for I worked on it all the evening without success, and dreamed about it through the night; but you told me to work it and I did not know what else to do, but to keep trying." His teacher then merely pointed out the critical step, and Willie's face lighted up with an expression which comes with a victory, and in another moment his problem was solved. Thus it was with him in other things—faithful in the line of duty, no matter what prospects were before him. Whether the outlook was flattering or discouraging from a human standpoint, it mattered little to him, if he recognized duty's call, and there was nothing else to do but to obey. In many ways he showed the characteristic that makes the world's best men. We shall miss him in the church, in Sabbath-school, in the College and in society.

He had prepared to graduate in the Normal Course with the class of 1899, of which he was the president. He also had many counts toward the Classical Course over and above those sufficient for graduation in the Normal, and it was his purpose to complete that course also. On the 23d of May, at evening, he went to ride with a friend, and received a slight cut below the knee from a kick of the horse; and on the 28th at early morning, he died from blood poisoning. The sad news that he must die, was broken to him late on Sabbath afternoon, and without any hesitation, he replied, "Well, I am ready." He wanted to live if it were God's will, for he had plans for good work, which he wished to do. The remaining few hours of life were spent in calling in his unconverted friends and pleading with them as only a dying man can plead, to give themselves to God's service. Time and again did he call for the gospel songs to be sung about his dying bed; and for the friends and loved ones to lift their voices in prayer, that he might hear father, mother, brother and sisters pray once more on earth.

Those who were present say that this death-chamber seemed like the very gateway to the glory land. As day dawned on First-day morning, Willie asked to be raised up enough to see out of the window, and as he looked upon the earth made bright by the rising sun, he said, "I am glad I have lived to see this new day." Then glancing to the heart-broken group, he said, "There is no more night for me;" and he soon fell asleep.

Thus ended a beautiful young life; but God had use for him in heaven; and his last words will be a comfort to the loved ones, until they are called to join him there. Then there will be no more night for any of them. Until that day, may the blessed Master comfort them all.

THEO. L. GARDINER.

HORACE B. DAVIS

Was born near Shiloh, N. J., April 14, 1815, and died suddenly May 28, 1899, aged 84 years, 1 month and 14 days.

He was a son of Deacon Reuben Davis, who was a son of Evan Davis, who was a son of Samuel Davis, who was a son of Elnathan Davis, who with his brother Jonathan Davis,

settled on Long Island when coming to this country, and afterwards removed to Trenton, N. J. Bro. Horace B. Davis' mother was Hannah Davis, daughter of Elder David Davis, who was a son of Jonathan Davis, who was a son of David Davis, a clergyman and came from Wales. After coming to this country he was pastor of the Welch Tract church, Delaware, thirty years. The ancestors of Mr. Davis' father and mother were both Davises, and ministers and were driven from Wales by the Roman Catholic persecution. He was in the fifth generation, on both sides, of those who came to this country. This genealogy may be of interest to other members of the Davis family.

Our brother always lived in the vicinity of Shiloh, as did his parents and grandparents before him. He married Martha Jane Tomlinson, daughter of Lemuel Tomlinson, she, dying April 15, 1842, left one son, Edmund Davis, now of New York. On January 13, 1844, he married Caroline M. Titsworth, a daughter of Isaac Titsworth and Margaret Mitchell, who survives him after a companionship of more than fifty-five years. To them were born two daughters, Mrs. Mattie Estee, of Gloversville, N. Y., and Miss Julia Davis of Shiloh.

Mr. Davis was baptized and united with the Seventh-day Baptist church of Shiloh in 1831. About one hundred were added to the church that year. Since his death only one of all these members is left, Joseph P. Allen, now in his 92d year, though sister Eliza F. Swinney, mother of our missionary Dr. Ella F. Swinney, united with the church in 1827 and is still living, though very feeble. She has been a member the longest of any one now living—72 years.

Bro. Davis was a kind, loving husband and parent, a respected neighbor and friend, a man of unusual intelligence; a great reader of the current news as well as a student of history, chemistry and geology. He made a practical study of the geological formation of Southern New Jersey, and became much interested in the marl beds of that vicinity. A man of great imagination, he took delight in reading poetry and sometimes put his own thoughts in that artistic form.

As a philanthropist he naturally was an "abolitionist," and his sentiments in this line were intensified by a personal experience in early life with slave catchers who visited South Jersey and took away a colored boy who was in Mr. Davis' employ, whom he was unable to rescue. He was a strong temperance man, and one of the original founders of the organization of the Sons of Temperance in the place.

Mr. Davis took great pleasure and interest in the development of fruit culture in Southern New Jersey, experimenting much in producing new varieties. He set out one of the first peach orchards in Shiloh and, it is said, had an apple tree with forty-nine kinds of apples. He also introduced, many years ago, new and improved methods of bee culture.

He was especially interested in the development of the morals and spirituality of the community, and was thrilled with the desire to persuade the young to noble efforts and holy purposes. Among our last recollections of this brother are his earnest and touching exhortations in the Men's Meetings, Sabbath afternoons, which he was able to attend almost to the end.

"How beautiful it is for a man to die
Upon the walls of Zion! to be called
Like a watch-worn and weary sentinel,
To put his armor off, and rest in heaven."

I. L. C.

Woman's Work.

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

THE dear Christ dwells not afar,
The king of some remoter star,
Listening, at times, with flattered ear
To homage wrung from selfish fear.
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives to day.

—Whittier.

WITHOUT doubt many of our readers are informed of the great work being done by Pundita Ramabai, who is the most influential woman in India. We have thought many times that a history of her life would be of interest to all our sisters, and instead of waiting longer for time to write such a paper we will give selections from an article by the editor of the July number of the *Missionary Review*, on "Ramabai and the Women of India."

"The census of 1891 showed 280,000,000 people in India, with 600,000 more men than women, owing to the low status of woman and the murder of female infants. Those who are not starved to death or otherwise disposed of in infancy, find life so miserable that many become suicides. The men rank as 'golden vessels,' however defiled the vessel may be, but it is a crime to be a woman. . . . Cattle have had hospitals, but not until fifteen years ago was woman treated with as much consideration as a cow. Every thing about that animal is sacred, but now only where Christ has taught the new theology of womanhood, is woman respected. Widows are plenty, for every fifth woman is a widow; and although despised, they are considered good enough for servile work. When no longer able to serve, they are allowed to die like other beasts of burden. . . . According to the sacred books she has no legal or social status, no rights which a man is bound to respect. . . .

The last census taken in the presidency of Madras throws a lurid light on the terrible evils of the accursed system of child marriage in this great eastern empire. It showed 23,938 girls under four years of age, and 142,606 between the ages of five and nine, married; 988 baby widows under four years of age, and 4,147 girl widows between five and nine years of age. . . . Many little girls are married to old men tottering on the verge of the grave. . . . There is no real family life in India. Hindu philosophy teaches that "He is a fool who considers his wife his friend."

Ramabai is a middle aged woman with black hair; she is slightly deaf, and a quiet atmosphere of power invests her. . . . Her mother was herself a child-bride, wedded to a widower at nine years of age, and taken to a home nine hundred miles away. Ramabai learned many lessons from her mother's lips, who would not marry her in infancy, and so "throw her into the well of ignorance." Her father, who was an educated Brahman priest, had her taught Sanskrit, and trained her well. He lost all his property and after enduring fearful suffering, with his wife and elder daughter, fell a victim to the awful famine of twenty-five years ago, 1874-77. The day came when the last handful of coarse rice was gone and death stared them in the face. They went into the forest to die there, and after subsisting on water and leaves and wild dates for eleven days and nights, the three died of fever. The father's dying prayers for Rama-

bai were, indeed, addressed to the unknown God, but have been answered by the true God, who heard the supplications of a sincere but misguided father. Ramabai and a brother found their way to Calcutta, where they were scarcely better off, being still half starved and for four years longer endured scarcity. There this brother also died—a very strange preparation for the life-work to which God called Ramabai. . . . Left thus alone her beauty and culture soon won her the coveted title, *saravasti*, and attracted to her friends and admirers. She married a Bengali gentleman, but about eighteen months after was left a widow. She soon began to know the real horror of a Hindu widow's lot, and resolved to undertake, as her life mission, to relieve this misery and poverty. Her heart kindled with love for these 25,000,000 child widows and deserted wives, who know no happiness.

