

THE SABBATH RECORDER.

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

VOLUME 55. No. 36

SEPTEMBER 4, 1899.

WHOLE No. 2845.

WE give herewith a picture of "The Ministers' Monument," located in the First Hopkinton Cemetery, near Ashaway, R. I., on the site of the original church, together with the inscriptions. Dedicated in connection with the Seventh-day Baptist General Conference, August 28, 1899. The general inscription is as follows:

1680-1899.

This Monument is a Memorial to the early Pastors of the second Seventh-day Baptist Church in America, whose remains lie buried within the enclosing circle. They were stalwart men and sound preachers. They "fought a good fight" and "kept the faith." Upon this spot stood the house of worship from 1680 to 1852.

The names of pastors are these:

THOMAS HISCOX, 1686-1773.
JOHN BURDICK, 1732-1802.
JOSEPH MAXSON, 1672-1750.
ABRAM COON, 1763-1813.
MATTHEW STILLMAN, 1770-1838.
DANIEL COON, 1792-1858.
JOSEPH CLARKE, 1670-1719.
JOHN MAXSON, 1638-1720.
JOHN MAXSON, JR., 1666-1747.
THOMAS CLARK, 1686-1767.
JOSHUA CLARK, 1717-1793.

The following names of wives of pastors are inscribed:

MARY, wife of John Maxson, 1640-1718.
HANNAH, wife of Joshua Clark, 1728-1808.
PRUDENCE, wife of Abram Coon, 1762-1821.
ELIZABETH, wife of Matthew Stillman, 1775-1855.

The Dedication Services were carried out according to the following program:

Singing.
Prayer, A. E. Main.
Remarks, Stephen Babcock, President of the Association.
Poem, Mrs. Mary B. Clarke.
Address, President W. C. Whitford, of Milton College, Milton, Wis.
Singing.
Benediction, Clayton A. Burdick.

We are indebted to George T. Hutchings, of Niantic, R. I., the maker of the monument, for the use of the accompanying illustration.



MINISTERS' MONUMENT.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.)
Post-Office, March 12, 1895.

THE ANNIVERSARIES.

MISSIONARY DAY.

The 57th Annual Session of the Seventh-day Baptist Missionary Society was held at Ashaway, R. I., on Fifth-day, Aug. 24, 1899. President William L. Clarke in the chair. The devotional exercises were conducted by Rev. L. R. Swinney, of DeRuyter, N. Y., and Rev. Clayton A. Burdick, of Ashaway. Brief introductory remarks were made by the President, in which he urged that consecration of spirit and life forms the basis of all successful missionary work. This consecration is demanded of those who support missions, remaining in their homes, as much as of those who go abroad as missionaries. High consecration is demanded of Seventh-day Baptists in view of the work that is pressing upon them.

The Annual Report of the Board of Managers was presented under two heads: The Treasurer's Report and the Corresponding Secretary's Report. Treasurer, Geo. H. Utter made brief remarks in connection with his report. His words were pertinent and pungent, concerning the duty of the people to support the work of the Society more liberally than they are doing. The Report will appear in full in the Annual Minutes. As we were able to catch certain summaries, the direct contributions from the people have not equaled one-half the money used by the Board during the year. Total receipts of the Society for the year, aside from bequests, were \$8,849.34.

The Report of the Corresponding Secretary was presented, nearly in detail. A shower of rain resounded through the tent a part of the time, and interfered not a little with the reading. Secretary Whitford has presented some facts from this report in former issues of the RECORDER, and other extracts from it will appear on his page, according to his judgment.

AFTERNOON SESSION.

Devotional services were conducted by Rev. J. L. Gamble and Rev. Stephen Burdick. Rev. Dr. Platts, of Milton, Wis., spoke upon "Our Home Fields." As pastor of the Milton church, which is active in direct missionary work, through the Milton College Quartet, Mr. Platts is full of knowledge and enthusiasm concerning our home work, which he averred is immense as to extent, opportunity, and consequent duty. Open doors invite and plead. He said the fields are too large, as it is impossible for one man to adequately cover two or three states. The work of more quartets similar to the ones we have is greatly needed, to enter places where the name of the Sabbath-keeper has not been heard, announce their church relations, and then preach Christ. Let these young people be sent out in groups from each strong church. It will do the churches good to support them, as Milton and Chicago are supporting the Milton Quartet. We ought to occupy these important fields and have a Field Secretary to plan the work, assist the quartets by preaching, etc. Let us keep the ball moving. "Do something. Do something. Little or much as God gives you ability; but

something. I want to hold up an ideal that you can aspire to reach. He spoke of many girls whom he knew who were working hard to lay aside small sums for missions, and compared them to the stokers on a steamer who made it possible for the captain to say, "Steam ahead!"

A solo by Mrs. Frank V. R. Stillman, of Olean, N. Y., was followed by a paper on the Sabbath Evangelizing and Industrial Association by Prof. H. M. Maxson, of Plainfield, N. J., which was read in his absence by Rev. A. E. Main. The matter contained in this paper has appeared, essentially, in the RECORDER within a few weeks. Other facts touching the African field will appear later. The closing paragraph in Mr. Maxson's paper was this:

"Already Mr. and Mrs. Booth have been sent to the field, and by this time have probably purchased the land required and have commenced their work. Mr. Booth will have charge of the industrial work, and Mrs. Booth will devote herself to the interests of the women. We have applications from several devoted workers who are ready to go to their assistance when we have the funds to send them. To assure an early attainment of our purpose, that is to make the mission station self-supporting in four or five years, we must have an annual subscription of \$5,000. With less than that amount the work will be greatly retarded and delayed. We have \$3,000 already. Another worker should be sent out at an early date, so that in case of Mr. Booth's sickness there need be no serious consequence to our work. Above all, we need the prayers and sympathy of every servant of the Master who is striving to gather the lost sheep into his fold."

CHINA FIELD.

Dr. Ella F. Swinney, of Shiloh, N. J., who is in this country for rest, and expects to return to Shanghai, gave a stirring address on "Our China Mission." She said there were so many reasons for enlarging the mission and she was so anxious to have a new station formed, that she would be willing to lay down her life for that purpose. She explained the great need of a station being opened at Lieouo or some other point. The mission as it is cannot be greatly prospered, because it is confined to Shanghai, but with the present force of workers it is impossible to do much outside that city. Either the school work or the medical work should be taken to some point outside. She gave from her personal experience some idea of the opportunities she had for doing more for the Chinese than it was possible for one physician to accomplish. She spoke tenderly of the dedication service at Plainfield when she was set apart for the foreign work, and said the memory had often been with her when in China.

The Milton Quartet sang "Nearer, My God, to Thee," and this was followed by the consecration service, setting apart J. W. Crofoot, of Alfred, N. Y., to go to China as teacher of the Boys' School in the mission at Shanghai. Mr. and Mrs. Crofoot are to start for there next month. The address to the people and candidate was given by the latter's pastor, Rev. J. L. Gamble, who prefaced his address with the remark: "Who can come after the queen? My brief address will be remarkable chiefly for what it does not say, but if it helps you to think of what ought to be said, it will be not without effect." Presuming that Sec-

retary Whitford will publish Mr. Gamble's address on the Missionary Page, we do not attempt to reproduce it here. That it was a finished production and worthy of the occasion no one who knows Dr. Gamble will doubt.

Before the consecration service, Prof. Crofoot responded to Mr. Gamble's remarks, in substance, as follows:

"I am only a co-worker with the rest of you, a private in the ranks. The best work of life is not done in the easiest places. In business, ambitious men seek great undertakings and hard places for sake of better returns and greater rewards. From boyhood I have sought to consecrate myself to Christ's service. The place where we labor is of little account. Consecrated service somewhere is what God seeks. If he and my brethren think that my place is in China, that is enough. We go to do Christ's work in your name. Give to us your sympathy, your prayers, your support." Mr. Crofoot's words found quick response in the hearts of a vast audience. The consecrating prayer was offered by Rev. Dr. A. E. Main. Rev. J. W. Crofoot, father of the candidate, Rev. J. L. Gamble, pastor of the candidate, and Secretary O. U. Whitford joined in the laying on of hands. The service was deeply impressive and tender. It was ended most happily by the choir who sang an anthem, "Lovest Thou Me," in which Christ's words to Peter, as found in the last chapter of Matthew, formed the central thought.

Before the evening session an informal meeting of the "Sabbath Evangelizing Industrial Association" was held in which a lively interest was shown in the African field. The business session of the Missionary Society convened at 7.30 P. M., and the report of the Committee on Nominations was presented. By its adoption, the following officers were elected:

President.—William L. Clarke.

Corresponding Secretary.—O. U. Whitford.

Recording Secretary.—A. S. Babcock.

Treasurer.—George H. Utter.

Board of Managers.—George B. Carpenter, Ira B. Crandall, S. H. Davis, Joseph H. Potter, Albert L. Chester, Lewis T. Clawson, Charles H. Stanton, Jonathan Maxson, Sanford P. Stillman, Charles P. Cottrell, George H. Greenman, Oliver D. Sherman, Gideon T. Collins, Albert S. Babcock, George T. Collins, Benjamin P. Langworthy, 2d, Lewis F. Randolph, Clayton A. Burdick, Alexander McLearn, Eugene F. Stillman, N. M. Mills, Paul M. Barber, Arthur E. Main, Elisha C. Stillman, Ira L. Cottrell, Lewis A. Platts, Theodore L. Gardiner, Lester C. Randolph, Irving A. Crandall, Charles Potter, Judson G. Burdick, Preston F. Randolph, William L. Burdick, Seth I. Lee, Simeon H. Babcock.

The Annual Sermon before the Missionary Society was preached by Rev. Martin Sindall, of New Market, N. J. We are indebted to the *Westerly Sun* for the following report of the

EVENING SERVICE.

The Scripture lesson from Judges 7 was read by Rev. O. U. Whitford, and prayer was offered by Rev. E. B. Saunders, of Shiloh, N. J. The Conference choir then sang an anthem, "Seek ye the Lord," with solo by Marmaduke Osborn, of Potter Hill.

The Annual Sermon before the Missionary Society was preached this year by Rev. Martin Sindall, of New Market, N. J., who held the closest attention of the audience, which filled the tent. His text was from Judges 7: 21, "They stood every man in his place round about the camp." The first thought the preacher presented was of the important

position which faith holds in the world. Faith does not choose its abiding place, but God handles it. We praise God that it is in the world, but a sin-conquering faith comes only to those who are willing to use it. As illustrations he mentioned Enoch's faith which kept step with God, Moses' faith which enabled him to lead the children of Israel out of Egypt, and made him their law-giver, judge and saviour. Daniel who was so greatly beloved that he was allowed to see the greatest case of lockjaw a man ever saw, and Gideon, who was the son of a priest of Baal, was called and chosen for work by God. With his faithful three hundred, who stood every man in his place, the Midianites were conquered, but it was only because God helped. They were a little people, but they had a knowledge of God and were in contact with him. Although we Seventh-day Baptists are a little people, yet we hold one of the greatest of God's truths. The speaker urged that we should be a Bible-loving people, an example as to Sabbath-keeping, known and read of all men. Then we must be sweet Christians, warm-hearted and with smiling faces, for many hearts are just waiting for a touch of love. If we believe, let us show it by our giving. "Not only pray ye, but also pay ye." The speaker believes in the tithing system, and gave illustrations of little children who set an excellent example in this respect. Gideon's men were a mighty band because they were prepared to fight an enemy. Our enemy is sin, and we must fight with the sword of the Spirit, which is the Word of God. We should seek to slay sin, but not the sinner. He believed that the old Piscataway church, of which he is pastor, would have a new zeal for missions because they are sending one of their number, Mrs. Crofoot, to China. Let us stand with the Board in the foreign mission work, and also do more for the people who sit in darkness at home. Let us think of the reward that eye hath not seen nor ear heard, and remember that they who are wise shall shine as the brightness of the firmament.

The sermon was followed by a selection by the Milton quartet, and a motion that the Missionary Society adjourn to meet in connection with the Conference in 1900 was voted. The session closed with the benediction by Rev. A. H. Lewis.

EDUCATION SOCIETY.

The Forty-fourth Annual Session of the Seventh-day Baptist Education Society was held at Ashaway, R. I., Aug. 25, 1899. President Edward M. Tomlinson presiding. The devotional service was conducted by Rev. D. B. Coon, of Little Genesee, N. Y. In brief introductory remarks President Tomlinson referred to the fact that New England was the early home of Christian education, and that the first session of the Education Society was held at Ashaway, at which time the late W. C. Kenyon made an able address on the "Value of Colleges."

An abstract of the Annual Report of the Board was presented by Rev. Dr. Platts. This report included the Annual Reports from our denominational schools at Salem, Milton and Alfred.

After this came an address by President Whitford, of Milton College, upon the theme: "The Relation of our Schools to Denominational Growth and Prosperity." Among the points named by President Whitford were these: Seventh-day Baptists have always

been at the front in matters of education. As early as 1834, when we numbered not more than 8,000 people, we had seventeen academies. In the subsequent changes which have come to the educational system of the United States, these have been merged into high schools or colleges. In their influence upon our homes, our schools have given culture in literature, science, art and higher social life. They have created an era of books, reading, general information and broad culture, in a field ranging from the Kindergarten to the University. He paid a glowing tribute to the late George H. Babcock for his interest in education and his gifts to our schools.

The influence of our schools upon our churches has been, and yet is, unmeasured. Our pastors and the men who hold the interests of our churches at heart are the product of our schools. The need for higher culture is as great now as ever, that we may meet the work of the future successfully in the struggle for righteousness and the Sabbath. Through our schools, then, has come a rich harvest in ethics, in Sabbath-school work, in music, etc. Our schools are leading the way toward the final triumph of our denominational work, and our mission as reformers.

OUR OWN SCHOOLS FOR OUR OWN YOUNG PEOPLE.

Dr. A. E. Main spoke upon this theme. He said in substance, We need our schools for our special work. They should be our own, possessed by us, governed by us, taught by us. As our own we must cherish them by endowments, patronage, sympathy and help, while they in turn reciprocate all these. They will repay all we can bestow by giving high and broad culture to our children. (The RECORDER was interrupted and thus prevented from making a fuller report of Dr. Main's remarks.)

