

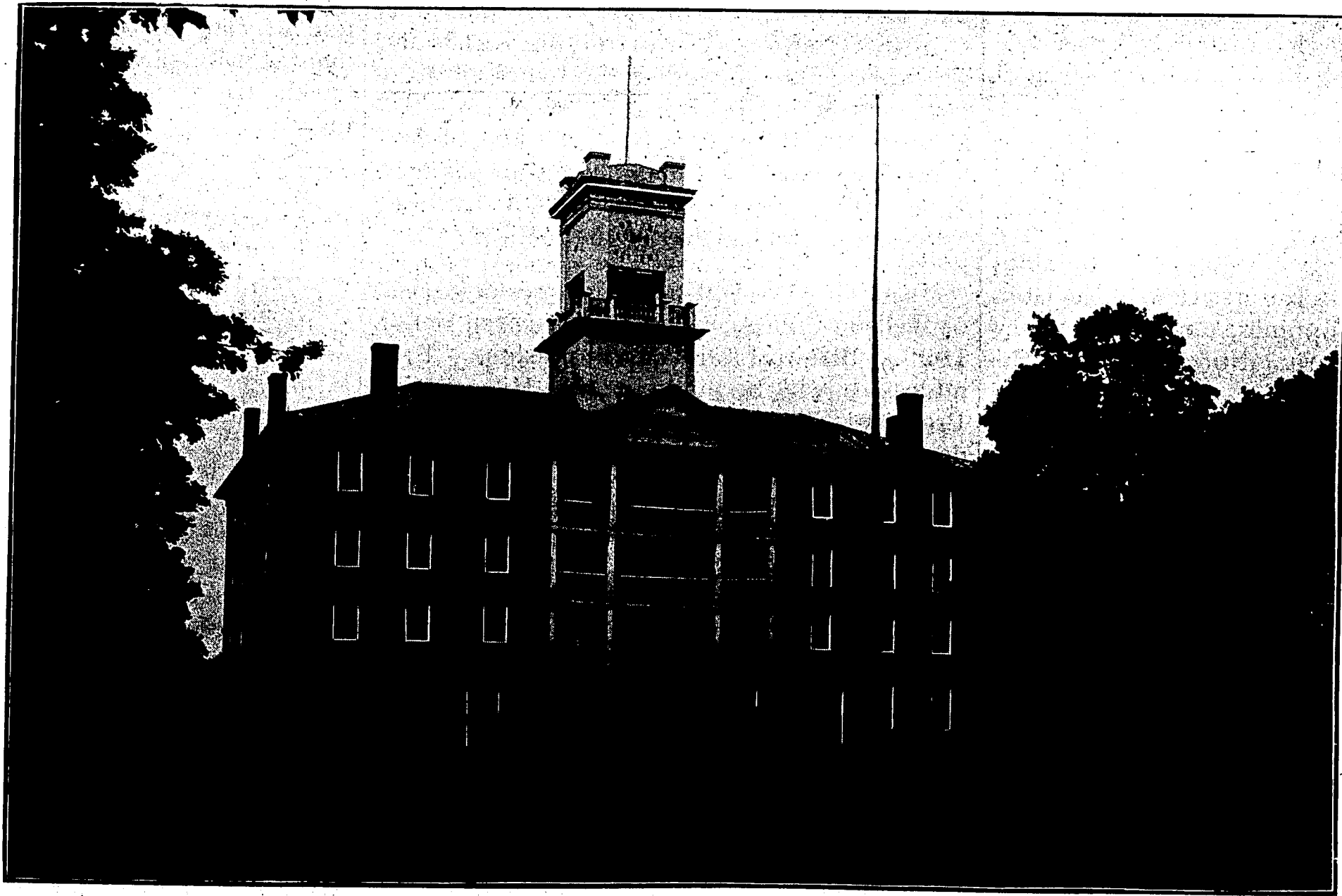
THE SABBATH RECORDER.