At the age of twenty, Ramabai went to England, where she heard the Voice that called Abraham to go out, not knowing whither, and like him she obeyed. There she was converted to Christ, and baptized in 1883. She taught Sanskrit in the ladies college at Cheltenham, her purposes for life meanwhile taking definite shape.

About twelve years ago she visited America, where she found friends disposed to help her start her school for high-caste widows in Bombay. She began with two pupils, but despite opposition and ridicule, she went on with her God-appointed mission, and now has over 400 pupils and a property worth \$60,000, embracing a hundred acres, cultivated by them. About 225 girls have been brought to Christ, and many have been trained for useful work, happily married, or otherwise profitably employed. In nine years Pundita Ramabai has received upwards of \$91,000 for the work. For a time her attitude was negative and neutral as regards Christianity, but her work is now distinctly evangelical and Christian. Love is its atmosphere, and unselfish labor for those who are in need, as is shown by the opening of her doors lately to welcome 300 famine orphans. Through help obtained in England and the United States she built at Poona a building, and opened a school.

In 1896, hearing of the famine desolating the central provinces, she made arrangements for the widows to be cared for at Poona, and went to the famine districts to rescue at least 300 girls from death; and these became her own, under her control, to be brought up as she pleased. Within two years nearly one-third of this number had accepted Christ. These were placed on a farm about thirty-four miles from Poona.

One must have lived in India and gone through a famine experience to understand the facts. Government poorhouses and relief camps she found to be inadequate. She found young girls "kept" for immoral purposes in these government shelters where virtue was presumably also in shelter. Young women had to sell their virtue to save themselves from starvation. British soldiers often oppose missionary labor because it breaks up this infernal traffic in virtue.

During the late famine, when Poona was abandoned, Ramabai was supporting 372 girls, of whom 337 were at the farm, while the rest were at different places. When this farm was bought, embracing 100 acres, the government would not allow dormitories to be put up. Ramabai's reply was, "I will build a barn for bullocks and grain." She went on and put up a large building, and by the time it was completed, she had permission to put girls in it instead of cattle. Thus

she stored it with "grain for the Lord." That "cattle-shed" became a shelter for 200 famine widows, and later served as school-house, chapel, dormitory, etc. Temporary shelters were also erected and the new settlement was called Mukti (Salvation).

The work at Mukti is constantly growing, and has the growing confidence of intelligent and Christian people. The new buildings now completed are already insufficient to accommodate the inmates, and new buildings will be put up as fast as the Lord sends means. The heart of this godly woman travails for souls and she cannot see the misery and poverty about her without yearning to relieve it. A few poor women, ruined by vice, and terribly diseased, are housed for the time in separate huts, until a house for such can be provided.

This home is not a place of idleness, but a hive of industry. Education for the mind, salvation for the soul, and occupation for the body is the threefold law; washing and weaving, cooking and sweeping, growing grain and grinding it, flower culture and fruit raising, are some of the industries in which the girls are trained, and which contribute to their self-support.

The teachers are *exclusively Christian*, and the settlement is a truly missionary center. A score of neighboring villages are already accessible to the gospel. . . . The Holy Spirit works with Ramabai. The girls show real sorrow for sin, and hunger after salvation. Then when they are saved, they become witnesses, and in their own simple way tell of forgiveness and cleansing. When she set up her school in Poona, Ramabai made no efforts at proselyting the inmates; but some five or six years ago, twelve or thirteen of them, won to Christ by her unselfish love, renounced heathenism and were baptized into Christ. Poona was greatly aroused by such an event, and for a time it seemed as though the home itself would be reduced to a ruin. Ramabai called a public meeting, and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak. Without a sign of anxiety, Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindus; how incapable they are of helping themselves, while they are asking for political freedom; how unhappy their family life is, and especially how miserable is the lot of their women. Then, holding up the Marathi Bible she said:

"I will read to you now what is the reason of all your misery, degradation, and helplessness; it is your separation from the living God!" It was growing dark, and she asked one of the excited Hindu youths to bring a lamp that she might read. Without a moment's hesitation he obeyed. After reading some passages, she began to speak of the conversions of the widows, and then said, "Your view of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the truth, has made me free." The excitement was tremendous, and the Brahmas only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.

The storm passed away, and the home remained undisturbed—sheltering some sixty women, and training them for lives of usefulness. The Sharada Sadan is still a secular school, but Mukti is distinctly Christian, though unsectarian.

Pundita Ramabai has made two visits to this country. Once ten or eleven years ago, when she came to ask aid, and again, more recently, when she came to give account of her stewardship. During this decade of years, the Ramabai circles had sent her upwards of \$80,000. Fifty thousand dollars of this she has had invested in property, free from debt, and over 350 high-caste widows have already enjoyed the benefits of her school, and are now filling various places of self-support and service.

THE PROGRESS OF THE REPUBLIC.

BY PROF. A. R. CRANDALL, PH. D.

(Continued.)

The problem before us as a nation is not so unlike those that have already been met that a new category of considerations have to be sought for its solution, or that old contentions for the stay of the expanding energy of the Union, is all at once transformed to providential wisdom. The situation is comparatively simple. Driven to a declaration of war by considerations of humanity which could no longer be put aside, our government accepted the new duties involved, with the promptness of a vigorous nation. Victories quickly followed which for the time united Americans in common bonds of national pride. But Manila and Santiago brought with them consequences which are not simply things that appeal to the sentiment of pride, but which confront the Republic with problems involving far-reaching national responsibility. Here is the device by which history points out the difference between pride and patriotism. Pride rejoices in the glamour of victory. True patriotism puts itself in line to achieve victory of which it may be proud, and stays in line to squarely meet the logical responsibilities that follow. In this instance the victory has already been won in a way that has turned the eyes of the world toward the growing Republic. The second part remains to be done by sustaining our executive government, which has accepted the resulting responsibilities, with the same courage of faith in the patriotism of the common people, that has led the way to the vantage ground from which the Republic now enters the arena of world's politics. By honest convictions, by traditions and much more by political exigencies which disguise and hinder the free play of public sentiment, the American people are again divided, and debating the question of accepting the logic of action. The primary facts respecting this question are not difficult to understand. By victories on sea and land of which we are justly proud, millions of people, degraded by the tyranny of centuries, and by common consent of the world's intelligence incapable of self-government, have become the wards of the nation. Shall they be given the opportunities that go with our civilization, for thrift, education and the achievements of peace under a generous power? or shall they be relegated to anarchy, and to spoliation. The latter does not look like the course of a brave people who carry the flag of promise to the oppressed peoples of the earth. But we are told in eloquent terms in Congress and in contemporary debate, that the Constitution of the United States does not permit the former course. This would be disheartening to the believers in a widening mission for the nation, if it were not a fact that the same line of traditional objectors have earnestly urged this view against every departure by which the nation has become great and influential in the world.

Comrades, and citizens of the Republic, count the stars that have been added to the azure field of that banner; and tell me, is it the timidity of doubt, or the courage of faith, that has lent the flame of glory to the flag of the Union? But that flag with all its glory is not dearer to us as the emblem of the nation than is the Constitution as our national compact. Is that Constitution less potent as a bond of union, than in the days of Quin-

cey and of Dickinson? If it was strong then as the charter of the young Republic, it is stronger now by every achievement that has marked the growth of the Republic to its present vantage among the great nations of the earth.

Oh no! once for all, the Constitution was not made as a warrant for the timidity of the doubting, or for the evasion of the growing responsibilities of a nation that is in some sense a political light of the world.

It may be that the framers of the Constitution did not so much as dream of Louisiana, or of Oregon, of Texas, or of California, of Alaska, or Hawaii, or of Cuba, Porto Rico, and the Phillipines; but they did vastly better than to attempt to provide specifically for the contingencies of the unknown future, they framed a compact by which the growth of the nation has been conserved, and by which their noble impulses and their generous purposes have been carried across the continent, and are being carried to the islands of the sea.

But the question of expense, so often solved with a balance in favor of the Republic, is again to the front. We are told that the cost in money of establishing and maintaining a stable government in the Phillipine Islands will be millions, and this is true as a sordid view of the subject; we are told also that there is a sacrifice of life involved, worth more than all the islands of the sea. This is true in one sense of all wars. The progress of civilization has always been at fearful cost. For nearly one-eighth of its existence our nation has been chastened by the cost and the sacrifices of war; but at no time have these been too great for the measure of American patriotism, or too great the price for the honor and the integrity of the nation.