W. H. Crandall, Treasurer of Alfred University, spoke upon the financial question, presenting the following scheme for enlarging its endowment, and urging Milton and Salem to adopt a similar scheme. It is as follows, and was adopted by the University June 20, 1899:

One Million Dollars for Alfred University.

At a meeting of the Executive Committee of the Board of Trustees of Alfred University, held at University Bank, Jan. 29, 1899, the following action was taken:

The Treasurer presented the following resolution, which, on his motion, was approved by the Committee and recommended to the Board of Trustees for their adoption:

WHEREAS, Alfred University was founded in the year one thousand eight hundred and thirty-six, and now holds approximately four hundred thousand dollars, consisting of buildings, grounds, equipment, apparatus and endowment, and

WHEREAS, In the opinion of the present Board of Trustees, a plan should be adopted to secure a sum which added to the present amount, will give Alfred University ONE MILLION DOLLARS when it shall celebrate its centennial year, in June 1936, and

WHEREAS, The Trustees believe that the same true spirit which has achieved such notable triumphs in the past will continue, and that the friends of Alfred will work with the same energy and enthusiasm, which will secure the desired result; therefore be it

Resolved, That we open our books for a popular subscription, to which all shall be asked to contribute, to be known as the "ONE HUNDRED THOUSAND DOLLAR CENTENNIAL FUND," the income of which shall be applicable to defray general expenses, and

Resolved, That we form fifty groups of one thousand dollars scholarships, ten in each group, numbered one to fifty, inclusive.

Resolved, That arrangements be made to place a Field Secretary at work at as early a date as practicable.

AFTERNOON.

The afternoon session was occupied mainly by papers on "Higher Education for Women": "History of Higher Education for Women in the United States," Dr. Anne Langworthy; "History of Higher Education for Women Among Seventh-day Baptists," Mrs. Ruth H. Whitford; "Incentives to Higher Education for Women," Mrs. Mary E. Church. Mrs. Whitford's paper appeared in the RECORDER of Aug. 28. The other papers will appear on the "Woman's Page" as the editor of that page elects.

The report of the Nominating Committee was adopted, electing the following officers:

President.—E. M. Tomlinson, Alfred, N. Y.

Corresponding Secretary.—William L. Burdick, Independence, N. Y.

Recording Secretary.—T. M. Davis, Alfred, N. Y.

Treasurer.—A. B. Kenyon, Alfred, N. Y.

Vice-Presidents.—W. C. Whitford (Milton), L. A. Platts, L. E. Livermore, T. L. Gardiner, Stephen Burdick, Albert Whitford, J. F. Shaw, B. C. Davis, J. B. Clarke, William C. Daland, L. D. Collins.

Directors.—E. E. Hamilton; George H. Utter, William C. Burdick, David E. Titsworth, Charles Potter, Ira B. Crandall (Alfred), W. C. Whitford (Alfred), S. W. Maxson, Earl P. Saunders, Jesse F. Randolph.

PRAYER-MEETINGS AT CONFERENCE.

"Sunrise prayer-meetings" were held each morning. The attendance was large, and the tone of the meetings was deeply spiritual. There was less of the superficial and merely emotional than usual, and more of that which was strong and lasting. There was much evidence that our people are seeking for the abiding baptism of the Spirit and for genuine higher life in Christ. One or more meetings for special consecration and self-surrender were held at times not noted on the Program. The Prayer and Conference Meeting, on Sixth-day evening, was led by L. C. Randolph, of Chicago, and D. E. Titsworth, of Plainfield. The spacious auditorium was filled and many scores of people took part. After the closing sermon by L. E. Livermore, at the final service, nearly fifty took part and hundreds arose as indicating their desire to join in the testimony service. The prayer-meeting side of Conference week was well sustained and full of spiritual power.

MUSIC AT CONFERENCE.

All who know Dr. J. M. Stillman, and the choir he gathered and trained at Ashaway, will expect us to say that the music furnished by them was first-class. We give herewith a list of the anthems sung, during Anniversary week, for the benefit of our music-loving readers, and as suggestions for similar occasions. In addition to these, the Milton College and Alfred University Quartets were placed in evidence whenever good excuse could be found for calling them out. The West Virginians present, thirty or more, were called out as an impromptu chorus to sing "West Virginia Hills," which was received with great enthusiasm by the people. A number of "solos" were sung by professional singers, all of which were worthy of the occasion and of the culture which they represented. A solo by Rev. L. D. Seager, of Farina, Ill., who is only a plain preacher, so far as musical matters are concerned, was as tenderly and deeply effective as anything to which we listened. As a whole, the music for the week was more classical as to composition, and more soulful and cultured as to execution than that which usually appears on similar occasions. It was not entertainment alone, but rather devotion,

worship, inspiration. Here is the list of anthems, titles and authors, for which we are indebted to Doctor Stillman. Those marked with * are from Tillmore's Anthem Book No. 6. The others are Octavo Publications. Truly it is a good thing to sing praises unto the Most High:

Come Thou Fount of Every Blessing. *Eugene Thayer.*
 Gloria from Farmer's Mass in B flat. *Henry Farmer.*
 *Lovest Thou Me. *T. Martin Towne.*
 *God is Our Refuge and Strength. *J. M. Stillman.*
Mus. Doc.
 Even Me. *John C. Warren.*
 Lord is My Shepherd. *Henry Smart.*
 O Praise the Mighty God. *L. O. Emerson.*
 Tarry With Me, O my Saviour. *Ciro Pinsuti.*
 Take Me, O my Father, Take Me. *John F. Gilder.*
 Rock of Ages. *Dudley Buck.*
 Father in Heaven. *Edwin Tilden.*
 *The Lord is My Shepherd. *T. Martin Towne.*
 Seek Ye the Lord. *Dr. J. V. Roberts.*
 Gloria in Excelsis. *Dudley Buck.*
 I Will Lay Me Down in Peace. *Henry Gladshy.*

THE Conference dining-tent was a model as to capacity and convenience. It contained six tables, each 75 feet long—90 feet would have been better—seating one hundred people each, 600 in all. Broad isles between the tables facilitated all movements. A corps of 60 waiters served the guests. Young people from among the delegates aided in that work. The work of serving, setting and cleaning the tables was finely organized, and hence was carried on with marked success.

THERE was very little sickness among the delegates at Ashaway. This was due in no small degree to the comparatively plain but wholesome food, and the absence of ice water and watermelons. There was an abundance of wholesome water for drinking, freshly pumped and of normal temperature. Experience and medical science agree in commending the absence of iced drinks and of fruits grown at a long distance from the place of meeting. Ripe apples and ripe tomatoes are two standard fruits of which too abundant use can hardly be made on such occasions.

IT is estimated that 2,000 people were on the grounds Sabbath-day, at least fifteen hundred of whom were seated in and around the tent at morning service. The auditorium tent was secured through the kindness of the New England Seventh-day Adventist Conference, and was finely adapted to the needs of the hour. About 500 delegates came from abroad. More gratifying than all else was the high, strong, spiritual tone of all the services from the Address of Welcome by the pastor of the church at Ashaway, to the closing sermon by L. E. Livermore, of Lebanon, Conn. Another notable feature was the number of converts to the Sabbath who were present and the joy they expressed in connection with the finding of new truth, and in obeying it. Many other things must be reserved for next week; the editor writes this from Ashaway, and the mails hasten.

NINE thousand meals were served. The largest number, 2,150, being on Sabbath-day. All vegetables were cooked by steam. One vegetable besides potatoes was served at dinner. Meats were prepared away from the grounds. Experience suggests the wisdom of using wooden plates for table service hereafter. In that case the labor and time of washing dishes and resetting tables could be reduced two-thirds, as the wooden plates and the bits of food could be removed and burned

with little labor. At least one-third of the time in washing dishes would be saved, and much labor. Of the crockery plates used at Ashaway, two-thirds were mared by "chipping." While each locality where the Anniversaries may be held in the future must be governed more or less by local facilities and surroundings, the experience of the last five years will aid much as to plans and methods. The whole commissary and dining-room department—Charles W. Clarke and Holly W. Maxson, Chairmen—was marked by a systematic organization which counted greatly for success.

MUCH of the opposition which comes to truth and to righteousness arises because truth and righteousness demand too much of those who oppose them. Men come to hate that which requires of them a higher standard of life than they are willing to lead. Opposition to reforms, and to righteousness in general, finds one of its prime sources of power in the dislike for those requirements to which wicked men are unwilling to yield.

THE gold standard in India, which was adopted temporarily under Mr. Gladstone's administration, after six years of trial, has been adopted permanently, in accordance with the recommendations of a committee of experts, whom the government appointed to consider the currency situation. The extending trade of India with the gold standard nations, and the variable and uncertain nature of the silver standard, are given as reasons for this change. China now remains alone among the great nations in which the silver standard is supreme.

CHRISTIANS are sometimes disheartened by feeling that they are too weak and unworthy to receive answers to prayer, or help from the Divine Father. As indicated in Christ's treatment of those whom he met, nothing appeals to divine help so strongly as do our weaknesses. It was a timid woman, pressing toward Christ in the crowd, that she might not be known from the rest, and touching the hem of his garment, with trembling finger, to whom abundant healing came, and to whom Christ gave so much of himself that he recognized her touch by the divine power she drew from him. No child of God, however humble or weak, should shrink from asking great things, for God answers prayer, not according to our strength or merit, but according to our need, and our willingness to receive.

HALF of our disappointments and complainings arise from useless regret that we cannot fill the place of some one else. But, worse than this, such regret paralyzes our best efforts to do what we ought to do, without regard to others. He has learned a valuable lesson who has come to know that his life-work is not to be measured by the standard or the duty of anyone else. Find your place, or, rather, recognize the place in which God has put you. Inquire after your work in that place. Do that work in his fear. In thus doing, you will have accomplished all that even Gabriel can accomplish in his sphere. Do not sit in silent mourning because you have not Gabriel's power. If you had his power, corresponding responsibility would come, and you might be overwhelmed. Fill your own place, and leave God to keep the account, without comparison with other people.

WE are glad that it is only once in a century that we are compelled to witness such a piece of insignificant snobbery as is represented by Mr. William Waldorf Astor, who has renounced his American citizenship, and become a British citizen, with the evident purpose of buying his way into the ranks of British nobility. In connection with this, he has published a history of his supposed "pedigree," in which he attempts to trace his ancestry to a Spanish count, one Pedro d'Astroga. A just bit of sarcasm is suggested by a German, who claims to have discovered that Mr. Astor's ancestors were Germans, the most prominent of whom was Johann Jacob Astor, a German peasant. If Mr. Astor rejoices in having made himself the laughingstock of three nations, he has great reason for such rejoicing.

AMONG the vivid memories of our school days are those experiences which incorporated a new idea, and with it a new purpose in our heart. Looking back after half an hundred years, such experiences glow like a sun-covered landscape. But no new thought, no high aspiration, is of any value unless we assume the right attitude toward it, when it seeks a home with us. The wisest of counselors may call at your door, and be politely forbidden entrance. As a result, your home is unblest by their wisdom, and unlighted by their counsel. The same is true of ideas and aspirations. Welcomed and given a permanent place, they mark epochs of growth, and great changes in the purposes of our lives. Unwelcomed, or turned aside through indifference, neglect or indolence, they go sadly away, and the blessings they seek to bring are never ours. It is quite as important that we take the right attitude toward a new idea, new aspiration, or a high purpose, as it is that we assume the correct attitude toward those visitors who seek to bring to us blessings and results, which can come in no other way.

A YOUNG man said last evening, "I am both interested and surprised in watching the history of my schoolmates of fifteen years ago. Some of the brightest boys, so far as class-room attainments were concerned, are now filling menial places, and living according to a very low standard of social and moral life." What this young man noted is seen in the history of each year. The secret is found, largely, in the home life of the boys. Upon the bright boys in school, having certain intellectual capacities, but lacking the permanent and higher training which comes only in the model home, school life had but temporary influence. The real purposes in the lives of these boys were fixed by home influences. Those influences being imperfect, or worse, found rapid expression when the boys left school, and hence their comparative degradation, when they come to enter manhood. "Blood tells." The process of making great men goes on through many generations, sometimes through centuries; and the home, more than every other influence, through the laws of heredity and of training, determines what each generation shall be. The young man who said these things suggested that he was not specially brilliant in school; but his home life represented generations of the higher and better type of New England Puritanism. As a result, his place in the world is secure, high, and of value to the world, in a degree to which the more brilliant boys, unblest by homes like his, may never hope to attain.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

To The Erie.

The Conference resolution of thanks to the railroads, especially the Erie, was no empty form. A special car on the Santa Fe, a special train on the Erie from Chicago to New York, courtesies and gentlemanly treatment all along the route, certainly contributed in no small degree to the gracious memories of 1899.

Love at First Sight.

With the quartets it was love at first sight. The boys all bear the same brand. In five minutes you could hardly tell which was which, except when they lined up to sing. Anyone who wants to stir up jealousy between our schools will have to go outside the student evangelists for assistance.

A Departing Salute.

Hats off to Ashaway. The Conference was never better cared for, and the whole atmosphere was of gracious cordiality. Said the commissary general: "We rather dreaded it beforehand, but we have enjoyed the experience, and would undertake it ten times as quickly next time." Such talk as that warms the heart of the departing delegate; for a cheery face doubles the value of a kindness.

In the Dining Tent.

The dining arrangements were incomparable. Always ready promptly on the stroke of the hour, the inviting tables stood, welcoming the guests. When second tables were necessary, they were ready in a marvelously short time. No jostling, crowding, complaining or scolding. No hitch in the program, no delay in the service, no dispositions minced, no nervous systems shattered, no commandments broken. Little wonder that we Westerners broke all records for eating.

Lingering at the Table.