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Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
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THE tragedy and ashes which follow a life lacking the highest ideals are sadly expressed in the following from Byron, written on his thirty-sixth birthday, and a few weeks before his death:

"My days are in the yellow leaf;
The flower and fruit of love are gone;
The worm, the canker and the grief
Are mine alone."

This wails like an autumn wind through the ruins of a deserted house. It has in it the cold chill of a steel-gray-blue sky that flies before a coming storm. And all this was possible because Byron's life had lacked the one great central thought of nobility and purity which is the core of our Christianity. His days were in the yellow leaf, because they had been days in which strength had been squandered, and from which high ideals were lacking. The flowers of love had gone, because his love was lust. His grief was poisoned by the worm and made more bitter than the gnawing of the canker, because it was a hopeless grief when it looked heavenward. Wrecks like his are the moresad when we consider the power and genius and attainment of such a life, in spite of its moral weakness and degradation. A life thus given over to lust, and canker, and ruin, would find its counterpart in natural things if richest pearls and choicest diamonds were crushed on the anvil of destruction, and the glittering fragments flung into the street, to be made the scorn of passing footsteps.

PRESIDENT SCHURMAN, of Cornell University, who was at the head of the Philippine Commission, having lately returned, has given out to the press snatches of his opinion, in which he supports the attitude of the Government in the Philippines, and speaks very hopefully of the future. Not a little of the hatred of the Filipinos for white people has come through the injustice inflicted upon them by the Spanish, notably by the Monks. President Schurman believes that when greater acquaintance with Americans shall prove to them that methods which have been common among the Monks, and under the influence of Christianity as they have known it, do not appear among the Americans, the task of placating them and of establishing just government will be much lessened. All friends of justice and of good government will rejoice if these prophecies of President Schurman shall become true at an early day.

ONE of the rare occurrences in social life came to Mr. and Mrs. Charles H. Maxson, late of DeRuyter, N. Y., now of Westerly, R. I., in the celebration of the sixtieth anniversary of their marriage, on the 24th of September, just passed. They have been well and widely known to many of our readers, who will join with the RECORDER in congratulations and best wishes, as they enter on the sixty-first year of their wedded life. We trust that it will be long before their separation comes. When it does come, the RECORDER will write of them, and of all similar cases:

"Oh wedded love: how pure and beautiful thou art,
Whose influence e'en in death can rule,
And triumph in the heart;
Can cheer life's roughest walks,
And shed a holy light around the dead."

If we were to write one universal cure for the prevailing ills of life we would put it in three words: Do not worry. It is not work that kills men, but worry. It is not work that carves great channels of weariness and pain on faces and hearts. Few of us appreciate the depth of the truth in the words of Christ, "Do not therefore worry about tomorrow." Let it be granted that weakened nerves and burdened lives naturally find expression in fretfulness and worrying. It is nevertheless true that human suffering is only increased thereby. Without religious faith the tendency to worry can never be overcome. If one sees only this life, and that from the earthly side, there is little to give brightness. But beyond all shadows faith can see not only brightness, but everlasting riches. Beyond the storm-swept seas the everlasting haven of rest waits to welcome God's children. Beyond paths bordered by poverty and filled with the bitterness of sorrow and want,

"For weary feet awaits a street
Of wondrous pave, and golden."

Do not say that you can never rise above fretfulness and worrying. You can. Not alone. God waits to help you. Faith waits to lift you. Consciousness of divine Presence waits to enrich you, until your soul will cease to worry.

SEVERAL delegates returning from Conference have visited Plainfield. Among those who have called at the RECORDER office we have had the pleasure of meeting Dr. Davis and Bro. Irish, of Farina, Ill., and Bro. Howard Titsworth, of Nortonville, Kan. Mr. Titsworth also attended the Reunion of the 13th New Jersey Regiment, of which he was a member, at Bloomfield, N. J., on the 14th of September, where he was one of the speakers. Judge Dodd gave the veterans a brilliant "reception" on the day of the reunion.