The present emergency, aside from the exigencies of party management, is simply one of meeting unexpected responsibilities in the east. By common consent the problems of the West Indies have been so vigorously met that they are no longer subjects for heated discussion. The eastern problem has not yet reached this stage; but even now it may be fairly urged, that the question is beginning to resolve itself into that of how much the cost and the sacrifice of life has been increased by the encouragement of resistance to our arms, by the short-sighted intensiveness of well-meaning statesmen and publicists, and by the clamor of political timeservers. Perhaps it is best that the Tagal aspirants for the power to dominate the Phillipine Islands should learn the full meaning of the difference between brute force and the arms of an enlightened nation; otherwise the ostentatious encouragement of the rebellion of these chiefs has been by the assumption of a fearful responsibility for the sacrifice of life on the Island of Luzon.

The question, however, with us is not what are the evidences of unpatriotic activity in a time like this, but, what is incumbent on the Republic, the present responsible guardian of the interests of the diverse peoples, native and resident, in the Phillipine archipelago. Fortunately for these islands the honor of a great nation is involved in the establishment of stable government, and in the protection of these native and foreign interests. Happily for those who come after us, we have learned that the sacrifices of to-day are the glory of the nation's to-morrow, and that

the Republic moves on guided not by the unction of feeling, but by the larger thought that makes a nation a living factor in the world's progress. We cannot as intelligent citizens remain ignorant of what is taking place in our day; and we ought not to be indifferent to its deeper meaning.

Every active period of our history has been darkened by gloomy and discordant views and by conflicting claims to patriotic motives in sustaining or opposing the nation's expansion. And yet to those who see in the growth of the Republic a widening reach of civil liberty, it seems incredible that from Tremont Temple should come a bitter arraignment of the administration that is charged with duties which it cannot with honor evade; that an orator of the Manhattan Club should appeal to the God of battles to smite our soldiers in the Phillipines with a fearful and overwhelming defeat, that a great publicist should frantically appeal to our soldiers to mutiny against the inevitable consequences of the treaty of Paris, and that a large body of eminent men, statesmen, publicists and divines, should sign their names to a pronouncement, demanding in the name of philanthropy the pulling down of our old flag in the Orient.

The steady going citizen sees all this subjective hysteria with a tolerant sense of its incongruity, and with the courage of faith in the triumph of the republic in that to which it is called. Through a lengthening chain of stirring events, patriotism has not failed to save the nation from long continued reactions against the progressive spirit, and will not fail to do so while yet the republic has a mission worthy of its founders.

In the midst of all this clamor added to the partisan comments of the daily press, the citizen and the soldier must feel the stress of the present contention, but it is not enough that it is written in the annals of the past, and in the experience even of the living, that these are awarded the patriot's meed of honor and glory for the nation's triumph, and these join the ranks of those who move in procession from the heights of philanthropic denunciation, and of exalted pessimism to the receding plains, where the eye of history sees the course of mistaken prevision, and where good natured patriotism looks indulgently on a past comedy of errors.

It is no happy-go-lucky incident in the history of our nation, but a part of the bone and sinew of its growth, that the demand in our own day, however earnestly and honestly made to pull down the stars and stripes in Hawaii, to re-establish a throne long since forfeited to civilization, is already treasured by a grateful people, as a memory of by-gone days, when the fates played pranks with human wisdom, dividing the common people into opposing ranks, so soon to be broken again to shake hands over a happy solution of the question at issue, by the march of empire.

There is one phase of the character of the Anglo-saxon common people which our philanthropist reactionists and our time-serving politicians seem never to fully understand, the habit of grumbling may have misled outside observers at various times. It may have misled the Spanish Ministry in the late war, as it doubtless deceived the insurgent chiefs of Luzon. But it should not mislead any American into the hope of more than a momentary following; away from the standard of the growing Republic.

The average American citizen, soldier or sailor may grumble, he reserves this as his right; but when the supreme moment comes, he is in the ranks of the advancing army of the Republic ready to share its burdens and its sacrifices.

(To be continued.)

Young People's Work

By EDWIN SHAW, Milton, Wis.

I HEARD a man say to-day that this country was an excellent place for poor boys and poor girls. He ought to know for he has been a member of our national Congress for fifteen years.

WHAT he was getting at, however, was not so much that this country is a good place for poor boys and girls, as that the condition of being poor is an excellent thing for young men and young women.

A LARGE audience of cultivated people heartily applauded, thus expressing their approval of the orator's sentiments. He said that it was a bad thing to give a young man wealth to start him in business, for then the young man never started for himself, and that it was the being driven by poverty and by necessity to do something that made men great and successful; and the great concourse of people cheered again.

Now I venture to say that the speaker thought that he believed what he was saying, and I have no doubt that the cheering multitude thought that it believed what was being said, and yet if the Hon. Mr. Dollivar, of Iowa, is so fortunate as to be a father I am very certain that he is gathering all the wealth that he honestly can for his children; and I am quite as certain that the thousands of parents who listened to his eloquent words, and who so zealously applauded, will go home from their summer outing at Lake Monona, to labor just as hard as ever to lay up riches for their sons and daughters to start with in the work of life.

It is but one of the many inconsistencies, paradoxes, of human life, consistently believing one thing and just as consistently and as persistently doing the very opposite. Let this fact then comfort the poor boys and the poor girls who may happen to read this paragraph; while people may act and do very differently in reference to their own children and friends, yet they honestly believe that it is a very good thing for you that you are poor, that you are compelled by poverty and necessity to work beyond your strength, to toil, and suffer, and sacrifice, for this is what makes men and women worthy of the name.

It was only one word, but it hurt the lecture to my mind more than a little. It is seldom that I listen to a political address that I can as fully endorse as I did that of the afternoon, if *one* word had been left out. He had said that men who held to a certain view different from one that he had just been setting forth seemed to him to be men of little minds. Then he repeated it, saying "dirty" little. His arguments, his logic, his eloquence had been almost faultless. Why should he stoop from the otherwise manly dignity of his address. I have an idea somehow that it was an accident, but it revealed a trait of character in the man of a type far below that revealed by the rest of the lecture. Let the everyday thinking be all right and the great effort will not be marred by even a single word.

THE devil has but little fellowship with one who knows his Bible as the mariner knows his compass.—E. A. Witter.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

It is not because I have forgotten the many interests, or the workers, that I have not written for several weeks. They have been remembered in prayer, and especially those who signed and gave to me the pledge cards. The anxiety and work of moving and the parting with friends have absorbed time and strength, the only thing which can repay us is the welcome and assistance from the kind people of Shiloh, in settling our very comfortable home and in commencing our work. I have commenced to write to you again and again, and as often left it unfinished. I have watched with interest the RECORDER (not read the long articles) for news of the work. Have been trying to lay plans, with the help of others, to send Bro. Martin, of West Virginia, for a campaign in Ohio. I stepped off of the train, as it was speeding us through the state of Ohio, when it slacked up at the town of Holgate, and looked to see if the Seventh-day Baptist gospel tent was in sight; it was not, but an old soldier of Uncle Sam's, now a soldier of the King of Kings, a member of our little church, was. He said as he grasped my hand, "The tent is up and a meeting will be held to-night." You know I said, "Praise the Lord." The conductor said, "All aboard." Since then I have sent a great many messages to the King asking him to bless the work of the quartets, and the churches which have sent them out, also to put it into the hearts of more of the stronger churches to send out others.

We have been in Shiloh little more than two weeks, and if I have made no mistake in taking the temperature of this grand old church, Shiloh is able to take her place among the number. We nearly had an amen corner last Sabbath morning, while preaching a missionary sermon from Eph. 5: 18, "Be filled with the spirit."