Pardon the Contributing Editor for lingering still a little longer in the dining tent. It is the force of habit. But we were impressed by the cheery faces of those young people who passed about attending to our wants. Perhaps this was not what Whittier meant when he said: "They also serve who only stand and wait"; but some one can write a good sermon on the blessedness of even this kind of service. Like the quality of mercy, it was "not strained." It blessed both him who gave and him who received. If we are not mistaken, those young people will henceforth feel a stronger sense of kinship in the denomination, and we shall have a new interest in them.

Only One Cross Word.

The only cross word I heard during the Conference was from a buss conductor, and he was not a Seventh-day Baptist. I saw a number of people in the dormitory routed up at midnight to contrive some sleeping arrangements for new comers; but no one broke the sugar bowl. I don't know whether you would call this holiness or sanctification; but it seemed to me a very practical fruit of a practical religion.

The Era of the Layman.

The doctors formed an organization too among themselves and appeared very happy over it. It was plain that whether or not

"*Similia similibus curanter*," certainly "*Similia similibus amantur*." Now these are good signs. They indicate a growing zeal on the part of the Christian private, and foreshadow the era of the layman, which lies just this side the gates of the millennium.

About Sanctification.

Do we believe in it? Most assuredly. But—did you (ahem) just exactly like the way some of the sanctificationists talked at the Conference? No, because they presented the case in such a way as to prejudice people against the doctrine. But don't, dear friend, make the mistake of concluding that there is "nothing in it" because you did not like the manner in which it was brought up. Sanctification, the receiving of the Holy Spirit on Bible terms. They stand for a living reality which is the great need of this Seventh-day Baptist people to equip them for their work.

A Little More Tact, Please.

Come again to Conference next year, my Sabbath-keeping Baptist brethren, who preach the doctrine of holiness, and remember to bring your tact along with you. A little more charity, a little more appreciation of the consecrated lives that many others are living, a little more humility, a little less censoriousness, you brethren, a little less insistence on forms of phraseology.

You have something that many others have not and need; but in the glow of your newfound joy and strength you are prone to insist that the experience of everyone else must be just like yours. You can never make Seventh-day Baptists believe that the Dr. Ella Swinney brand of consecration is not equal to any. She may not raise her hand to heaven when she speaks or sings, she may not shout hallelujah or testify after your custom, but more than a generation ago she said:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea,
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

No more inspiring remembrance will be carried away from Conference by most of us than that face which never lost its happy smile; even when tears of yearning love filled the eyes and the voice choked at remembrance of the Chinese hands stretched out to her for help.

Claim the Inheritance.

And oh, my Seventh-day Baptist brethren, there is something better for us, a higher life, a cleaner heart, a deeper peace, a mightier power. It is the infilling of the Holy Spirit, and it comes through entire surrender. The things which are impossible with men are possible with God. Call him Holy Spirit, Holy Ghost, the Comforter, the Sanctifier, the indwelling Christ or by some other name,—it is not the name I care for, but the reality. Oh, the depth of the riches of this Gospel! I want it all; God helping me, I will have it.

The Best Conference.

A composite testimony would run something like this: "We are apt to speak extravagantly of that which is first in our hearts. There have been other gatherings of which we have felt the saying, 'This is the best'; but I really believe that in spiritual power and the harmony which flows from it, this is the greatest meeting I have ever seen among our people." The impression made is deep and wholesome. From unexpected sources have

come expressions of interest in the sessions and enthusiasm for our work as a people. The Conference was keyed high on the opening day; but it was no spasmodic note. The tone was held strong and sustained to the very end.

Not a Hero—Only a Regular.

In that warm, evangelistic atmosphere, all phases of our work were received with deep interest. Thursday afternoon was marked by a baptism of tears. Preparatory to the consecration service of setting apart J. W. Crofoot to his work as a teacher in China, Pastor Gamble gave an address to the people and to the candidate. This address was very inspiring, closing as it did with a tribute to the personal life of the candidate, which touched the hearts of all. When Brother Crofoot, with streaming eyes and trembling lips, came forward to respond, the entire audience was melted in tears. In simple, unaffected language he told the purpose of his life. Methinks those who were present will never forget some of those sentences: "I'm not a hero, I'm only a regular. In that spirit I want to go, a comrade of those Dr. Platts spoke of this morning, the self-sacrificing men and women at home." "When the United States wanted to borrow money, fourteen times as much as was needed was offered. Isn't the Lord God as good an investment as Uncle Sam?" "I do not want more consecration, or fuller consecration, or deeper consecration, but *consecration*." "The call I wanted was one like that when the Holy Spirit said: 'Separate me Barnabas and Saul for the work to which I have called them.'" "My pastor has said so much that I am afraid I cannot fulfill the expectations he has raised. I shall need your prayers, charity and care."

In that solemn moment when all heads were bowed and the hands of venerable fathers rested upon the candidate while the consecrating prayer went up, there must have been born anew into all our minds the conviction that all our work—whether in our own land, in Africa, China, or the isles of the sea—is one, and all who serve the Lord Christ are kin.

SENSITIVE EARS.

It is told that a telegraph operator at Springfield, Mass., was kept at his post of duty for many hours receiving special news. After losing two nights' sleep, he was relieved from duty to get some rest. He went to his room at the hotel, and soon was fast asleep. When the time came for him to return to his instrument he could not be awakened. Loud pounding on the door did not result in arousing him. An operator then, with his knife-handle, tapped "Springfield" on the door, in imitation of the clicking of the instrument. At once the sleeping operator sprang from his bed, and was soon ready to continue his work.

It is said that firemen hear in their sleep right on through any number of signals which do not concern them. In an article on "Heroes Who Fight Eire," in the *Century*, Jacob A. Riis tell of a fire-department chief who has a gong right over his head at his home, every stroke of which he hears, although he never hears the baby; while his wife hears the baby if it so much as stirs in its crib, but does not hear the gong.

We hear that for which we listen. The sensitive soul, attuned to hear the voice of God, is surrounded by distracting noises of all kinds, and yet it responds instantly to the call of duty or to words of warning. The gentlest whisper of conscience is sufficient to call to action the one who has trained himself to hear that voice. A single text from God's Word is a louder call than all the noises of the world to the one who trains himself to obey that voice.—*The Christian Guardian*.

Woman's Work.

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

IN order that we may all have the opportunity to know something of the enthusiasm and inspiration of our Conference just closed, we must ask your patience. There are so many things to tell we hardly know where to begin. Fortunately, those who could not be at Conference have already had the privilege of reading one of our most excellent papers, by Mrs. T. J. Van Horn. There are more to follow.

It will be impossible for your editor to tell in words what we have seen and heard during the last six days. We feel sure a great blessing came to us in our informal meeting during the noon hours, as a result of the day of prayer. The church parlors were full almost to overflowing at the first two meetings, and we shall be greatly disappointed if the results of these meetings do not manifest themselves throughout the year. Sisters, those of you who have enjoyed this great opportunity, tell it to those who were not there.

THE Woman's Board work, home and foreign missions, special phases of Tract work, Christmas boxes for China, boxes for our home missionaries, educational, helping our sisters who are so hungry for knowledge, but who cannot help themselves, and other phases of our work were considered. Four meetings in all were held, but the last two were not so largely attended, because of other meetings which were called at the same hour, in which the sisters were interested. We feel that as a people we should be much better fitted for successful growth because of these opportunities. Dr. Swinney added greatly to the interest of these meetings, by answering questions, and inspiring us all by her beautiful life and devotion to her work. Let us pray earnestly for a fuller and more complete consecration, and sacrifice, and be satisfied with nothing less.

THE Woman's Hour held in connection with the Conference at Ashaway was opened at 7.30 o'clock, the evening after the Sabbath, by a praise service led by David E. Titsworth, of Plainfield, N. J. The attendance was large, the tent being full and many standing about the outside. Mrs. Rebecca T. Rogers, of Providence, presided. The Scripture lesson was read by Mrs. Flora E. Cartwright, of Richburg, N. Y., and prayer was offered by Mrs. Geo. H. Babcock, of Plainfield. A quartet of Ashaway ladies sang, "I'm a Pilgrim." Mrs. Geo. R. Boss, of Milton, Wis., then presented her annual report as Treasurer of the Woman's Board, and in the absence of the Corresponding Secretary, Mrs. Albert Whitford, of Milton, her report was read by Mrs. J. P. Mosher, of Plainfield.

A solo, "Dream of Paradise," was rendered by Miss Leo W. Coon, of Milton. Mrs. T. J. Van Horn, of West Hallock, Ill., then presented the paper of the evening on "The Common Problem, a Plea for Sunshine," which has already appeared in these columns.

A most novel and interesting part of the program was a Chinese exercise, which was planned and successfully carried out by Dr. Ella F. Swinney. She had all her characters dressed in Chinese costumes, and in the first scene represented a boarding-school, with four girls seated about a table, studying their

lesson aloud in Chinese, and herself the teacher. She called them out one by one to stand with back toward her and recite portions of the lesson. The second was a funeral procession, consisting of two musicians in advance, the principal mourner hidden from view in a canopy of white, and two hired mourners dressed in white, their symbol of deep mourning. The latter were making great lamentations, after the manner of the hired mourners of Bible times. The third scene represented a feast, similar to those given by the wives of generals and other women of the higher class, to which Dr. Swinney had often been invited. In this representation she figured as hostess, and Mrs. E. B. Saunders and child, and Miss Grace Swinney as the guests. The latter were conducted to the table at once on their arrival, where light refreshments were served first, and then the company went to the parlor for their visit, and the servant arranged for the feast proper. The Chinese have a great number of courses and their feasts sometimes last three hours. Only four were illustrated: soup, with rice balls, meat, vermicelli, and rice with dainties. These were all eaten with chop sticks, which caused much merriment in the audience. The Chinese customs brought out these forcibly by illustration, and explained by remarks and answers to questions by Dr. Swinney, will long be remembered by those who were permitted to see and hear that evening.

At the close of the Chinese exercise, the President of the Conference, Rev. O. U. Whitford, called for a vote upon the adoption by the Conference of the reports presented by the Woman's Board, and it was unanimously carried.

THE INFLUENCE OF FAMILY AND SOCIAL LIFE ON THE SPIRITUAL LIFE OF THE CHURCH.

BY MRS. P. A. BURDICK.

Written for the Seventh-day Baptist Conference held in Ashaway, R. I., August 23-28, 1899.

The blue waters of Galilee glistened and throbbed under the bluer sky; the waves ran shoreward, rose and broke upon the white sand and crept back; the boats rocked lightly at their moorings; fishermen cast and drew in their nets, while laughter and conversation floated upon the soft air. There was nothing in scene or surroundings to mark that day as different from any other. Even the men to whom was fast coming the great crisis of life pursued with no change their homely work. Still the wonderful record comes down to us, through almost two thousand intervening years, that the divine Master walked by the sea that day and called to himself his first disciples.

"And seeing two brethren, Simon and Andrew, casting a net into the sea: for they were fishers, he saith unto them, *Follow me* and I will make you fishers of men." Called, not only to the supreme blessing of his constant companionship, but to be sharers in his glorious work. Christ called many people to himself during his short but wonderful life upon earth. Whether by the sea or wayside, to the poor fisherman, or rich young ruler, we read again and again the same command as it fell from the divine lips, "Follow me." This, then we come to know, that the Christ-like life follows the Christ. Not only in our own personal life, with its temptations, its hours of sorrow and disappointment; the failure of friends, and bitterness of enemies; the storms, the partings and open graves; the Gethsem-

anes where we watch and pray alone with the Father, but we follow him in his ministry to others.

Christ came into the world to save sinners. There was no person so vile, so poor or neglected, that he ever shunned or carelessly passed them by. He taught to his followers then, and to his followers through all the ages, the immeasurable difference between the *sin* and the sinner. Severe in his rebuke and denunciation of sin, to the erring one he said with loving gentleness, "Thy sins are forgiven thee, go and sin no more." We should follow Christ not alone because he commands it, but because he loves us; not only because it is our duty, but because we love him, and to serve is the supremest pleasure of love.

The Christ life is the grand, the heroic, the useful, the beautiful life. Whatever we gain or lose of this world, the great unchangeable good, the light which shines like a steady star upon a darkened world, undimmed by sorrow or loss, which reappears but brighter for the clouds of adversity which may cross its way, is the Christ-like life. It is only by following Christ in loving ministry to others we learn the beauty and the glory of the life which "went about doing good." Raising the fallen, healing the sick, giving sight to the blind, comforting the mourner, restoring the dead. Our Master was never too busy, never too weary to hear and relieve the cry of sorrow or distress.

We live in a beautiful world, but it is filled with burden-bearers. As in Christ-like living you come close to the hearts about you, you will soon find there is *no* life without its burden. To help each life you can reach, by the warm hand-clasp, by thoughtful words, by loving sympathy, by every aid within your power, *to carry its burden*, is not only the *duty* but the blessed privilege of each follower of Christ. Next to the gift of salvation, the Father's best gift to his children, is the gift of ministry to others. This sweetens and enriches our own lives, but far more than that it helps and blesses every life we touch, as about us in darkened hearts the flowers of faith and hope spring into being.

Christ-like living means following the Master all the time. Do we not sometimes forget this, wandering far from the path where he leads the way, to follow our own inclinations; shunning the fields where the ripened grain waits the reaper's sickle, for the flower-filled gardens of pleasure; leaving, alas, the souls for whom he died, to perish unheeded for want of the help we might give, while we follow here and there the glittering butterflies of the world?

The great need of the world to-day is for Christ-like living. Real, practical, every-day following of Christ. If we do not live the Christ-life in the home our claim to possess it counts little in the world. God intends each home to be a training school for its inmates. Husband and wife learn of each other, parents teach their children, and learn of them as well. All the graces and beauties of character, unselfishness, patience, loving forbearance, sweet forgiveness, faith and courage, should be learned and practiced there. Perhaps of all the graces which make the Christ-life beautiful in the home, unselfishness is the hardest to acquire, and yet there is no other sin which causes so much of earth's trouble and sorrow. To early learn ourselves, to early teach our children, not only the letter

but the spirit of Christ's command, "*All things, whatsoever ye would that men should do unto you, do ye even so unto them,*" ennobles and sweetens all life.

We are apt to look beyond our surroundings. We long so for the great things of life our path seems very narrow. We come to this Conference, listen to the earnest, inspiring words, and say, Oh, if I could only go to China or Africa, if I could only work in this or that mission, how gladly would I surrender all to the Master. I am afraid we forget, when so uplifted, that it is the steady, true, unflinching following of Christ, *just where our lot in life is cast*, that the Master wants, that the world needs.

Very few of us can go to China, Africa, India, or the Islands of the Sea. Only a few can go out on to the home mission field, or into the slums of the cities. To most of us is given the common work of life, in shop or office, in school-room or kitchen, on the farm or in the nursery. But my brother, my sister, if your work, commonplace though it seems to you, be sanctified by Christ-like living, it is still *everywhere work for the Master*. And as you do this work, *his work*, which lies nearest you patiently, ungrudgingly, faithfully and lovingly, he accepts and blesses it.

If we are Christ's followers his life must ever go before us, as the perfection we strive to reach. The question which should come to each in social life is not, Is this or that pleasure or amusement wrong, but, Is it following Christ, can I do this or go there, sure that the going or doing casts no shadow or reproach upon the whiteness of the perfect life I follow? There is no other place where the life of Christ's followers should be more carefully guarded than in our social relations with others. A young man was asked to join one of our churches. "No," he replied, "not until I am sure that I can live differently from some of my friends who are church members. They go to the same places I do, they do the same things I do, some of them even do things which I would not do. I believe a *Christian* should show *everywhere* that he is different from a *sinner*." That was no excuse for the young man, but what does it mean to you? Is your life to those who are watching it just the same as that life which has never been given to Christ? Knowing that you are the light of the world, do you cover up this light, and every day and every night *deny him*, whose follower you profess to be, until people would never know you belonged to the Master, unless they found your name upon the church records? This world will never be won for the Master until the lives of his followers stand out everywhere in the radiance of Christ-like living distinct from the darkness about them.

For the defence of his country and her interests each soldier is a necessity, but to the better defence and protection of her they are organized into companies and regiments, and each one trained to fill his place. So in the warfare against sin, each follower of Christ is a spiritual force, but to work most effectively they are gathered into bodies. Each church thus becomes organized spiritual force, for the overthrow of evil, for the winning of souls. Once having enlisted and put on his country's uniform, the soldier's duty is always loyally and obediently to fill his place until the end. Not only in the din of battle, but on the toilsome march, lying in the trenches or building

the bridges, burning in the summer's sun, or chilled by the cold of winter, he must be ever at his post.

In no other way can the church become a grand spiritual force in the world except as the followers of Christ who compose her, consistently, loyally, obediently, fill each his place. Your daily life at home and socially *must* follow the Master or your power for good is lost to the church of which you are a part; nay more, you become a hindrance to her spiritual life. I remember once hearing this remark, "A church ought never to receive as a member an individual who, in his home life, is selfish, unjust and unreasonable, for if the love of Christ does not so fill the life as to make it unselfish and sweet in the home circle, he will always be a crooked stick in the church."

What would be thought of the soldier who, instead of using his ammunition on the enemy, was constantly shooting at this or that comrade, wounding and crippling them, perhaps leaving them to die in the enemy's country? Are we as followers of Christ always careful and thoughtful of the comrades who march by our side? Such a little thing, a careless look or word or act may wound too deep for healing, may even cause one whom the Master loves to fall by the wayside. In your old home-nest there may have been among the sturdy children a frail little one. It was impossible for him to run and jump about with the others. Did the stones hurt the tender feet, with what care you lifted him over them; was the dinner pail too heavy for the slender arm, how cheerfully you carried it; if the snow was deep, you drew him upon the sled; and when the heavy storms came up, with deep voiced thunder, vivid lightning, and torrents of rain, if he clung to you in terror and helplessness, you made no allusion to his weakness and fear, but lovingly carried him all the way. All of those things which but added to your vigor and enjoyment were far too hard for his frail strength to endure, and so you gladly helped everywhere. The white face and delicate form may have long rested under the daisies, but you are glad tonight to remember all the tender care you gave him. Oh, follower of Christ, what of the brother who walks so weakly, perhaps stumblingly the path you press with firm, courageous tread? Have you taken thought of the weak one for whom Christ died? Have you lifted him over the rough and stony places, have your arms been about him in moments of darkness and danger, have you done your *utmost* to bring *your brother* safely home?

Oh the depth of the meaning in Christ's "follow me." Personal purity and sacrifice, loving watchcare and helpfulness for each other, constant tender sympathy with, and unwearied endeavor to win the erring. My brother, my sister, does it mean *this* to you to be a follower of the Master? At home and socially, in church or business, is the divine Christ, who walked with Simon and Andrew by the sea of Galilee, your *constant* companion? Nothing can limit, no barrier thwart, the spiritual power of a church, each individual member of which is willing to accept the *tullness of service*, the *fullness of blessing* of Christ-like living.

MAKE yourself an honest man, and then you may be sure that there is one less rascal in the world.—*Thomas Carlyle*.

NEEDLESS FEAR OF LIGHTNING.

In the *August Century*, Alexander McCabe gives encouragement and advice to people who have an excessive fear of being struck by lightning — or thunder, as some of them think:

The keen suffering which many undergo just in advance of or during a thunder-storm is of a dual nature. The sense of impending danger alarms and terrifies; but there is also a depression of spirits which is physical and real, brought about by some as yet unknown relation between the nervous system and conditions of air-pressure, humidity and purity. The suffering due to depression and partial exhaustion requires, from those who are strong, sympathy rather than ridicule. The suffering due to alarm and fright, however, is unnecessary. It is largely the work of the imagination. To a nervous nature there is something appalling in the wicked, spiteful gleam of the lightning and the crash and tumult of thunder. But such a one should remember that the flash is almost always far distant, and that thunder can do no more damage than the low notes of a church organ. Counting all the deaths from all the storms during a year, we find that the chance of being killed by lightning is less than one in a hundred thousand. The risk in the city may be said to be five times less than in the country. Dwellers in city houses may be startled by peals of thunder, but owing to the great spread of tin roofing and fair ground connections, there is very little danger. In the country, if buildings are adequately protected, and the momentum of the flash provided for, the occupants may feel secure. A good conductor, well grounded, is necessary in all isolated and exposed buildings. Barns, especially when lined with green crops, should have good lightning conductors. The question is often asked, "Do trees protect?" The answer is that the degree of protection will vary with the character of the tree and its distance from a watercourse. An oak is more liable to lightning-stroke than a beach. The character of the wood, the area of leafage, the extent and depth of root, will determine the liability to stroke. Another question which is often asked is whether there is danger aboard a large steamship during a thunder-storm. On the contrary, there are few safer places. Sufficient metal with proper superficial area is interposed in the path of the lightning, and its electrical energy converted into harmless heat and rapidly dissipated. Accidents occur chiefly because the victims ignorantly place themselves in the line of the greatest strain, and thus form part of the path of discharge. For this reason, it is not wise to stand under trees, near flagpoles, or masts, in doorways, on porches, close to fireplaces, or near barns. Those who are not exposed in any of these ways may feel reasonably safe. It should be remembered, in the event of accident, that lightning does not always kill. It more often results in suspended animation than in somatic death. Therefore, in case of accident, try to restore animation, keep the body warm, and send for a physician without delay.

THE priest and the Levite did nothing but "pass by on the other side." Dives did nothing to harm the beggar at his gate—just let him starve. The man with one talent did nothing, only just digged in the earth and hid his talent. Lots of people spend life in digging and burying themselves.—*Standard*.

Missions.

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

MISSIONARY DAY was one of the best and most impressive of all the days of the Conference. The addresses were excellent and full of instruction and inspiration. The consecration services setting apart Mr. Jay W. Crofoot to the work of a missionary, and as teacher of the Boys' School in Shanghai, China, were very tender and impressive. Mr. and Mrs. Crofoot started on Tuesday night after Conference from Westerly, R. I., for their journey. Treasurer Geo. H. Utter accompanied them to New York City, purchased their tickets and made all necessary arrangements for their passage to China. They left New York on Wednesday afternoon with Mr. Crofoot's parents, Pastor A. G. Crofoot and wife, for Jackson Centre, Ohio, where they will stay about ten days. On their way to San Francisco, they will stop a few days to visit Mrs. Crofoot's brother, Dr. Eugene Larkin, in Chicago. They will sail from San Francisco September 29, on S. S. Coptic. Mrs. Lizzie Nelson Fryer has invited them to be her guests a few days before they embark for their passage. Letters sent in time to her care, 818, 16th St., Oakland, Cal., will reach them; also directed to S. S. Coptic, San Francisco, Cal., care of the Purser. May God give them a safe and pleasant voyage, and make them very useful and successful in their labors in China.

HOW CAN MONEY AND BUSINESS BE MADE TO PROMOTE SPIRITUAL LIFE ?

By C. B. HULL, CHICAGO, ILL.

Read before the General Conference at Ashaway, R. I., Aug. 23, 1899.

There is an impression that religion, particularly that brand called spiritual, is for women and sickly men; that strong-bodied, strong-minded business men are not supposed to attend the prayer-meeting, or visit the widow and the fatherless. They have large affairs that claim all their strength and thought, and it is not for them to bother about repentance, faith, love. Heaven will need them anyway to make it high-toned and respectable.

When I read that "the love of money is the root of all evil," and that "it is easier for the camel to go through the eye of a needle than for a rich man to enter the kingdom of God," I shudder. Not that I think the rich are so bad, but because of their responsibilities and the fearful requirements that must be demanded of them. Business men, men of wealth cannot shirk the work of the church without crippling its power and starving their own souls. The penny given by that poor, but self-sacrificing, woman of old was the consummation of generosity because it was all she had. The giving of it filled her soul with joy.

But the so-called generous gifts of the abnormally rich of to-day may starve the very souls, dwarf the spiritual powers and rob the heart of its full fruition because of their littleness in the sight of God. I hope no one will infer that I would place all the burdens and all the work upon those who have been successful in business, and acquired large wealth. It should be not so much the duty as the privilege of every man to use his time, his talents, and his means in the service of Christ and his church.

There must however be an intermediate ground from which we should not fall short and beyond which we should not go. Men have duties to their own households, and if they do not perform those duties we are told that they are worse than the infidel. "Go sell that thou hast and give to the poor," was said in a specific case, and not intended as an injunction to all mankind.

My inquiry is not how we can spend our money and ruin our business, but how we can use our business and our money in promoting the spiritual growth and welfare of our fellows. Business men furnish, in fact they are the potent and irresistible force impelling great movements and carrying to successful issue, the large affairs of this world. If our men of affairs would move in solid phalanx against the strongholds of sin, the light of God's love would soon illumine the souls of countless thousands where now there is only black despair.

But before this can be accomplished there must be a change in our business methods. I am impelled here to make a very hard statement, and that is this: that modern business methods are not compatible with Bible Christianity. The Bible idea is to help your brother. The modern idea is to help yourself. The latest commandment is to "do others as they would do you."

The business man who best represents the spirit of the times is not the one who is trying to be a better business man than his neighbor, but the man who is trying to "hog" the whole thing so that his neighbor can do no business at all. Do you deny that proposition? What is the object of the trust but to monopolize business and crush out all opposition? The great department stores are doing their best to crush the small dealers. Thousands of men have been forced out of business and their families made homeless and hopeless by that gigantic monopoly, the Standard Oil Company.

I have even heard it hinted that there was a farmer who bought more land, to raise more corn, to feed more hogs, to get more money to buy more land, to raise more corn to feed more hogs, to get more money to buy more land. I am told too that there are churches in our own beloved denomination that are losing their young people and going into a decline because the fathers and the uncles own all the land and will not sell it.

One of these churches in one of the richest farming districts in all this broad land, was recently behind with the pastor's salary, and notwithstanding their wealth and their rich farms, a deacon of that church proposed in church meeting that they dismiss the pastor and sell off the church furniture to pay the debt. If that wouldn't make Gabriel forget himself and blow his horn ahead of schedule time, I don't know what would. There are single individuals in that church who could pay the pastor's entire salary without doing themselves or their family any injustice.

I used to wonder why some people were opposed to the envelope system of giving, but have discovered an economic reason for it. We have been in the habit of giving five dollars a year, and thereby discharging all our religious obligations; but ten cents per week would amount to five dollars and twenty cents, leaving a clear balance of twenty cents in favor of the old system.

I am not complaining, but I want to em-

phasize the great truth that such people have not yet learned the full blessedness of giving and of doing. Their religious investments are good so far as they go, but are not large enough to bring great returns. The man who seems to say, "Here is a dollar; take it and go preach the gospel to every creature," has not learned the tariff rates on his share of the gospel to the heathen. The root of the whole matter is selfishness and greed. They are as old as the human race. Adam and Eve were not satisfied with their portion of the Garden of Eden. Cain was not willing to part with one of his best lambs. Judas betrayed his Lord for a price.

Greed has ever been the blighting curse of man. It banished the perfect pair from the perfect garden. It stamped the mark of God's displeasure on the brow of Cain. It caused Judas to go hang himself. It is greed that causes "man's inhumanity to man," that "makes countless millions mourn." Greed has caused the more powerful of all ages to grind down his fellows to a condition of slavery, or little less.

The great painter Millet has portrayed the result of it on canvas in "the man with a hoe," which Prof. Markham has interpreted in a poem. [This poem was printed in the RECORDER of May 22, and so is not reproduced here.]

Business men, men and women of means and abilities, it is your duty and your privilege to lead in the grand work of shedding light where now there is darkness, of proclaiming liberty to those in bondage, of kindling love in hearts where now there is hate. Great is the responsibility that rests upon you; great is the blessing that comes with the faithful and loving discharge of these responsibilities.

President Harper, in his last Baccalaureate Sermon, said: "There is also the responsibility which rests on those who are permitted to receive special gifts and to enjoy special advantages. Why do these gifts come? That the receivers may enjoy themselves? No. They come as the result of the greater energy and ability of these men. Every such gift is placed in his hand, not for his advantage, but for the advantage of others. If he is true to his responsibilities, to himself and to world-fellowship, he will use it for the benefit of those with whom he is associated."