Young people, what I have most on my mind is the closing work of the Conference year. Have we done everything we have pledged, or that we can? Are we ready for the books to close? August first is the time. Fill the blank sent to you for reporting your society to Conference. If you have not received one, write to Secretary Shaw. Our reports will be published to the world, they will stand for or against us for all time. Come to Conference. Come in car lots, it will do more good for you to spend your time and money in this way than to go to other places simply for the sake of going somewhere. Report at once to the entertainment committee, we want to know who is coming, we want to use you on the program. Find out if you can before you leave home. If you are a Seventh-day Baptist come; and if you are not, come and get a front seat, praying to be converted. After Conference go home and work, so that you will stay converted. If that carload comes from Kansas (2,000 miles), another from Milton, another from Alfred, and another from West Virginia, how it will make some of us feel who only have to go two or three hundred miles, especially those who spend time and money enough foolishly to go but do not go. May God bless those who wish to attend but cannot. E. B. SAUNDERS.

If you desire to invest two dollars wisely, subscribe for the RECORDER.

THE UP-TO-DATE COOK.

Give me a spoon of oleo, Ma,
And the sodium alkali,
For I'm going to bake a pie, Mamma,
I'm going to bake a pie.
For John will be hungry and tired, Ma,
And his tissues will decompose;
So give me a gramme of phosphate,
And the carbon and cellulose.

Now give me a chunk of caseine, Ma,
To shorten the thermic fat;
And hand me the oxygen bottle, Ma,
And look at the thermostat;
And if the electric oven's cold,
Just turn it on half an ohm;
For I want to have supper ready
As soon as John comes home.

Now pass me the neutral dope, Mamma,
And rotate the mixing machine,
But give me the sterilized water first,
And the oleomargarine;
And the phosphate, too, for now I think,
The new typewriter's quit,
And John will need more phosphate food
To help his brain a bit.

—New England Magazine.

FROM MRS. BOOTH.

STEAMSHIP GASCON,
May 29, 1899.

Mrs. George H. Babcock:

My Dear Sister:—In six days from now we are due to reach Cape Town, and as we are expecting some rough weather in the next few days, I will take this opportunity of getting something ready to mail to you from that Port. Just let me sound a note of praise for God's great goodness to me; every day we find more fresh tokens of his love and care. From the time that we left America he has given us promised mercies, and day by day his presence with us has been very real. We are constantly thanking him for the many friends whom he has raised up to bear the burden at home, and the assurance that the work which is so near to our own hearts is now being shared by you all, is a help and strength to us, as each day brings us nearer to the scene of our labors. While in England the preparations for this part of the journey kept us quite busy all the time. Our stay with Dr. Daland and his family, we shall always look back to with pleasant memories. They gave us a most hearty American welcome, and tried in every way to make us comfortable while with them and also helped us greatly in getting started further on our way.

I don't think I am wrong when I say that the kindness and hospitality of Seventh-day Baptists in very many instances at least, far exceeds that which one has met with from others. As to the voyage from Southampton it has been most enjoyable all the time, good weather, a steady boat, and take them altogether, nice fellow passengers. The only stop at the end of the first six days was at Teneriffe but as we did not go ashore there, there is really nothing of interest to relate. I believe the Peak is considered to be over thirteen thousand feet high and we could plainly see snow on its summit as we stood on the deck of the vessel. Most of the other passengers are bound for the Cape, only a few however, go on with us as far as Durham, Natal. Here (Durham) we change to a small coasting vessel as far as Chiede, at the mouth of the Zambesi river. We are thankful for the rest and quiet of the voyage and already feel refreshed, and looking forward with pleasure to the work beyond.

The heat coming through the tropics was rather trying, our little Mary has stood it really well, and has made quite a number of friends all over the ship. It is beginning to get cooler again now and we are all feeling well and better for the change. I am sending this letter to you as the only official lady and therefore you must represent the whole of the women of the denomination! Just think of the responsibility this is.

Children's Page.

THE POPPY LAND LIMITED EXPRESS.

BY EDGAR WADE ABBOT.

The first train leaves at six P. M.
For the land where the poppy blows;
The mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mothers' arms;
The whistle, a low, sweet strain:
The passenger winks, and nods, and blinks,
And goes to sleep in the train!

At eight P. M. the next train starts
For the Poppy Land afar.
The summons clear falls on the ear:
"All aboard for the sleeping-car!"

But what is the fare to Poppy Land?
I hope it is not too dear.
The fare is this, a hug and a kiss,
And it's paid to the engineer?

So I ask of him who children took
On his knee in kindness great,
"Take charge, I pray, of the trains each day
That leave at six and eight."

"Keep watch of the passengers," thus I pray,
"For to me they are very dear,
And special ward, O gracious Lord!
O'er the gentle engineer."

THE FAITH OF A LITTLE CHILD.

BY ADA MELVILLE SHAW.

Everyone smiled when his father carried him into the car—this little lad of three who taught me so sweet a lesson in faith. The car was crowded, but there was a corner between door and window where the child could stand, and there his father put him down.

"You stay still there, Herbie, papa is going to stand near you. You won't be afraid?"

The wee man shook his head very decidedly, and catching hold of a brass rail with his chubby fist, stood contentedly watching his father with trustful, happy eyes. At every corner new passengers came on board and crowded between father and child. Herbie was much more comfortable in the sheltered nook where his father had put him than he would have been even in his father's arms on the crowded, jolting platform. Little by little the new-comers hid the father from Herbie's sight. He did not look like a child who was accustomed to be alone, and I watched him closely, ready to comfort if need be. I saw his lips moving and bent toward him. This was what he said: "I can see my papa's foot, and I can see my papa's hand."

Precious little heart, comforting itself!

The crowd jostled back and forth. I heard another whisper: "I can see my papa's foot. I—can—see—my—papa's—foot!"

Then the foot was no longer visible to the patient watcher. Trouble clouded his serious eyes for a minute, followed by a sudden happy smile.

"I can hear my papa talk!"

Sure enough the father was talking to someone. But the conversation was not long. The blue eyes were growing shadowy again.

"Herbie," I whispered, "I can see your papa. I am taller than you. I can see your papa's face, dear."

For a brief space my face was subjected to a searching glance. Then the content came back to the boy's face. He watched me and I watched that other face, nodding assurance to my little friend. In a few moments people began to leave the car, the father sat down and took his child on his knee.

"Were you afraid, Herbie?"

"No—I knew you were there all the whole time!"

Oh for the faith of a little child, that whatever comes, the heart may say, "I was not afraid, for, lo, I knew that all the time, Thou wert there!"—*The Advance.*

THE RUNAWAY MOTHER.

Some of the animals had forgotten all about the life of freedom before they were shut up behind the inclosure in the Park, where they gave so much pleasure to hundreds of children every day. Some of the animals never lived anywhere else, and these, of course, thought the world was just what they saw, if they ever gave any thought to so large a subject as the world. One day the Buffalo family, consisting of two Mr. Buffaloes, two Mrs. Buffaloes, and a baby, were at home in the early morning, waiting to be fed. The man went into the inclosure with a great armful of cut grass for the two families. He left the gate open while he went out after a second armful. The mother of the baby made up her mind to take a stroll.

Through the gate she went, and began cropping the grass as if she enjoyed it. The man turned to carry the grass to the house where the buffaloes lived. In his path, gazing calmly at him, was the mother of the baby. He dropped the grass in his arms, rushed to shut the gate, lest the rest of the family should escape, and ran for help. Just then some boys saw Mrs. Buffalo, and began screaming. This frightened Mrs. Buffalo, and she ran out on the bridle-path, where the horses were so frightened that they almost threw their riders. Through the gateway, out onto the streets, right in the midst of trolley-cars! The motormen rang the bells. Now Mrs. Buffalo doubtless wished herself at home. Men and boys screaming and running, bells ringing, horses snorting and prancing, and the hard stones of the street under her tender feet! Back to the Park she turned, with the hope, perhaps, of finding her way home and to the baby. On and on came the crowds, shouting and firing pistols. Ahead was the lake; into it plunged Mrs. Buffalo. The crowd could get no nearer than the shore, and Mrs. Buffalo was wise enough to keep in the middle. The crowd shouted, but she was getting used to that. Suddenly she made a plunge; the crowd scattered, and, with a great shake which made the water fly, she ran back and forth under the trees.

At last a lasso was thrown; it settled about her throat, and then Mrs. Buffalo had to go home, which she did as if she were glad to go.

Mr. Buffalo met her with a long, low grunt, but the baby was delighted. Mrs. Buffalo looked the next day as if nothing would tempt her to leave home again.—*The Outlook.*

HOW TROTTY CURED MAMMA.