Men of affairs and of means in our little flock, if we are the heralds of a special truth, if it is for us to raise to plainer view the banner on which is written God's unbroken law and Christ's undefiled Gospel, you must be up and doing. Whether you will it or no, success or failure rests largely with you. You are in the habit of planning and of executing. If you will devote your minds and hearts to God's work you will start in motion those influences and those enterprises that will make for the glory of his cause.

After the close of the Civil War, our Virginia churches, being on the border line, were rent with dissensions and were in danger of becoming extinct. A father and son, at their own expense, maintained a missionary in that field for two years. The churches were revived, reunited and strengthened; and who can say that our Virginia churches are not largely indebted to that consecrated father and son for their very existence to-day. I would not overlook the self-sacrificing toil on that field since, but except for that timely assistance

it is doubtful if the work would have been maintained there.

From out of the far West, about two years ago, there came to us a devoted and consecrated worker in the vineyard of our Lord. His reception was none too hearty. He was thrown out of employment, deserted by former friends, ostracized. He continued in the work until his money was gone. Taught school and spent that money too in the Master's work. Was he being winnowed? He proved to be wheat. Was he being tried in the crucible? He proved to be gold. But there was no place for him in our list of workers until a man with some money and more faith said to our Missionary Board, "Send that man into the vineyard and call on me for the hire." That man to-day is doing valiant work in that same Virginia field. God bless him and God bless the business man who is really the means of his being there. I cannot illustrate further. My time and your patience are about gone.

I ask no man to do more than his duty; but if each would do his full duty there would be such a work of redemption in our midst as we have never seen. Watch and pray for opportunities of service, and you will find them. Strive to rebuild business methods along Gospel lines, seek redress for the oppressed and down-trodden, and "as ye would that men should do to you, do ye even so to them." You have a most exalted and sacred task of joining hands with our consecrated workers in reorganizing our forces, improving our methods, and inspiring greater faith, hope and courage in the hearts of all our people. Magnify the Gospel of Christ, dignify the work of the church, make noble the name *Christian*.

THOUGHTS.

BY W. F. PLACE.

The awful horrors of the Spanish Inquisition formed the gloomiest image upon my youthful mind. The room with movable sides and the image of the maiden, one slowly closing and crushing out the life, the other embracing, then cutting to pieces the victim. But how often have I seen the life slowly crushed out by disease, a loving mother, fearing death for her little ones' sake, watching with smiling face the walls closing every day; or a father with family dependent upon him crushed inch by inch. No invention of man is more terrible than many forms of disease, no heroism greater than that of quiet, humdrum lives. Most suffering and most brave are the friends who see a fate they cannot avert.

"Oh! life is so sweet!" wails a correspondent in fear of death. Yes, and because it is so sweet, so beautiful, do we trust that the future life will be sweet, noble; for the law of God is upward—tadpole, frog; caterpillar, butterfly; larva, dragonfly. In how many ways has God tried to teach us that life, and life in abundance, is the aim of his Providence. Death itself is a blessing. Ask the drunkard's wife, the servants of the tyrant, the reformers baffled by stupidity, selfishness, superstition, all lovers of progress, if it seems terrible that men die.

Like the wise gardener, the loving father takes us from the seed-bed, giving us more room to grow and also those left in the bed.

In our old time school readers we used to have the "Stoop" incident from Franklin's Autobiography, with endless moralizing as

to the advantages to us in stooping. But that is selfish, ignoble. Stoop for the sake of others. How many a church quarrel, dishonoring God and destroying men, might have been avoided if someone had been willing to stoop for other's sake! How many deadly neighborhood feuds, how many wars even would a little unselfish, self-denying stooping have prevented. Yes, learn to stoop, but for the sake of humanity and for God's cause itself, not for your little, creeping, selfish souls.

Much has been said recently about the decay of country life and for very good reasons, for to have a frugal, industrious, intelligent race of farmers with a stake in the country binding them to good order, become merely a race of operatives living in tenements surrounded by saloons, is a dangerous change. To note the value of the old time country life we need but follow a bit of country road and ask, "Who lived here?" To illustrate, take a bit of the second New Hampshire turnpike from Amherst and Francestown. At Amherst was born Horace Greeley; by the turnpike between Amherst and Francestown was born Dr. Willard Parker, long the glory of New York's medical profession. At Francestown was born Levi Woodbury, United States Senator, Secretary of the Navy, Secretary of the Treasury and Associate Justice of the United States Supreme Court, to say nothing of state offices. Here lived for many years Samuel Bell, Justice of the New Hampshire Superior Court, Governor and United States Senator; here was born Samuel D. Bell, Chief Justice of New Hampshire; James Bell, United States Senator; Luther V. Bell, Hooker's Medical Director; Titus Brown, Member of Congress, and many others known to fame. In the list were five LL. Ds. The schools, the social life, of this country district corresponded to the kind of men produced, but now all is changed. This is simply a type of almost any bit of country one may select. The full meaning there is not room to discuss now, perhaps hereafter.

To those who are carried away with a passion for a large nation, we commend a study of little Greece and the mighty hordes of Persia, England and the Armada of the magnificent empire of Spain, of Gideon and the host of the Midianites, China and Japan, in fact everywhere the great empire and the great army are smitten by the smaller power as the giants fall before the redoubtable Jack, or before the hammar of Thor.

"GWINE BACK HOME."

As we waited in the L. & N. depot at Nashville for the train, some one began crying, and an excitement was raised among the passengers. A brief investigation proved that it was an old colored man who was giving way to his grief. Three or four people remarked on the strangeness of it, but for some time no one said anything to him. Then a depot policeman came forward and took him by the arm, and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk, and if you make any more disturbance I'll lock you up!"

"Deed, but I haint drunk," replied the old man, as he removed his tear-stained handkerchief. "I'ze losted my ticket an' money, an' dat's what's de matter."

"Bosh! You never had any money to lose! You dry up or away you go!"

"What's the matter yere?" queried a man as he came forward.

The old man recognized the dialect of the Southerner in an instant, and repressing his emotions with a great effort, he answered:

"Say, Mars Jack, I'ze been robbed."

"My name is White."

"Well, then, Mars White, somebody has done robbed me of ticket an' money."

"Where were you going?"

"Going down into Kaintuck, where I was bo'n an' raised."

"Where's that?"

"Nigh to Bowlin' Green, sah, an' when de wah dun sot me free I cum up this way. Hain't bin home sence, sah."

"And you had a ticket?"

"Yes sah, an' ober \$20 in cash. Bin sayin' up for ten y'ars, sah."

"What do you want to go back for?"

"To see de hills an' de fields, de tobacco an' de co'n, Mars Preston and de good ole missus. Why, Mars White, I'ze dun been prayin' fur it for twenty y'ars. Sometimes de longing has cum till I couldn't hardly hold myself."

"It's too bad."

"De ole woman is buried down dar, Mars White—de ole woman an' free children. I kin 'member the spot same as if I seed it yister-day. You go out half way to de fust tobacker house, an' den you turn to de left an' go down to the branch where de wimmen used to wash. Dar's fo' trees on de udder bank, an' right under 'em is whar dey is all buried. I kin see it! I kin lead you right to the spot!"

"And what will you do when you get there?" asked the stranger.

"Go up to de big house an' ax Mars Preston to let me lib out all de rest of my days right dar. I'ze ole an' all alone, and I want to be nigh my dead. Sorter company fur me when my heart aches."

"Where were you robbed?"

"Out doahs, dar, I reckon in de crowd. See? De pocket is all cut out. I'ze dreamed an' pondered— I'ze had dis journey in my mind fer y'ars an' y'ars, and now I'zedun bin robbed an' can't go!"

He fell to crying, and the policeman came forward in an officious manner.

"Stand back, sir!" commanded the stranger. "Now, gentlemen, you have heard the story. I'm going to help the old man back to die on the old plantation and be buried along side of his dead."

"So am I!" called twenty men in chorus, and within five minutes we had raised enough to buy him a ticket and leave \$50 to spare. And when he realized his good luck, the old snow-haired black fell upon his knees in that crowd and prayed:

"Lord, I'ze bin a believer in You all my days, an' now I dun axes You to watch ober dese yere white folks dat has believed in me an' helped me to go back to de ole home."

And I do believe that nine-tenths of that crowd had tears in their eyes as the gateman called out the train for Louisville.—*Ex.*

BE not ashamed to be helped, for it is thy business to do thy duty like a soldier in an assault on a town. How then if, being lame, thou canst not mount upon the battlements alone, but with the help of another it is possible.—*Marcus Aurelius.*

"Life is but a little story,
Punctuated, in the main,
With commas of our happiness,
And with periods of pain."

Young People's Work

By EDWIN SHAW, Milton, Wis.

SHOULD WE TITHE?

BY INA HEAVENER.

Read before a Yithers' Meeting in Roanoke, W. Va., July 15, 1899, and requested for publication in the SABBATH RECORDER.

Those who do not practice systematic and proportionate giving, or thoughtfully consider the subject of tithing, can neither realize its advantages to the work requiring support, nor its blessings and benefits to the individual who tithes.

But to us the question of greatest importance is not that of personal profit, but, rather, should we tithe? Is tithing the plan of giving God approves; or would he prefer the free-will offering, which usually amounts to giving only when there are urgent requests for funds, provided we have something to spare at that time, and it so frequently happens that we have not?

"The Lord loveth a cheerful giver," and the cheerful giver is the one who keeps in mind the needs of the Master's work, and accordingly lays aside a portion of his means to help meet those needs.

If we would really know what God wants of us, concerning the matter of giving, we need only read some of the numerous Scriptural references to the subject, to find that God not only *approves* of tithing, but *requires* it, and that it was he himself who said: "The tenth shall be holy unto the Lord."

Since the tenth belongs wholly to God, and the stewardship of it alone is ours, shall we be honest stewards of the Master's own, or shall we hinder his plans by appropriating his tenth to selfish interests?

When we realize that all we have and are is the gift of God; when we think of our dependence upon him for his benefits, and our utter helplessness without them; and, above all, when we remember his great free-will offering to us, it seems that gratitude would prompt some offering of love to him, who died that we might live. And certainly we would not desire to make it less than one-tenth of that we possess—at best a poor return for all his benefits.

If there were no other reasons for tithing, we should certainly practice it for the sake of having system about God's business. Our God does not bestow his benefits upon us spasmodically; in none of his dealings is there lack of system. He doesn't give us an abundance to eat one year, and nothing the next; he doesn't give us daylight and darkness so irregularly that we know not when to expect the one or the other. No, our God considers our convenience and gives us the necessities of life accordingly, and to these are added the free-will blessings in abundance.

System governs successful business life in every form. The farmer who is not ready to sow the seed and gather the harvest in proper season, never succeeds; the negligent housewife makes the home life a failure. Just so the indifference we manifest in God's business is fatal to the completion of the Master's plans.

God never asks or requires impossible things of us. If he did not know that we can get on just as well with the nine-tenths, he would not *ask* the other tenth of us. But those who practice tithing know that they succeed better with the nine-tenths than they did with all the ten, for the reason that in giving

the tithe we use more economy in the expenditure of the remainder.

A member of the "Tenth Legion" said: "I have proved that giving the tithe does not 'impoverish,' but on the contrary the nine-tenths is more than I need for myself, and this year I am giving from the nine-tenths to foreign missions. I did not get an Easter bonnet, but what of that? I am still not bare-headed when I appear on the streets."

Let not any of us think ourselves too poor to tithe, since the less we have the smaller the tenth, and tithing means as much to one as to another. The blessings outweigh the sacrifice of tithing, if tithing seems a sacrifice. Each time we lay aside the tenth we are brought to think more and more about the needs of the Master's work. While our interest grows our spiritual life is deepened, and tithing becomes a pleasure rather than a sacrifice. One nice experience about it is, we do not miss that tenth at all; we do not need it. However many our needs may be, there is nothing we want to procure with that tenth. Why, no! It is God's. We look upon it as such, and have no desire to use it selfishly. And, indeed, if we have a very limited income, the tenth looks so small that of our own free-will we sometimes make it more, so that God's side of our pocketbook will not appear so unequal to our own. Indeed, the most blessed experience of those who tithe is that they come to feel dissatisfied with giving merely a tenth; they desire to make it more.

Mr. Thurston, of the Yale Band, rightly said: "If we give one-tenth we have not bought out Christ's right to the other nine-tenths." It is certainly true that we will have to account for the use we make of our means as well as our time. Then let us take a step in advance of the practice of giving just when we happen to have something to spare. If we tithe we will always have something, if but a few pennies, and how can we withhold from God that which is his own, while countless heathen souls that know not God are groping for the ray of light our tenth would bear them? We do not claim that tithing is the only way to give, for there are those who give freely, though they do not tithe. But tithing is a *good* way, and we believe it is the *best* way, because it is *God's* way.

We may make our tithe as much as we will, to be sure. But those who do not tithe usually find it quite inconvenient to give when the giving time comes. The spirit of tithing is spreading, not only in our own denomination, but all over the land. Within the past three months the organization known as the "Tenth Legion" has increased in membership over seven hundred. God grant that many of us may catch this spirit. After paying our pastor, what better investment could we make this year than to take some shares in the African Industrial Mission and thus increase our interest in this new work? But let us not neglect our China Mission.

Oh, there is so much to be done! May God help us to think more seriously of how much each of us should do, and how much interest we should manifest in the work of soul-winning.

ROANOKE, W. Va., July 14, 1899.

By nothing do men show their character more clearly than by what they think laughable.—Goethe.

OUR MIRROR.

THE Alfred Junior C. E. has enjoyed a year of thorough work. The Society is composed of sixty-two active and eight associate members. There are eleven committees, most of which are actively engaged in work.

During the winter Mr. Booth visited the Society and told us of his work among the boys and girls of Africa. As a result the Juniors, together with the Primary Sabbath-school, have undertaken the support of an African girl in the mission for four years. We do not intend that this shall interfere in any way with our previous missionary enterprises, but shall simply add another to our list. We, as Juniors, wish to keep in touch with all the works of our denomination, and we can best do that by taking some share in it.

Each week the Secretary marks the attendance, and also places a cross after the name of those who have taken part in the meeting. At the end of the month those who have been present each week and taken part, or if obliged to be absent have sent a Bible verse to be read for them, have the satisfaction of seeing their names upon the honor-roll for the month. During the school year these seven members have not failed to be "on the honor-roll" each month. Grace Coon, Agnes Kenyon, Ethel Stevens, Arthur Stukey, Helen Titsworth, Ethel Witter and Rollin Williams. As many more lacked only one Sabbath of obtaining this honor. We find the "Honor-Roll" helpful to us as a reminder of our pledge.

Our newly elected officers are as follows: President, Beth Stillman; Vice-President, Arlie Whitford; Secretary, Frank Langworthy; Treasurer, Ethel Stevens.

M. C. A.,
Junior Supt.

SHANGHAI, China, July 11, 1899.

Professor Shaw:

Dear Friend:—It occurred to me that perhaps you would like something from our C. E. Society here. I suggested it to the Society, and the Secretary wrote something which I have translated and enclose.

Yours in the work,

ROSA PALMBORG.

The Shanghai C. E. Society for Women and Girls was established in 1893. Since the beginning of this Society, we have indeed received great benefit, in that it has helped the young to be brave in witnessing for Christ.

Our meetings are held from four to five o'clock on Sabbath afternoons, and we have quite a good attendance. Our members are divided into three classes, the Elder or honorary members, Active and Associate. We have 8 of the first class, 19 active and 18 associate, making in all 45 members. There are six committees (Prayer-meeting, Lookout, Social, Missionary, Relief, and one combining temperance, anti-opium and anti-foot-binding principles) some of the members of which are very zealous, while others lack courage.

The first Sabbath of every Chinese month we hold a consecration meeting. At this meeting a collection is taken. Some of the money raised is given to the United Society of C. E. for China; the rest is used for our own expenses and those in connection with entertaining visitors, etc. On July 7, which is the 29th day of the Chinese 5th moon, we had a social, inviting the Presbyterian and Baptist Girls' Schools, making about 80 in all, including ourselves. We had a very happy time. The program consisted of anti-foot-binding exercises, which were very profitable.

Refreshments were served after the program was finished. The thing that gives us greatest pleasure, is that six of our associate members have during this year become active members. We want to thank God for his great goodness to us and ask our C. E. friends in America to pray for our Shanghai Society that we may, by the mercy of God, grow and prosper year by year.

NG-CHAU TSU, *Secretary.*

SABBATH-DAY, August 19, was a missionary day at Farina, our Pastor Seager giving us one of his best sermons, which had the genuine missionary ring in it, after which the Missionary Society's pledge cards were distributed for signatures.

In the evening the Y. P. S. C. E. had a specially prepared program on the subject of China Missions, which was rendered as follows, in place of the regular mission subject of the evening:

Reading Scripture Lesson and Prayer, Pastor Seager. Solo, "There is a Green Hill far Away," Mrs. A. B. Howard.

Chalk-Talk, "Our China Mission," Miss Edith Whitford.

Quartet, "Something for Thee."

"Methods of Work," Miss Matie West.

"Historical Character Sketches," Miss Agnes Rogers.

Solo, "I Have Never yet Heard," Pastor Seager.

Paper, edited by Dr. A. C. Davis, Jr., and Miss Edna Zinn.

The Chalk-talk was largely taken from a letter with drawings of the mission buildings, showing their situation and surroundings, sent us by Miss Dr. Swinney. It gives us a clearer understanding of the situation and surroundings of our mission headquarters than we have ever had before, and we wish that other Societies might have the benefit of it.

The "methods of work" were largely taken from a letter from Bro. G. F. Randolph, which we hope may appear in the RECORDER, either as a whole or in part at least.

The "Historical Character Sketches" by Agnes Rogers was so good that the Society voted to ask her to send a copy for publication in the Young People's Department of the SABBATH RECORDER.

It is our prayer that the Lord will prosper the mission work, and that many may feel the responsibility of the command, "Go ye into all the world and preach the gospel to every creature," and if they cannot go themselves, there are none so poor they cannot help in some way toward sending those who can go.

* * *

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XLIII.

THE PULPIT AND REFORMS.

Under the head of General Preparation, we have spoken concerning the duty of preaching upon pertinent questions and discussing the "Topics of the day" whenever opportunity offers. All reforms come under this head. They are matters concerning which the preacher is not only at liberty to speak, but his ordination vows make it incumbent that he should speak concerning them. He may need special wisdom in treating them to the best advantage, but he is unworthy a place in the pulpit whose heart and tongue are not in full accord with every righteous movement of the day.

There is an essential difference between morality and religion, as the terms are com-

monly used; but it is not such a difference as can divorce morality from religion and leave the pulpit free to speak or to remain silent concerning moral questions. Christianity furnishes the root of all true reform. Even the men who are not Christians by experience are helped, or are unconsciously compelled to whatever of goodness they possess by the religious influences around them, or which come to them along the line of heredity. When the pulpit is more busy with theology than with religion, when it ignores reforms as outside and not to be touched, it makes a grave and a criminal mistake. Every question which has to do with honesty and purity, with justice and righteousness among men, with piety and morality, lies within the legitimate scope of Christian endeavor, and the preacher is bound to treat every such question in its time.

GREAT NEED IN THIS DIRECTION.

The practical demands on the pulpit in the matter of reform are as apparent as abundant. This attention to reforms is needed, first, that the church itself may be kept free, or be purged from that form of hypocrisy which too often covers immorality by the outward appearance of piety. There is too much of this in business, in social life, in politics. There is too prevalent a tendency to think that theology and creeds are the essence of Christianity: to feel that our practical and personal relations to great questions will somehow take care of themselves. The mistake is too frequently made that outward propriety and orthodoxy of faith may somehow at one for irregularities in business and impropriety in life, if irregularity and impropriety be kept out of sight and orthodoxy be made prominent. Remember it is not a matter of choice whether you keep silence or speak on any and every question of reform. Silence will be falseness to your vows and criminal toward the people over whom you are placed.

If it be essential that such themes be treated in the pulpit, it is yet more essential that they should be treated wisely. Speaking in general, they should be treated thoroughly, plainly, earnestly, without fear or favor. To do this you must be well informed concerning them. The pulpit often brings itself and religion into disrepute by attempting to discuss questions which it does not understand, and making assertions which cannot be sustained. We warn, earnestly, against this mistake. Silence is better than incomplete or unjust treatment. This is especially true of those questions which involve scientific facts, and which deal with the apparent contradictions between true science and true religion. You will be most nearly safe when you treat all moral reforms as component parts of religious truth and duty. Proceed boldly upon the axiom that all true reform has its source in religion and that all reform not thus grounded must be incomplete and ephemeral. By such a position two important points are gained. First, the church is enlarged as to its conception of duty. Christians are brought into broader fields of legitimate work. They are inspired by questions whose immediate demands awaken their best efforts. Secondly, the preacher is free from all charge of "personalities," or of going aside from the path of duty to deal with "outside issues." If we praise the heathen who said that all things pertaining to humanity belonged to him because he was hu-

man, much more ought the servants of Christ, who stand on Zion's spiritual watch-towers, claim that all things pertaining to the good of humanity, physically, intellectually, morally and religiously, are theirs to approve and defend, and all which tends to injustice, corruption, fraud, or evil in any form, they are bound to oppose, everywhere, and always. Your commission from the great Head of the Church sends you into "all the world." This is not merely a geographical measurement. It includes every department of thought and experience, sociology, business, politics, science, theology, morals—are all open to you and you are bound to occupy them all. In so far as anything in any of these departments affects the religious and moral interests of your church or neighborhood, or of the world, you are not at liberty to speak if you choose, you are bound to speak and to speak again; to commend or to condemn as often and as long as the case may demand. A vigorous, independent, brave, unequivocal position on all questions of reform is at once the duty and the privilege of the pulpit. See that you do not fail and that you do not act unwisely in this connection.

THE IOWA YEARLY MEETING.

Of course it ought to be one of the best annual gospel feasts the Sabbath-keepers of Iowa have had in years. Secretary Van-Horn says it is to begin at sixty minutes past nine o'clock on the forenoon of September 15. See his Special Notice in this issue of the RECORDER, and observe the good things by way of essays from such Christian writers as are named in the notice. Bro. J. T. Davis, late of New Auburn, the Minnesota delegate, will be here fresh from California to help. Bro. Socwell, also full of zeal, and it has been rumored about that Elder and Mrs. Seager, of Farina, Ill., are to be here. What a load of gospel truth they will bring us if they come, and all hope they will. If the General Conference would like to "end up" with added spiritual life, let it come by special train to this meeting. Iowa is full of corn to feed all the visitors.

What encouragement for the coming year of Christian toil and light-bearing in Iowa, if the Sabbath-keepers will come from Welton, Grand Junction, Cedar Rapids, Calamus, Dow City, Eagle Grove, Gladbrook, Gowrie, Gray, Levey, Marion, Rippey, New Providence, Sioux City, Shell Rock, Shellsburg and Zearing.

Sabbath-keepers of Iowa, there are things, which neglected, result in self-injury; in exposure to the absorption of private affairs to a selfishness and narrowness which come from limited range of interests. Home is good, next to heaven, but even exclusive devotion to the home makes one weak, and such devotion to business makes one very selfish. A hearty and practical interest in our religious matters, our church and denominational matters makes one strong and large-hearted. Come to the annual feast with the purpose of feeding the roots of your spiritual being, strengthening your capacities, and nourishing all the good there is in you.

There are many lone Sabbath-keepers who need this help. Some are letting their powers go to waste, and they will again become babes in the comprehension of life. What a sad thing to have low conceptions of life. There is no tragedy like wasted spiritual life. Friends, we are all come to the kingdom for a time like the present. Iowa needs the truth which God, through Seventh-day Baptists, can bring. Come to the Yearly Meeting. Come praying and rejoicing.

H. D. CLARKE.

GARWIN, IOWA.

Children's Page.

THE LAD WITH THE INQUIRING MIND.

BY FRANCES P. CARSON.

"A lad of such inquiring mind
Should be encouraged, dear,"
So Ned's proud father makes remark.
Mamma smiles and looks queer.

And when next time this wonder lad
His brain cells would supply,
She says: "Go ask your papa, dear,
He knows as well as I."

So swift he hies to where papa
With paper reads at ease,
And fires forth a volley of
Inquiries such as these:

"The teacher says the earth is round,
Then why don't we fall off?
And if we should where would we go?
And, say, do chickens cough?"

"Pa, what becomes of all the pins?
How can moths eat a hole?
Did anybody ever climb
The icy old North Pole?"

"Why can't it freeze in summer, say,
When folks are melted nearly?
What makes ice melt? Why won't it stay?
Why do ducks walk so queerly?"

"I wish that God had made me twins,
Why didn't he, I wonder?
And papa, when it lightens here
In heaven does it thunder?"

"Oh, where does all the smoke go to?
Why haven't cats two legs?
And why do people always call
The little barrels 'kegs'?"

Here little Lad stops to take breath,
Before he asks another;
When papa says in calm despair,
"My son, go ask your mother."

—Advance.

A BED-TIME STORY.

In a fascinating book for children, "Among the Forest People," by Clara Dillingham Pierson [E. P. Dutton & Co., Publishers], there is a story about a little bat who wouldn't go to bed when his mother wanted him to; and the bat was so much like girls and boys in this respect that the story with its moral is sure to be appreciated both by juvenile readers and by parents. We wish we had space for the whole tale instead of this quotation:

"Come," said Mamma Bat, flying toward her home in the cave, "it is time that you children went to bed. The eastern sky is growing bright, and I can see the fleecy clouds blush rosy red as the sun looks at them." . . .

One of the little Bats hung back with a very cross look on his face, and twice his father had to tell him to fly faster. He was thinking how he would like to see the forest in the daytime. . . . He thought it was pretty mean to make poor little bats go off to bed the minute the stars began to fade. He didn't believe what his father and mother said, that he wouldn't have a good time if he did stay up. He had coaxed and coaxed and teased and teased, but it hadn't made a bit of difference. Every morning he had to fold his wings and go to sleep in a deep crack in the rock of the cave, hanging, head downward, close to the rest of the family. . . .

"It is your turn next," said Mamma Bat to him, when the rest of the children had hung themselves up.

"I'm not going to bed," the little Bat answered.

"Not going to bed!" said his father. "Are you crazy?"

"No," said the little Bat, "I'm *not*."

"I don't believe the child is well," said Mamma Bat. "He never acted like this before. I'm afraid he has overeaten." And she looked very anxious.

"I am well, and I haven't eaten too much," said the little Bat. "I think you might let a fellow have some fun once in a while. I've never seen the sun in my life, and there are whole lots of birds and animals in the forest that I've only heard about."

Papa and Mamma Bat looked at each other without speaking.

"I won't go to bed!" said the little Bat.

"Very well," said his father. "I shall not try to make you. Fly away at once and let us go to sleep."

After he had gone, Mamma Bat said, "I suppose you did right to let him go, but it seems too bad that children have to find out for themselves the trouble that comes from disobedience."

The little Bat flew away feeling very brave. He guessed he knew how to take care of himself, even in daylight. He felt sorry for his brothers who were in the cave, but he made up his mind that he would tell them all about it the next night.

The eastern sky grew brighter and brighter. It hurt his eyes to look at it, and he blinked and turned away. Then the song birds awakened and began to sing. It was very interesting, but he thought they sang too loudly. The forest at night is a quiet place, and he didn't see the sense of shouting so, even if the sun was coming up. The night-birds never make such a fuss over the moon, and he guessed the moon was as good as the sun.

Somebody went scampering over the grass, kicking up his heels as he ran. "That must be a rabbit," thought the little Bat. "The screech owl told me that rabbits run in that way. I wish I could see him more plainly. I don't know what is the matter with my eyes."

Just then a sunbeam came slanting through the forest and fell on his furry coat as he clung to a branch. "Ow!" he cried. "Ow! how warm it is! I don't like that. The moonbeams do not feel so. I must fly to a shady corner." He started to fly. Just what was the matter he never knew. It may have been because he couldn't see well, it may have been because he was getting very tired, or it may have been because the strangeness of it all was beginning to frighten him; but at all events he went down, down, down, until he found himself pitching and tumbling around in the grass.