The house was just a house to Trotty one morning. It was usually a home, but this morning mamma was sick with a headache. And that makes a great difference, you know. So Trotty sat on the stairs, close by mamma's door, and sighed. Downstairs Mary was sweeping the dining-room, and singing,

"Bold Rory O'More, fair Kathleen Bawn,
He bold as a haw, she soft as the dawn."

Trotty listened to this, for the jingle pleased her ear. Then she thought she would go and sing it to mamma. To be sure nurse had

told her not to go in there. "But then," thought Trotty, "I won't 'sturb her. It cures me when I ache to hear something singed, and course mamma's like me, for-cause we are related." The room was dark, and mamma was lying on the bed, so white and still, that Trotty nearly burst out crying, only just then mamma opened her eyes and smiled, which was a comfort, and Trotty smiled back, though there was a lump in her throat. "I want to sing you Mary's song, mamma. It'll cure you, I guess. I feel pretty sick, too, so do you care if I lie down with you?" she asked. Mamma did not care, mammas never do, so Trotty cuddled down and sang,

"Bold Rory O'More, fair Kathleen Bawn,
He poulticed a haw, she salted it down."

Mamma laughed a little at this, then they both went to sleep, and when they woke up the headache was all gone. "I'm glad I cured you," remarked Trotty. "And I feel 'siderable better myself."—*Christian Work.*

COMPOSITIONS.

Here are two "Compositions" which were written by some children in school. Read them and see how many mistakes you can find in them:

THE MONKY.—There are many kinds of monky besides those that live on hand organs; some are found in Asia and some in Africa. Once a man was in the woods and he threw a little stone at the monkys and they threw back large ripe sweet cocoa nuts, and this teaches us a great moral lesson. We should always behave like the monky. I saw a monky at a circus, and it pulled a lady's bonnet off, and tore it all to rags and tied the strings around its neck and grined.

THE BARE.—Bares are of many sighses and all big. The chief kinds are the grizzly bare which is black; the sinnermon bare which is good and gentle; the white bare which bleaches its skin to hide in the snow and make a rug, and the black bare which is common and is careful of its cubs. Bares fight bees for honey, which is mean because the bees are little. Once a bare found some current jelly sitting on a garden bench to dry, and he ate it, and the lady hadn't any more, which was greedy. Bares are pigs.

NOT FAR AWAY.

She was a dear little girl, only three years old. She had got tired playing around her mother's kitchen, so she wandered out-of-doors, and was not missed for some time. Then how frightened her mother was! She told all the neighbors, and searching parties were made up, and the surrounding woods thoroughly hunted over; men got into wagons and drove about the roads, stopping at every house to inquire for a little fair-haired girl, with a doll, who had gone away from home. When all the people had scattered, and the houses about were quite deserted, in came the little girl, with her hands full of flowers. She had been in a neighbor's yard two doors away. It is always safe to look for everything that is lost, even babies, near home.—*St. Nicholas.*

"TOMMY," said the teacher to a pupil in the juvenile class, "what is syntax?" "I guess it must be the tax on whisky," replied Tommy. And the teacher thought he was entitled to a credit of 100 per cent.

Our Reading Room.

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

ALFRED, N. Y.—Former residents of Alfred, now dispersed everywhere, may be interested to learn that the old church building has been improved at an expense of about \$2,000. New roof, raised floor, new carpet, new seats, walls and ceiling beautifully decorated, etc. Carpet and seats were purchased by the Ladies' Aid Society, and the King's Daughters paid for the decoration.

After worshipping for three months in Firemen's Hall, all were glad to get back in the church home again. Re-opening services were held on Sabbath, July 22, in which President Davis, Principal Saunders, Prof. Place, Mrs. V. A. Baggs and the pastor participated. The topics presented were the history of the church, its relation to denominational work, to the cause of education, duties of the membership, and woman's work in the church. Warm tributes were paid to former pastors and to the faithful workers of this church throughout its history. The congregation was large and all were gratified with the beauty and the comfort of our house of worship. The music by the choir under the direction of Miss Toop, of the University, was especially fine; and the congregation was delighted with the solos by Mr. Harry W. Prentice and Mrs. John B. Cottrell. We are expecting soon to see the old windows and blinds replaced with art glass memorial windows dedicated to the memory of deceased pastors, deacons and saints of the church.

The membership is being thoroughly canvassed by Endeavorers for subscriptions to the Missionary Society.

We are expecting an unusually good Conference at Ashaway. Alfred will be fully represented. Many are already on the ground, spending their vacation among scenes and friends that are dear to them. We miss them, and shall be glad when the time of homecoming is at hand.

J. L. G.

ALFRED, N. Y., July 23, 1899.

LITTLE GENESEE, N. Y.—The pastor and his wife have not forgotten the many kindnesses showered upon them by the good people of Farina while they were with them. Our prayer is that God will greatly bless them in all things.

The acts of the Little Genesee people have compelled us to believe that not all of the good folks are living in the far West. We have been most cordially received, and have had many substantial proofs of the kindness of the people here. The parsonage has just been repainted, the bill being paid by the Ladies' Aid Society. This is but one of many good things that this Society is doing. The Christian Endeavor Society is doing the janitor work of the church this year, different members taking the duties a month at a time. This Society has also put modern gas-light fixtures into the church building, so that it is now beautifully lighted by gas.

There are many signs of material prosperity here this summer. Dea. S. B. Coon & Son are putting up a large addition to their general store. Other buildings have been repainted and otherwise repaired, and a number of good barns have been built. Hay and grain crops

are said to be looking better here than anywhere else in Allegany county.

The pastor has been having a hard struggle with malaria during the last four months, which has hindered him from much contemplated work.

Members of the Alfred evangelistic quartet conducted services for us in a very acceptable manner, upon two recent Sabbaths. The Sabbath services of the church are well attended. We are praying for a right understanding of our many weaknesses and of our great need of divine help.

D. BURDETT COON.

JULY 21, 1899.

WEST HALLOCK, ILL.—After an absence of three weeks the pastor and wife have settled down once more to the pleasant duties of the West Hallock pastorate. One week with the old home church and society at Welton, one week renewing the associations and scenes of former years at Milton and Walworth, with the uplifting sessions of the North-Western Association sandwiched between, were a happy commingling of duty and pleasure that will live long in memory. But it is good to be at one's own work again. Looking out over these beautiful prairies with their rich promises of an abundant harvest and comparing them with what we have looked upon during the three weeks' absence, the conviction deepens that there is no place comparable to this West Hallock country. There is no joy so great as that of working with your own people at your appointed tasks.

The Christian Endeavor Society conducted in an interesting way one of the Sabbath-day services during the pastor's absence. On Sabbath-day, June 24, the former pastor, Rev. Stephen Burdick, was with his old flock. But it was a sad reunion. He was called upon to conduct the funeral services of William Perry Smith, the father of one of our members, Mrs. Ansel Crouch, and a former resident of West Hallock. A reception was tendered Bro. Burdick at the home of Mrs. Ayers on the evening following the Sabbath, where many old friends met to greet and welcome him.

On Sabbath-day, July 8, four members of the Junior Society graduated into the Y. P. S. C. E. of the church. There were brief exercises consisting of appropriate remarks and presentation of certificates by the Superintendent, welcoming words by the President of the Society, consecrating prayer by the pastor, etc.

President W. C. Whitford, of Milton College, occupied the pulpit last Sabbath, and spoke in the interests of our educational work in the Northwest. The sermon was an interesting presentation of the advantages of culture enjoyed and improved by our Saviour in the preparatory years of his childhood and youth for his life work, from Luke 2:52. The work of Milton College and its needs were clearly presented, leaving no doubt as to the loyal support which ought to be given to this department of our work, for the good she has done and is still doing for the young people of the Northwest.

It was hoped that West Hallock would escape the spirit of restlessness which has been working so many changes among our people during the past two years. But it has been affected by it, and the cordial relations which have characterized the work of pastor and people for the brief space of two and one-

half years is soon to be severed. The call of the Brookfield church has seemed the voice of the Lord, and painfully the ties which have been binding us closer and closer to the people of West Hallock are being broken. But we cheerfully acquiesce in what seems his will.

T. J. V.

JULY 19, 1899.

DODGE CENTRE, MINN.—The Reading Room is one of the most pleasant rooms in the Recorder. We are having very wet weather this summer. Crops are of a large growth but not in good condition on account of wet.