A crow had seen him fall, and cried loudly, "Come! Come! Come!" to his friends. The rabbits, who were feeding nearby, came scampering along, making great leaps in their haste to see what was the matter. The goldfinches, the robins, the orioles, the woodpeckers and many other birds came fluttering up. Even a blue jay sat on a branch above the Bat and shrieked, "Jay! Jay! Jay!" to add to the excitement. And last of all the ground hog appeared, coming slowly and with dignity, as a person who can remember his grandfather should do.

"What is the cause of all this commotion?" he asked. He might have said, "What is the matter?" and then they would have understood him at once, but he was too haughty for that. . . .

"We've found such a queer bird, sir," said the biggest little rabbit, without waiting to find out what a "commotion" was. "Just see him tumble around!"

"Bird? That is no bird," said a wood-

pecker. "Look at his ears and his nose. He hasn't even a bill."

"Well, he flies," said the biggest little rabbit, "because I saw him, so he must be a bird."

"Humph!" said a chipmunk. "So does my cousin, the flying squirrel, in a way, yet he is no more bird than I am."

"And this fellow hasn't a feather to his skin!" cried an oriole.

"I don't say that my son is right," said Papa Rabbit, "but this creature has wings." And he gave the Bat a poke that made him flutter wildly for a minute.

"Yes, but what kind of wings?" asked the goldfinch. "A pair of skinny things that grow on to his legs and have hooks on both ends."

"He must be a very stupid fellow at all events," said the ground hog. "He doesn't talk, or walk, or eat, or even fly well. He must come of a very common family. For my part, I am not interested in persons of that kind." And he walked away with his nose in the air.

Now the other forest people would have liked to watch the Bat longer, but after the ground hog had gone off in this way they thought it would show too much curiosity if they stayed. So one after another went away, and the little Bat was left alone. He fluttered around until he reached the branch where the bluejay had been, and there he hung himself up to wait until night.

"O dear!" he said, "I wonder how long a day is. I am hot and blind and sleepy, and if any more of the forest people come and talk about me I don't know what I shall do. They don't think me good looking because my wings grow to my legs. I only wish I could see what they look like. I believe they are just as homely."

And then, because he was a very tired little Bat, and cross, as people always are when they have done wrong, he began to blame somebody else for all his trouble. "If my father and mother had cared very much about me," he said, "they would never have let me stay up all day. Guess if I were a big Bat and had little Bats of my own I'd take better care of them!" But that is always the way, and when, long afterward, he was a big Bat with little Bats of his own he was a much wiser person.

A POOR, ignorant, old, colored man, who had been a slave, came to Miss M. Waterbury, a missionary among the freemen, and asked to be taught to pray. She began to teach him the Lord's Prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness. "What dat mean?" said he. "That you must forgive everybody, or God will not forgive you." "Stop, teacher, can't do that," and he went away. After vacation he appeared, saying: "Now go on wid de prayer. I dun forgive him. Ole massar once gib me five hundred lashes, and hit me wid a crowbar, an' t'row me out for dead, and I met him ou destreet, an' wouldn't speak at him, but to-day I met him, an' said, 'How d'ye?' Now go on wid dat prayer."

A LITTLE four-year-old was in an upper berth in a sleeping car. Waking in the night he was asked if he knew where he was.

"Tourse I do," was the answer. "I'm in the top drawer."

PART OF THE STORY OF A HUNT.

BY THEODORE ROOSEVELT.

I walked back to camp in the gloaming, taking care to reach it before it grew really dark; for in the Bad Lands it is entirely impossible to travel, or to find any given locality, after nightfall. Old Manitou had eaten his fill, and looked up at me with pricked ears and wise, friendly face as I climbed down the side of the cedar canon; then he came slowly toward me to see if I had not something for him. I rubbed his soft nose and gave him a cracker; then I picketed him to a solitary cedar, where the feed was good. Afterwards I kindled a small fire, roasted both prairie fowl, ate one, and put the other by for breakfast; and soon rolled myself in my blanket, with a saddle for a pillow, and the oilskin beneath. Manitou was munching the grass near by. I lay just outside the line of stiff black cedars; the night air was soft in my face; I gazed at the shining and brilliant multitude of stars until my eyelids closed.

The chill breath which comes before dawn awakened me. It was still and dark. Through the gloom I could indistinctly make out the loom of the old horse, lying down. I was speedily ready, and groped and stumbled slowly up the hill, and then along its crest to a peak. Here I sat down and waited a quarter of an hour or so, until gray appeared in the east, and the dim light streaks enabled me to walk farther. Before sunrise I was two miles from camp; then I crawled cautiously to a high ridge, and, crouching behind it, scanned all the landscape eagerly. In a few minutes a movement about a third of a mile to the right, midway down a hill, caught my eye. Another glance showed me three white specks moving along the hillside. They were the white rumps of three fine mountain sheep, on their way to drink at a little alkaline pool in the bottom of a deep, narrow valley. In a moment they went out of sight round a bend of the valley; and I rose and trotted briskly toward them, along the ridge. There were two or three deep gullies to cross, and a high shoulder over which to clamber; so I was out of breath when I reached the bend beyond which they had disappeared. Taking advantage of a scrawny sagebrush as cover, I peeped over the edge, and at once saw the sheep, three big young rams. They had finished drinking and were standing beside the little miry pool, about three hundred yards distant. Slipping back, I dropped down into the bottom of the valley, where a narrow washout zigzagged from side to side, between straight walls of clay.

An indistinct game trail, evidently sometimes used by both Bighorn and Blacktail, ran up this washout; the bottom was of clay, so that I walked noiselessly; and the crookedness of the washout's course afforded ample security against discovery by the sharp eyes of the quarry. In a couple of minutes I stalked stealthily round the last bend, my rifle cocked and at the ready, expecting to see the rams by the pool. However, they had gone, and the muddy water was settling in their deep hoof-marks. Running on, I looked over the edge of the cut bank, and saw them slowly quartering up the hillside, cropping the sparse tufts of coarse grass. I whistled, and as they stood at gaze I put a bullet into the biggest, a little too far aft of the shoulder, but ranging forward. He raced after the others, but soon fell behind, and turned off on his own

line, at a walk, with drooping head. I followed his tracks, found him in a washout a quarter of a mile beyond, and finished him with another shot. I walked back to camp, breakfasted, and rode Manitou to where the sheep lay. Packing it securely behind the saddle, and shifting the blanket-roll to in front of the saddle-horn, I led the horse until we were clear of the Bad Lands; then mounted him, and was back at the ranch soon after midday. The mutton of a fat young mountain ram, at this season of the year, is delicious.

Such quick success is rare in hunting sheep. Generally each head has cost me several days of hard, faithful work; and more than once I have hunted over a week without any reward whatsoever. But the quarry is so noble that the ultimate triumph—sure to come, if the hunter will but persevere long enough—atones for all previous toil and failure.—*The Outlook*.

NEWS OF THE WEEK.

During the week the Dreyfus trial has been the prominent point of interest for all lovers of justice. It is likely to be prolonged for some time. Fifteen forged documents against him have been unearthed already, with promise of many more. Considering all things, Captain Dreyfus bears up nobly. His emotions become dominant sometimes, especially when the story of his terrible prison experience is related. While the world generally has pronounced him innocent, long ago, opinion is divided as to the final result of the trial. That the military power and the Anti-Semitic influence will convict him if possible, and by any deceit or falsehood which can be brought to bear, there is no doubt.—The situation in South Africa between England and the Transvaal government is still on the point of open rupture and war. Arms and ammunition for the Transvaal are coming in through Portugues territory by way of Delagoa Bay. Diplomacy is hard at work to prevent war, and it is not possible to prophesy as to final results; still we adhere to the opinion expressed heretofore, that there will be little, if any, fighting.—Revolution in San Domingo, under the leadership of General Jimenez, seems well nigh certain. President Figueroa has abdicated, and a new election for President of the Republic will be held. The revolutionist forces have captured Santiago de los Caballeros after a sharp fight. More fighting is not probable. The people, especially farmers, favor the revolution.—The nominations for governor in Ohio and Kentucky, by the Democrats, show great division of sentiment, as to the future National policy of the party.—President McKinley, in speeches at Plattsburg, N. Y., and Pittsburg, Pa., has taken the country into his confidence by announcing the full policy of the government in the Philippines. In a word it is this: The Islands have come to us honestly, and by unquestioned title. We shall secure peace and establish permanent government, with as large an amount of autonomy as the people are able to adopt and execute. His advice to the Cubans to proceed in establishing a sound government is most excellent. All in all, President McKinley is acting wisely, and the people are with him, in spite of the treasonable opposition of the Massachusetts few who charge him with plans and purposes never entertained.—Thomas B. Reed, of Maine, who has been a notable, if not the most notable, figure in Congress since 1877, has resigned his place to take effect Sept. 1, 1899. The House of Representatives will be lonely without Reed.

"THE DECADENCE OF THE SABBATH."

In our Washington letter, bearing date July 26, occurs this paragraph: "Dr. Naylor, pastor of McKendree church, preached a sermon this week on a subject that is of the deepest interest to Christians everywhere, 'The Decadence of the Sabbath.' He said: 'Do you know that there was never a time in the history of the country when more concern was felt about the observance of the Sabbath than to-day? From all the denominations the feeling is growing that something should be done about the decadence of the day. Steam has been one of the causes of this. You can see the crowds going down on the steamboats every Sunday. Then there is electricity to carry the people out into the country, and the wheel which causes so much desecration. The automobile will soon be a great factor in that direction. It is sad to state, too, that Christian people have been largely responsible for laxity in this direction. The first violation of the Sabbath law in Massachusetts, where it used to be illegal for any but mail trains to run on Sundays, was induced by Christians who wanted trains to take them to their church in Boston on the Sabbath. The opening of the Chicago Exposition on Sunday was largely brought about through influence of Christian people. Our own friend, Mr. Moody, recently said that a man ought to set aside one day every week for Sabbath-observance, and, although on account of occupation it was not possible to observe the same day of the week among all men, each man ought to keep some day. Now, what is this but bringing down God's day to our own convenience? Now, how can we reform these conditions? I will admit that I cannot answer that question satisfactorily, but I am certain we cannot do it by civil law. Sunday laws cannot bring about a Christian Sabbath. I think it will have to come through a great revolution among the preachers and the congregations. We must rise above the old motives that have been held so long for Sabbath-observance. The loss of the Sabbath, to my mind, is the greatest danger which threatens us.'"—*Christian Intelligencer*.

A LONDON paper tells this touching story of Prof. Herkomer: "His aged father, who lives with him in his splendid home at Bushney, used to model clay in his early life. He has recently taken to it again, but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into his studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says, 'Ha! I can do as well as I ever did!' May we not believe that the hands of divine love will thus make over our feeble work for God till it shall bear the light of day and be perfect to all eternity?"—*In His Steps*.

A STUDENT at one of the great missionary colleges was conducting a prayer service, and in an outburst of enthusiasm he prayed, "Give us all pure hearts, give us all clean hearts, give us all sweethearts," to which the congregation responded, "Amen."—*The Evangelist*.

"It was a powerful sermon." "What was the text?" "I don't recall the text, but I know he thoroughly discredited it."—*Detroit Journal*.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.

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| July 1. | Gracious Invitations..... | Hos. 14: 1-9 |
| July 8. | Daniel in Babylon..... | Dan. 1: 8-21 |
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| July 22. | The Hand-riding on the Wall..... | Dan. 5: 17-31 |
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| Aug. 26. | Returning from Captivity..... | Ezra 1: 1-11 |
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| Sept. 23. | Review..... | |

LESSON XII.—POWER THROUGH THE SPIRIT.

For Sabbath-day, Sept. 16, 1899.

LESSON TEXT.—Zech. 4: 1-14.

GOLDEN TEXT.—Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zech. 4: 6.

INTRODUCTION.

Zechariah was the companion of Haggai in exhorting the Jews to undertake the rebuilding the temple, and in encouraging them in this work after it was begun. Although we may not be sure, it seems probable that Haggai was a very old man and that Zechariah was very young when they worked together in strengthening the hands of the leaders and the people.

The first eight chapters of the Book of Zechariah undoubtedly belong to this prophet, but chapters 8 to 14 were written in other times and by other men, and were added by some editor to the collection of Zechariah's prophecies.

The first recorded utterance of Zechariah, chapter 1: 1-6, is dated between the second and third prophecies of Haggai. The second section of Zechariah's prophecies is dated three months later. This section, chapters 1: 7 to 6: 15, includes seven or eight visions of which our present lesson has to do with the fifth.

In the midst of the vision which is the subject of our present lesson there is inserted a message from Jehovah to Zerubbabel. The vision of the golden lamp stand and of the two olive trees which give it a constant supply of oil is really a Messianic prophecy. Zechariah sees in Zerubbabel the inheritor of the promises of David, another one in the line of the promise which was to Abraham, Isaac, Jacob, Judah, David, Solomon.

NOTES.

1. *And the angel that talked with me.* Compare chapter 2: 3, and other passages. In his visions Zechariah is conducted by an angel who acts as interpreter.

2. *A candlestick all of gold.* This word would be translated more accurately "lampstand." Our translators of 1611 were accustomed to candles and so used the word *candlestick*. The lampstand, however, had some resemblance to a modern branched candlestick or candelabrum. *With a bowl upon the top of it and his seven lamps thereon.* The bowl or reservoir for oil was higher than the lamps, that it might supply them with oil. It is probable that the lampstand which Zechariah saw was like that which was used in the second temple, having seven lamps all on the same level. The first temple was lighted by ten lamps, each upon its separate lampstand. 1 Kings 7: 49. *And seven pipes to the seven lamps.* Literally "seven and seven pipes." The R. V. interprets that there were seven pipes to each lamp, but this seems too many. It is probable that there were seven pipes from the reservoir, one to each lamp, and seven more pipes connecting the lamps with one another, thus producing a constant and even supply of oil.