We have for some time been enjoying the preaching of Rev. O. S. Mills, and last week welcomed our new pastor, Rev. J. H. Hurley. Last Sabbath the usual service gave way to an "Installation service." Eld. W. H. Ernst made a brief address on "The duties of the church to its pastors." Eld. O. S. Mills followed with one on "The duties of the pastor to his church." In these addresses we were shown that these duties are inseparable, and that the best results are attained only when they are mutually fulfilled. Pastor Hurley then spoke of his hopes and anticipations in coming to this church, and of his desire for a rapid and helpful acquaintance with the people.

In the evening a social was held at the home of F. S. Tappan, the financial proceeds of which were devoted to the service of a sister who is in the hospital at Rochester, Minn., whose husband and eldest daughter—the house-keeper during the mother's absence—have both been made invalids through accidents. All are now improving. May the Lord grant that our new relations as pastor and people, may be abundantly blessed by Christ, the Head of the church. We know that all things work together for good to those who love God.

E. A. S.

JULY 16, 1899.

DODGE CENTRE, MINN.—After nearly six years' acquaintance with the people of North Loup, enjoying their kind hospitality and Christian forbearance, it was with a feeling of sadness that we bade them adieu on the morning of May 17, 1899.

As we stood in the car door and looked into the up-turned faces about us for a moment, and then swiftly passed from their sight, a feeling of strangeness passed over us. The pleasant relations of years are all in the past. Quickly the scene changes from one of personal, active realities to one of memories. In spite of the effort to keep a brave heart our eyes filled while we thought that these years, freighted with so many precious opportunities, and so many good resolutions, with all their mistakes and failures have passed on to eternity. What shall be the fruitage of all these years? When shall we see those earnest, anxious faces again? North Loup and kind, loving people are already many miles away. However much we might desire to change the record of these years it is beyond our reach. Part of this receding picture was filled with the memory of two months of blessed evangelistic work in South Dakota. In it were earnest souls seeking Christ, wanderers returning, and workers anxious and willing to go anywhere and do anything if souls might be saved. Thus we remembered while the train bore us on to a new field.

But life is so full of present needs that we cannot live in the past if we would, and we

would not if we could. July 12, 1899, while everything about us was dripping with Minnesota moisture, we stepped from the cars to look into the faces at Dodge Centre. A busy week has passed and we are comfortably settled in the parsonage.

Sabbath, July 15th, brethren Mills and Ernst conducted the "Recognition" services. We are pleased with the appearance of the country; the rich soil and the prospects of a bountiful harvest. But we were surprised and rejoiced to see so large a company of young people in the church and Sabbath-school services. If the Minnesota soil is laden with the prospects of a bountiful harvest of grains, it seems to us to be doubly laden with the prospects of an infinitely rich harvest of precious souls for the Master. Here are boys and girls who will become our standard-bearers when others have ceased to toil. The people here have been very kind to us in many ways. We are praying daily for wisdom and humility to meet the work on this important field. We are thankful for so many earnest workers but we believe that every redeemed soul should become burdened for the salvation of others. May the Saviour of the lost roll upon us a burden for souls.

J. H. HURLEY.

JULY 20, 1899.

HOMeward BOUND.

BY MRS. SARAH S. SOCWELL.

Homeward bound! the sky is cloudless,
Every heart with joy beats high,
Glancing sunbeams crest the billows,
Perfumed gales are sweeping by.
Clustering round us rise bright islets,
With celestial beauty crowned,
Sweetest music charms our senses,
But, adieu; we're homeward bound.

Now the heavens lower darkly,
Angry waves are rolling high,
Not one beacon cheers the darkness,
Not one star illumines the sky.
Onward we are madly plunging,
Through the depths of gloom profound,
But one thought revives our spirits,
Courage! we are homeward bound!

Steadily our bark is sailing,
Onward to the port of peace,
Soon we'll drop the faithful anchor;
Soon we'll find a sweet release.
Adverse winds may check our progress,
Angry storms may howl around,
But our Pilot's strong and faithful,
And our ship is homeward bound.

"NEVER MIND."

BY MARY F. BUTTS.

Toddling Nell, the darling of the house, suddenly caught a fall in her race across the parlor.

"Never mind," said mamma; "get up and try it over again."

One sat by who had caught a fall in the life-race. The sweet words, so full of courage, fell on her ears like an authoritative command: "Never mind. Get up and try it over again."

Though dearest friends had been taken from her by death; though wealth had taken wings and flown away, there was after all but this one remedy: "Get up, and try it over again."

To the baby prone upon the floor, circumstances seemed to be against her. The chubby legs were too weak for the races she belonged to run. The tender flesh was easily bruised. The floor was very hard. Yet, all unknown to her, there were the beneficent laws of growth working incessantly in her favor. There was the mother-love, the depth, the power, of which she knew nothing. What were the circumstances against her of which she was cognizant, compared to the unknown forces far above and beyond her knowledge?

Our losses, our falls, can have no power over us if we will not yield to them. If the baby should persist in remaining where she fell, too discouraged to make any further effort, there her career would end. But it is only necessary for her to put forth her will and use such ability as she possesses, and circumstances give way before inherent power.

This is the word for every discouraged man or woman: "Get up and try it over again." The energy may seem to be all gone, but that which is really used up is the will to take hold of the stores of energy always ready for human use. The energy never is used up, any more than the sun is used up by shining. The power is yours, O despairing one, because it is God's. Believe in it, use it.

Every moment spent in discouragement is a greater waste than if you should throw away gold-dust. After every fall, one must at some time get up and go on. The power to rise lessens as the effort is postponed. Unused abilities rust and corrode. Especially does an unused will rapidly lose grip. It is better not to fall. But, once down, "Never mind. Get up and try it over again."—*Christian Endeavor World*.

TYPOGRAPHICAL ERRORS.

The intelligent compositor is something of a humorist, and not always an unconscious humorist, either. Some of his greatest feats have occurred in Philadelphia, where the great editors write a very execrably bad manuscript. In one case a correspondent, who was describing a tarring and feathering scene, at which he was present only in a professional capacity, was made to say "getting the feathers ready for us," instead of "ready for use." The same newspaper office had a printer who turned the expression "from alpha to omega" into "from apples to oranges" and conveyed the impression that somebody had set the Delaware River on fire by calling ferry boats "fiery hosts."

A cooking-school called the "New Century" was cruelly made to appear as the "New Cemetery," and doubtless the same pessimistic typo changed the "Masque of Pandora" into the "Morgue of Pandora." A diver who had found two old bells in the Delaware went before the public as a "driver" who had found "two old bills." The scripture allusion to the leaven that "leaveneth the whole lump" was perverted into the startling agricultural announcement that the leaven had "leavened the whole turnip."

A foreign editor who wrote that the British lion was "shaking his mane" was edified the next morning with the announcement on his authority that the national animal was "skating in Maine." A more natural error was that which called "a member of the legislature," a "member of the liquor-store."

One of the Philadelphia morning papers, which formerly gave close attention to marine news, informed its readers on one occasion that the bark "Betsey Jane" had arrived at Honolulu "with an oil-well on board." Investigation proved that there was nothing in the report except "all well on board." An old-time inn named the "Star and Garter Hotel" was once rechristened by a printer as "the Shoe and Gaiter Hotel." A foreign dispatch about the war between Russia and Turkey contained an allusion to transports conveyed by gunboats, which was turned into the novel announcement that the transports were "conveyed by goats."—*Harper's Round Table*.

MY PRAYER.

BY MRS. A. P. OLIN.

[This poem, a heart-felt prayer by Sister Olin, whose obituary appeared last week, was found in her Bible as she read it in connection with God's Word Sabbath morning, July 1, the day of her sudden death.—H. D. C.]

Blesséd Father, give me comfort,
Let me look from life to thee,
Let me feel thy presence near me,
And I will ever hopeful be.

Give me strength to breast the billows,
May I hear the "Peace, be still,"
Tho' the angry waves are roaring
Thou can'st calm them at thy will.

Oh! how short is faithless vision,
Reaching just the ills we know,
Daring not to trust the promise,
Which would bridge the chasm so.

Cleanse this heart from will of sinning,
I'll be thine and not my own,
Rest in thee, in faith confiding,
'Til my evil self be gone.

Jesus, in thy grace and mercy,
Let me reach the other side,
All forgiving One, my Helper,
Bid me in thyself abide.

THE TIERRA DEL FUEGANS.

Since the earliest days of American history there has been a halo of romance thrown over the indians of Tierra del Fuego and Patagonia, which has always made their life story intensely fascinating. Early exaggerated reports peopled these lands with dangerous races of huge giants quite twice the size of ordinary human beings. Later, and supposedly more accurate, statements made the people the most ignorant of all aborigines. Even Darwin says, "I believe in this extreme part of South America man exists in a lower state of improvement than in any other part of the world."

Although the people are neither of the huge proportions described, nor lowest in the scale of human enlightenment, nevertheless there is a certain amount of truth in these early tales. The people of Patagonia, and of the main island of Tierra del Fuego, are very tall people. The men are six feet high, with a perfect muscular system; the women nearly as tall; and, dressed in furs, both appear like giants when compared with the average European. The smaller tribes inhabiting the islets are a people who are in outward appearance the most miserable of all men, and their implements of chase are indeed very imperfect. But their language is so extensive that mentally the lowest of the Cape Horn people must be regarded as far above the Australian and some of the African tribes. Through the indefatigable work of Mr. Thomas Bridges the missionary, now deceased, I have been able to collect a vocabulary of thirty thousand words. The mere existence of this large number of words speaks an intelligence far in advance of many other aborigines.—*Harpers Weekly*.

SABBATH-SCHOOL REPORTS.

Blanks have been sent to all the Sabbath-schools in the denomination addressed, in most instances, to the secretaries as reported in the last Conference Minutes. These reports are now due. Only about half of the schools have reported thus far. It is desirable to have a full report. Will pastors and Sabbath-school superintendents kindly see that these blanks are filled out and returned to the Secretary, John B. Cottrell, Alfred, N. Y.



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Edited by

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

INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.

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| July 8. | Daniel in Babylon..... | Dan. 1: 8-21 |
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| Aug. 26. | Returning from Captivity..... | Ezra 1: 1-11 |
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LESSON VII.—EZEKIEL'S GREAT VISION.

For Sabbath-day, Aug. 12, 1899.

LESSON TEXT.—Ezek. 37: 1-14.

GOLDEN TEXT.—I will put my spirit within you.—Ezek. 36: 27.

INTRODUCTION.

Many of the prophets used symbols and illustrations of various kinds in enforcing their prophecies. Note for example the girdle of Jeremiah (Jer. 13,) and the little son of Isaiah, Shear-jashub. Isa. 7. Ezekiel is especially fond of symbols and allegories. He is also the first to develop that form of prophecy which is called apocalyptic, that is, having to do with visions. In our present lesson the prophet tells of a vision which was granted unto him; this vision includes an allegory and its interpretation.

It should be noted that the teaching of this chapter is in regard to national resurrection and restoration, and does not concern the doctrine of individual resurrection except as it shows that the thought of resurrection was conceivable by the prophet. Compare Dan. 12 for a prophecy in regard to resurrection of individuals.

This vision of Ezekiel seems to have been suggested by the saying of the people in regard to the nation of Israel, "Our bones are dried up, and our hope is lost; we are clean cut off."

NOTES.

1. *The hand of the Lord was upon me.* Thus does Ezekiel represent the especial divine influence, the prophetic ecstasy. *In the Spirit of the Lord.* See note on verse 27 in last week's lesson. The prophet's activity was in the sphere of the influence of the spirit. Compare chapter 3: 14, 8: 3, 11: 24. *The valley* may have been the one that is mentioned in chapter 3: 22, where the same Hebrew word is translated "plain."

2. *In the open valley.* Literally, "on the face of the valley." The bones were scattered in abundance over a large space. Their dryness indicated that the men from whose bodies these bones had come had been long dead, and were far from a possibility of life.

3. *Son of man.* This expression occurs eighty-seven times in the Book of Ezekiel, always addressed to the prophet. It means practically, man, human being. *O Lord God thou knowest.* It was, of course, a seeming impossibility in the eyes of the prophet; yet he was not prepared to put a limit upon the power of God. So he answers reverently, "Thou knowest."

4. *Prophecy upon these bones.* To prophecy is to speak under divine influence. Sometimes it is by way of prediction, but more often as in this passage it is exhortation or admonition. *Hear the word of the Lord.* Things without life are commanded to hear.

5. *I will cause breath to enter into you.* The Hebrew word רוח is variously translated breath, wind, spirit. It is translated in all three ways in the passage chosen for our lesson. We will get a clear idea of the meaning of the allegory if we use the word breath in every case. There is an allusion to the creation of Adam by the in-breathing of the breath of God.

6. *And I will lay sinews upon you, etc.* The details of their becoming living beings. *And ye shall know that I am the Lord.* Those to whom life had been restored in such a marvelous manner would know of a surety that the one who had done this was certainly Jehovah the great and only God.

7. *And as I prophesied there was a noise, and behold, a shaking.* The effect of the prophet's words speaking by the command of God was a noise probably like thunder accompanied by an earthquake. *And the bones came together, bone to his bone.* The several bones of each body came into their proper places in relation to one another.

8. *But there was no breath in them.* There was the form of life without life itself.

9. *Prophecy unto the wind.* Or, breath. As in the

creation described in the second chapter of Genesis, first the body was made ready, and then the breath of life was given to it.

10. *And stood up, upon their feet.* Thus manifesting that they were alive. *An exceeding great army.* As the bones filled the valley, so the men that were restored to life from them were a great multitude.

11. *These bones are the whole house of Israel.* The allegory is now explained. Israel as a nation (all the tribes) is dead, but Jehovah is teaching his prophet Ezekiel that there is to be a resurrection to life. *Our bones are dried, etc.* The exiles were discouraged concerning their national life; they esteemed themselves hopelessly dead. *Our hope is lost.* Our expectation has perished. *We are cut off for our parts.* The phrase "for our parts" adds emphasis. Compare the rendering of the R. V.

12. *I will open your graves, etc.* As the nation was dead in outward form, and the people thought they really were dead nationally, Jehovah promises that he will open their graves and bring them to life and restore them to the promised land. The last clause of this verse shows that the promise of resurrection is figurative of revivifying of the nation Israel rather than a promise of the literal resurrection of individuals.

14. *And shall put my Spirit in you.* If the word spirit is to be retained it should be spelled without the capital S; but in order to maintain the force of the comparison it is better to replace it with the word "breath." As the breath of Jehovah gave physical life to Adam, and as the breath gave life to the dry bones in the allegory; so shall the breath of Jehovah give life to the nation of Israel languishing in captivity.

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.

IRA. J. ORDWAY,

544 W. Madison St., Chicago.

D. E. TITSWORTH,

Plainfield, N. J.

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.

Popular Science.

BY H. H. BAKER.

Mount Wrangell in Alaska.

This mountain, which turns out to be a gigantic volcano, is located near the Copper river, about a hundred miles north of the great glazier mountain, St. Elias. It was first seen by Baron Wrangell, a Russian, whose name it bears. Several efforts were made by the Russians to reach it but failed.

In 1885, Lieutenant Allen, U. S. A., ascended the Copper river, and succeeded in reaching within forty miles of the mountain. He had no altitude instruments, but estimated its height to be 18,000 feet. In 1890, an exploring party from Cincinnati, headed by Mr. E. Hazard Wells, having crossed over from the Ukon river, came into an unknown region on the north of the mountain, and got within about fifty miles, when their provisions failed, and there being no game, they came near starvation, having had to subsist on roots before they reached Tana river, where they met with Indians.

On May 3, of this year, 1899, Mr. Roland S. Condon, of Lynn, Mass., Mr. George Divilbiss, of Porterford, Ore., and Mr. Frank Hoffman, of South Dakota, came near reaching Mount Wrangell. These gentlemen spent last winter on Copper river, about sixty miles below Mt. Wrangell and left their cabin early in April. They went across the country until they struck a branch of the Copper river, which led them directly toward Mt. Wrangell. They followed this branch until they reached a point where a high mountain barred their way; this they climbed and from the top saw the great volcano just before them with only a narrow valley between. They say, "The great snow-white dome reared into the heavens, rising up from a desolate circular valley at our feet. It was shaped somewhat like a sugar-loaf, and revealed a round crater, about half a mile in diameter on the southern exposure. A little peak on the northwestern side projected slightly above the crater. Ice and snow rimmed the crater to its edges. Out of the interior rolled dense volumes of black smoke, but apparently no fire or ashes. Some distance down the slope of the volcano, thirteen jets of steam spouted out of the ice into the air, pulsating regularly. One jet shot up every three minutes to a height of 300 or 400 feet. Seven jets stood in a row under a small cliff, about half a mile below the crater, and seemed vigorous. The other six jets were scattered through the snow around the same locality. We watched them for a long time."