3. *And two olive trees by it.* In the vision these two olive trees appeared to give a constant supply of olive oil to the bowl of the lamp without the necessity of an oil-press to extract the oil from the olives. The allegory also does not take account of the fact that olives are not ripe at all seasons. The olive oil flows as the sap from the trees.

4. *So I answered.* Much better, "And I began," etc., that is, entered into conversation. *What are these, my lord?* The prophet is anxious to know the significance of this remarkable vision. *My lord* is a respectful form of address, equivalent to our word "sir." The prophet does not intend to call the angel, Lord God.

6. *This is the word of the Lord unto Zerubbabel, etc.* George Adam Smith in his commentary puts this message to Zerubbabel, from the middle of verse 10, after

verse 14, and unites the first line of verse 6 with the latter half of verse 10. "And he answered and said unto me, These seven are the eyes of Jehovah," etc. This suggestion avoids the interruption in the reference to the olive trees and makes this vision correspond in form to the one in chapter 3, where the words of encouragement to Joshua the high priest are at the close of the vision. *Not by might, nor by power, but by my spirit saith the Lord of hosts.* Zerubbabel and the Jews under his leadership are not to trust in physical strength nor in external force, but rather to place their confidence in God. This is the most spiritual utterance in Zechariah's prophecies, and one of the most wonderful expressions of comfort in all the Old Testament.

7. *Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.* No matter how great the difficulties in the way of the accomplishment of the work, they shall be removed. *And he shall bring forth the headstone, etc.* That is, the capstone, the stone which when put in its place, denotes the finishing of the structure. However improbable it seemed at that time, the temple should certainly be completed and in such a creditable fashion that the people should shout with joy at the laying of the capstone.

9. *The hands of Zerubbabel have laid the foundation, etc.* Zechariah makes the encouragement emphatic by a repetition in another form. *And thou shalt know that the Lord of Hosts hath sent me unto you.* Several times in this book the prophet speaks similarly of the attestation of the truth of his utterances.

10. *Shall see the plummet in the hand of Zerubbabel.* This is a poetical way of saying that they shall see the building completed. The master builder goes around with the plummet in his hand inspecting the completed structure. *Those seven, etc.* Probably referring to the seven lamps. See above note on verse 6. *The eyes of the Lord which run to and fro.* The lamps are regarded as symbolizing the eyes of God, which see everything in all the world.

12. *Through the two golden pipes.* From a branch of each olive tree through the spouts of gold flowed the golden oil to supply the bowl of the seven lamps.

14. *The two sons of oil.* The two anointed ones, the high priest and the prince of Israel, Joshua and Zerubbabel. We need not think that Zechariah saw in Joshua and Zerubbabel the complete fulfillment of his vision. He was speaking for the present encouragement of the people; but he was looking forward also to the Messianic time when that Anointed One, of whom Joshua and Zerubbabel the anointed priest and king were but types, should come and give strength and peace to his people. This vision presents a wonderful picture, but its fulfillment is still more wonderful.

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.

MILL YARD CHURCH, LONDON, ENG.—We have again been favored with visitors from America. Dr. and Mrs. S. C. Maxson, of Utica, and Miss Agness Babcock, of Leonardsville, N. Y., spent recently about ten days in London and were at our chapel services on Aug. 5 and 12. It is always a pleasure to see friends from the United States, and it was a special source of gratification to the pastor of the Mill Yard church to see these old friends, and, through them renew associations so dear as those existing between his family and the church at Leonardsville.

After the service on Aug. 5, a church-meeting was held, at which a letter was drawn up to the General Conference, giving a brief account of our year's work as a church, which is by no means discouraging, although the outlook for our temporal affairs seems so gloomy. We also drew up a short letter to the General Baptist Assembly, and elected delegates to that body, which meets at Portsmouth in September.

At this meeting our pastor made a statement concerning some correspondence passing between himself and the First Brookfield church relative to the acceptance of a call

which had been tendered him by that church, although no definite arrangement was yet made. He also stated that he had written to the Corresponding Secretary of the Missionary Society regarding future relations between the Mill Yard church and the Society in view of the needs of the work in London. The church signified its approval of the pastor's action in this respect.

The attendance at our services has increased somewhat of late, even though some of our members are absent upon their holidays. One more of our young brethren has decided to give his heart to the Saviour, and has asked for baptism. It will be our happy privilege, God willing, soon to accede to his request, whereupon he will be received into membership with the church. We hope our friends in the United States will not forget Mill Yard church in their prayers. God is certainly blessing us and his spirit is plainly at work among us. It is sometimes God's will to give the riches of his kingdom to the "little flock." We are trying to be fearless and faithful. Do not be fearful for us, dear brethren.

W. C. D.

LONG RUN, W. VA.—In company with Bro. W. H. H. Davis and wife, of New Milton, we found ourselves bound for Jackson Centre, Ohio, to visit friends and assist Pastor Crofoot in any work in which we could be helpful. In a few hours we found ourselves safely landed in the midst of smiling friends and brethren and sisters, with warm hands and happy greetings. We were received into their homes where everything was done to make our visit pleasant and enjoyable. So complete was the sunshine that it will be impossible for us to forget those happy associations.

But realizing that true and permanent happiness comes to us by trying to bring others to enjoy that peace and happiness that can only be found in Jesus, Bro. Crofoot and I began to cast about for the most needy field. We were not long in deciding to hold some meetings at Stokes. We had preaching at 3 o'clock P. M., Sabbath-day, August 5, and continued fifteen days. The quartet came down from Holgate and joined us for a few days after we had commenced the meeting. Their melodious songs and earnest labors in the homes, and prayers and preaching gave great life and power to all the services. We hope there was much good done, although we did not see all accomplished that we desired. The brethren having arranged to attend Conference, we closed the meeting. A number came forward for the prayers of the church, some stating they had found peace by believing in Jesus.

The writer must say he was happy in the work. Many thanks to all who furnished the means, and said, "Go work." I hope the Lord has some humble work for me yet.

M. E. MARTIN.

A PRETTY story is told of Queen Victoria's hospitality to the American delegates of the recent International Congress of Women. Under the direction of Lady Aberdeen they went to see Windsor Castle, and the Queen was asked to show herself and to receive informally some of the leaders. Then she called her private secretary and said—so the story goes—"I cannot have those ladies who are visiting me return without giving them a cup of tea." "But your Majesty, they are in the hundreds." "I do not care," said the Queen, "if they are in the thousands. They must all have a cup of tea when they come to see me."—*Congregationalist*.

Popular Science.

BY H. H. BAKER.

Only Think of It.

It is my wish that science might soon come to its end, in aiding the manufacture of explosives, and become incapable of rendering any further assistance in that direction. Long since my recollection common black gun-powder was the strongest explosive in use, then came nitro-glycerin, a compound produced by mixing strong nitric and sulphuric acids with glycerin, at low temperatures; this constituted a light, oily liquid, and a powerful explosive; it was dangerous to handle, and was called "blasting-oil."

The next step was to mix with nitro-glycerin sawdust, or silicious earth, to slow its action and facilitate safety in handling. Then it is called dynamite. The explosive force of dynamite is estimated to be about eight times that of gun-powder.

From the time that Ericsson's Monitor silenced the Confederate rail-road-bar-iron-clad Merrimac, in our Civil War in 1862, until the present, science and ingenuity have gone hand in hand to produce steel plates of such thickness, toughness, and strength, with which to clothe our war vessels, that with any known rifle, or explosive, they could not be penetrated or rent asunder. Our war-ship Oregon is supposed to possess such strength and protection. Governments have lavishly expended large sums of money in experimenting with steel-clad war-ships, to prevent their hulls from being penetrated.

While all this has been going forward, equally on the other hand science and ingenuity have been active in producing a rifle, a shell and an explosive force that shall not only penetrate the thickest plates of steel, but shall tear both it and the shell in pieces and scatter their fragments, thus producing a most horrible slaughter. Who would ever think that civilized men would attempt to murder by wholesale their own brothers!

Last week, on Wednesday, at the proving grounds near Sandy Hook, a test was made which shows very clearly that the death and destruction climax has not yet been reached.

Science has brought to light a new compound, composed of 88 per cent of nitro-glycerin, 8 per cent of gun-cotton (cotton treated with nitric and sulphuric acids) and 4 per cent of camphor; the explosive force is said to be 25 times more powerful than dynamite. A target was made of Harveyized steel 12 inches thick, especially prepared to resist any shock; behind this plate a heavy backing of oak, and this sustained by a heavy bank of sand. The target was placed at an angle of 45 degrees to the line of fire. The shell was made from 900 pounds of cast-steel and carried a bursting charge of 129½ pounds of the above described explosive. This shell carried within it an effective force estimated sufficient to raise 750,000 tons one foot. It was fired from a common 12-inch rifle, using a charge of brown prismatic powder.

The shell was hurled against the inclined target at a velocity of 2,000 feet a second; when it struck it exploded, and the report was simply terrific. On examination it was found to have forced the target to the top of the oak backing and to 17 feet one side. A portion of the oak backing and bank of sand was torn away. Of the 900 pounds of cast-steel, forming the shell, only about four pounds of fragments could be found.

Only think of it! What a tremendous blow a thousand pounds of steel must give when moving 2,000 feet a second; then what a report, equal to fifty cannons of large caliber; then the flying onward of 9,000 or more of broken pieces of shell. Think again, of the 500 men, all within a few feet of this terrific crash. What do you think of it? Would you want to be there yourself? Would you want your children there? We wish that so much of science as can be applied to the murdering of mankind might become speedily and extremely unpopular. We quote the language of another, pertinent here, "What Next?"

A COUNTRY clergyman had gone off for his holiday, and a benevolent neighbor, who had a curate, took his Sunday duties. After the substitute had preached his first sermon, he remarked to the clerk in the vestry: "I am sorry that I gave you such a short discourse, but the reason is that a dog got into the study and tore out several leaves of my manuscript." The clerk gazed wistfully upon the speaker and said: "Oh, sir, do you think that you could spare our parson a pup?"

THE artist may be known by what he omits. —Schiller.

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SALEM, W. VA.

From a Commissioner of the County Court of Marshall County, W. Va.

From early years I had an impediment of speech, and my son Harvey, ten years old, was similarly troubled and much hindered in his education. Two weeks ago I went with him to the Voice School at Salem for treatment. The rules are plain and accurate, and there was no stammering from the beginning of treatment. Indeed they are so simple and effective that I do not think any one can stammer while observing them. We talked constantly in the school, and after two or three days we conversed with others as we chose. Being called away on important official business, I feel that we may safely leave the school, although the Principal might advise a longer stay. Respectfully,

D. F. GIESELER.

SHERRARD, W. Va., Aug. 21, 1899.

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- Conference Minutes, 1807-1855.
- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. I., No. 20.
- " Vol. III., Nos. 28, 51.
- " Vol. IV., Nos. 48, 44.
- " Vol. V., Nos. 26, 38, 40, 42, 49.
- " Vol. VI., No. 50.
- " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- " Vol. XVII., No. 27.
- " Vol. XVIII., No. 22.
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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 holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,
1279 Union Avenue.

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 Yearly Meeting of the Iowa Seventh-day Baptist churches will convene at Garwin, Iowa, beginning Sixth-day, Sept. 15, 1899, at 10 A. M. The Introductory Sermon by delegate of the Minnesota Semi-Annual Meeting. The Essayists are: Rocelia Babcock, W. L. Van Horn, A. M. Furrow, Orra Looftboro, Bertha Babcock, Nellie McWilliams and Hattie Saunders. Let this be a Pentecostal meeting and an extra effort to "go up to Jerusalem to the yearly feast."

OTTO U. VAN HORN, Sec.

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. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

THE next session of the Ministerial Conference and Quarterly Meeting of the Chicago and Southern Wisconsin Seventh-day Baptist churches, will be held with the church at Albion, Sept. 22-24, 1899, beginning with the Ministerial Conference on Sixth-day, the 22d, at 10.30 A. M., for which the following program has been arranged:

1. How may the interest in our Bible-school work be increased? W. B. West.
 2. What is the Bible doctrine of dietetics? W. D. Tickner.
 3. What improvement, if any, can we, as churches, make in our present methods of work and worship? G. W. Burdick.
 4. Exposition of Ezekiel, chapters 40-48. S. L. Maxson.
 5. The place and character of personal work in the labors of the pastor. G. J. Crandall.
 6. How can we increase the attendance and efficiency of our prayer and conference-meetings? Mrs. B. H. Stillman.
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THE *Club Woman* tells an amusing story of a party of women who recently visited Pike's Peak. A youth, still in knee-breeches, although he wore a collar of extraordinary height and stiffness, was their guide, but his knowledge of the points of interest appeared to be slight. "Every few minutes he stood up and shouted the names of certain boulders and streams. When we were nearly at the top, he called out: 'On the right is the Lion's Mouth!' 'Why is it called the Lion's Mouth?' asked a skeptical lady, who had pestered him with 'whys' all the way. 'Aw, I dunno,' said the lad, tired of being asked for information. 'I was told to holler these names. I dunno why nothin'. It's my job to holler, and so I holler.'"

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"JOHN!" whispered the politician's wife in the dead of night; there's a robber in the house."
"Yes," replied John sleepily; there's lots of them there, and in the senate, too, who won't stay bought." — *Catholic Standard and Times.*

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THE SABBATH RECORDER of March 27th.

SPARROW. — "Old Bluebird looks bluer than ever this morning. Wife got in a pet and went off and left him, I suppose."
Tom Tit. — "Yes; but she'll never get in another."
Sparrow. — "How's that?"
Tom Tit. — "Miss Jones's tabby-cat has just swallowed her."
— *Harper's Bazar.*

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A TRAMP was slinking up to the side door of the house when the dog came around the corner and seized the tail of his coat. The man was skulking out when the owner, a German, came and asked, "Did dose dog bide you?"
"He didn't bite me, but he tore my coat," said the tramp.
"Well, my good friend, excuse dose dog if he didn't bide you. He is a young dog now, but by and by he shall take hold of some tramps and eat dere bones. He bides a coat now, but he shall soon do petter." — *Woburn Advertiser.*

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