These gentlemen have just arrived at Seattle, Ore. They report having found large quantities of copper ore, cropping out in ledges in the vicinity of Mt. Wrangell and Mt. Blackburn, but the country is so inaccessible that at present there is no possibility of obtaining copper from there at any profit.

These gentlemen estimate the height of Mt. Wrangell to be 18,000 feet, which makes it higher than Mt. Elias, which now stands at 15,350 feet, and if on more accurate measurement this estimate should prove to be correct then Mt. Wrangell would stand as the king of mountains in North America, being the highest, and also a volcano.

WHAT if another heed the beacon light
I set upon the rock that wrecked my keel—
Have I not done my task, and served my kind?
—Oliver Wendell Holmes.

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DEATHS.

AYERS.—At his home, Dunellen, N. J., July 13, 1899, of heart disease, Albert Byron Ayers, aged 59 years.

Our departed brother was the son of Zara and Maria Ayers, and was born at Shiloh, N. J., April 11, 1840. He was converted and united with the Shiloh church when about fifteen years old. He was a member of the New Market church at the time of his death. May 21, 1859, he was married to Sarah E. Runyon, to whom were born three children, Mrs. Harry Gaskell, Mrs. Jesse Burdick and Thurman Ayers, all the children living at or near the parent home. Brother Ayers expected to go to work the morning that he so suddenly departed this life. He was a good man, "diligent in business," and respected by all. The service was conducted by the pastor. Text, Psa. 16: 11. M. S.

Literary Notes.

The range of human interest covered by the August *Cosmopolitan* is curiously wide. The reader is swept along—and his journey made fascinating by one hundred and forty-six pictures—from an article telling of the trolley road now building from Cairo to the Pyramids, with some remarkable pictures of those monuments of antiquity; through a comprehensive and richly illustrated review of New York Society; to the prize article on "Your True Relation to Society"; and thence to Ireland to listen to a "child of the turf" telling of the life of Erin's people and the part peat plays in it. Back to Omar's invasion of Egypt the reader goes, and then to take a peep at the art and methods of the late Augustin Daly and to see a magnificent portfolio of pictures of Daly productions, Daly actors and Daly himself. From Daly, the reader goes to Cuba and thrills with interest at the well-told adventures of a young man who carried mail and military documents to Gomez by the "Underground" route. And to add to all this there are four short stories, all excellent, and the longest is by that prince of tale-makers, Frank R. Stockton.

A NEW figure in American Literature is Cyrus Townsend Brady. His ancestors fought in the army and the navy during the Revolution and the succeeding wars, two of them being officers of the Continental line. One commanded a regiment under Gen. Scott in the War of 1812, and died a Major-General. One was killed at Antietam. Young Brady thus inherited from his Scotch-Irish stock the sturdiest courage and patriotism. At seventeen he entered the United States Naval Academy and graduated in the class of 1883. Ten years ago he entered the ministry of the Protestant Episcopal Church. In the recent war he went to the front as Chaplain of the First Pennsylvania Regiment. He is the author of a story of the War of 1812, soon to be published in the *Saturday Evening Post* of Philadelphia, Pa.

"**JOSIAH ALLEN'S WIFE**" (Marrietta Holley) has finished her new story, and the first installment is published in the August *Ladies' Home Journal*. It is in her characteristic, humorous vein, but may be said to be a story with a purpose. It bears the name of "My Stylish Cousin's Daughter."

The lamentation which from time to time has gone up, that the throats of women were being ruined by the high, heavy ribbon collars which have been worn so much for the past year or two, has at last stirred up some French modiste to invent a substitute collar which is equally high but much cooler and more comfortable. In the current number of *Harper's Bazar* the following description is given of the new invention:

"It consists in having the collars unlined, doing away entirely with the stiff crinoline and canvas that have

formed the principal part of most stock-collars and the collars of ordinary gowns as well. They are still high—in fact, these collars have the long points behind the ears, are trimmed around the edge with a dainty ruffle of narrow lace, and are made of tucked or pleated mousseline de soie, chiffon or lace. They have absolutely no lining whatever in most cases, although occasionally a very thin lawn lining is inserted for the sake of neatness, as of course the lining can easily be taken out, washed, and replaced. The collar is kept in shape by short whalebones. These are put up to the edge of the points, of which there is one on either side at the back of the neck, but none in front."

HABITS OF SPEECH.

"Why do educated parents allow their children to contract habits of ungrammatical speech that will have to be conquered in after-life?" asked a spinster of a mother.

"Because they hate to worry the poor little things about such matters when they are young and should be carefree. It seems cruel to be all the time correcting them and keeping them on their good behavior. They will have to learn the rules of our dreadful language all too soon as it is."

"Yes," said the spinster, "and in addition to learning to speak properly they will have to unlearn the tricks of speech in which they have been allowed to indulge all their little lives. I know," laughing, "that there is much ridicule of 'old maids' children,' but I believe that my theory in this case is correct. It is a positive unkindness to let your child double his negatives and say 'ain't,' when several years from now he will be harshly re-proved for such lapses. The child must learn to talk anyway, and is it not as easy to teach him to say 'It is I,' as 'It's me?' And is it not as simple for the little tongue to lisp 'I saw it,' as 'I seen it?' I love baby-talk, and should not correct a child for his mispronunciation of hard words. As he grows older he will himself see his mistakes in that line and change them. But I insist that it is a parent's duty to make the difficult path to grammatical speech as easy as possible by never allowing the little ones to stray from it in the beginning."—*Harper's Bazar*.

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THE SABBATH RECORDER of March 27th.

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.

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

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

☞ THE Quarterly Meeting of the churches of Portville, Shingle House, Hebron and Hebron Centre, will convene with the Hebron Centre church, beginning Aug. 11, 1899. Evening, 7.30, prayer and conference led by Rev. G. P. Kenyon. Sabbath morning, 10.30, preaching Rev. J. G. Mahoney. Sabbath afternoon, 2.30, preaching, Rev. W. D. Burdick; evening, 7.15, praise service; 7.30, preaching, Rev. Frank Peterson. First-day morning, preaching, 10.30, Rev. W. L. Burdick; 2 P. M., praise service; 2.30, preaching, Rev. D. B. Coon; evening, 7.15, praise service, Walter Green. A cordial invitation is extended to all.

L. R. BALL, Clerk.

JULY 24, 1899.

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,

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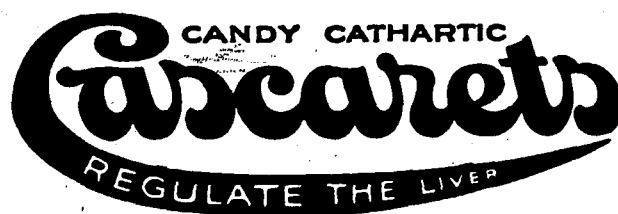
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 For standing by your principles.
 For asking pardon when in error.
 For being generous to an enemy.
 For showing courtesy to your seniors.
 For making others happy.
 For being kind to animals.—
Sel.

THE INDUSTRIAL PROSPECTS OF HAWAII.

It is a surprising fact that Hawaii, with an unexcelled climate and with a soil capable of producing the majority of both temperate and tropical products, nevertheless imports the bulk of its food. According to Casper Whitney, in *Harper's Weekly*, the cause of this state of affairs is that all industrial thought in Hawaii is for sugar, rice, and coffee. Island residents have been sugar-mad for a dozen years and are rapidly becoming demoted over coffee. In the meantime, all the other industries languish or are entirely neglected. At present there are three other serious hindrances to the industrial development of Hawaii: (1) large individual holdings of land; (2) contract labor; (3) exorbitant transportation rates. Hawaii now spends annually over \$1,000,000 for food products, the great proportion of which could be raised on the islands. With the advent of American capital and enterprise the present condition it is certain will be revolutionized, and it is safe to say that within five years large imports of food will entirely cease.

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