MISS CAROLINE HAZZARD, the President elect of Wellsley College, will be inaugurated Oct. 3, 1899. Bishop Laurence will preside. Brief addresses will be made by Miss Hazzard, by President Elliott of Harvard, and by President Angell of the University of Michigan.

THE lines of Whittier, to which we referred in the obituary notice of Thomas Ewing last week, by an error, were not at the head of the obituary column. They will be found there in this issue.

FIFTEEN months for \$2.00. That is the liberal offer we make to every new subscriber from Oct. 1, 1899. Send the two dollars and get many times its worth before January, 1901.

JEWISH HOPES.

The review of Rabbi Mendes' book, which appeared not long since in our columns, suggests the persistency with which the Hebrew heart has held to the dream of a Jewish state. The love for Palestine as the home of the Hebrews, set with Jerusalem as its greatest gem, and rich with the history of God's dealings with his chosen people, from the time when Abraham came out from Ur of Chaldea to the time when Jerusalem was laid waste and the people were made captives, has been as beautiful as persistent. The late Zionist Congress, which met at Basle, Switzerland, has fanned the embers of this desire for a Jewish state into a new glow. It is the more strange since, as a fact, Palestine was never

an independent nation for any great length of time. When the land of promise was first occupied, there was a long and persistent fight with the neighboring tribes for supremacy. Then came the division of the kingdom and the captivity following, with which our readers have been made so familiar in the Sabbath-school lessons of the past months. The Jews are more a race than a nation, and yet their racial instincts and strength of character, and their love for the old home, have made them in many respects more actually a nation than many of those who have enjoyed national freedom and independent government during their whole existence. We scarcely look for the fulfillment of the dream of the Hebrews, or for the establishment of an independent Jewish nation in Palestine; but the vigor of the Hebrew life, the notable purity of the Hebrew home, and the fond clinging of the Hebrew faith to the ancient land of promise indicate surely that that race, whose God is Jehovah, and whose law, as expressed in the ten commandments, has been the center of the religious faith of the world, may have a future in some sense proportionate to the great influence the race has already exerted upon the religious history of the world. Few people give the Hebrews credit for that influence. It has been well said that the Hebrew has a genius for religion. This is the cold conception which the philosopher has of the situation. A better view of the history of the Hebrews must recognize that the power and consistency of the race has come mainly from its faith in Jehovah, the one everlasting God, and in those fundamental principles of right and righteousness which are embodied in the Ten Commandments.

JANUARY, 1901, is a long way off, but we will send you the SABBATH RECORDER until that date for \$2.00, the price of one year's subscription, if you are not now a subscriber. New subscribers for \$2.00 up to January, 1901.

THE ZIONISTIC MOVEMENT.

In what is known as the Zionistic movement the possibility of a successful return of the Jews to Palestine is more apparent than at any previous time. The Zionistic Congress lately held at Basle, Switzerland, was a notable gathering, as to members, enthusiasm and success. Dr. Theodore Herzl, the father of Zionism, presided. The world was represented; Russia, Austria, Greece, Turkey, Australia, England, and the United States touched hands and souls on the floor of the Congress. It was at once pathetic and inspiring, this gathering of Jews from all nations to plan for the redemption of Israel. The restrictions, abuses and wrongs which the Jews yet bear in many countries of Europe are bitter, unjust and burdensome. No race so capable would have rested under such loads so long had not the keynote of their faith been: "Have patience and wait deliverance from God."

Two thousand people crowded to the opening session of the Congress. One hundred and fifty editors and reporters, representing twice as many newspapers and magazines, sat at the journalist's tables. The purpose of the movement is to secure a charter from the Sultan and colonize the Jews in Palestine on a definite business basis. A colonial bank has been founded and the necessary funds are

already assured. It is hoped that the influence of the Emperor of Germany will be successful in securing the necessary charter. The Sultan is poor. The Jews are rich. In these two facts the possibility of success is greatly increased. The days were filled by reports, eloquent debates, and keen criticism. The Congress was Babylonian. There were speeches in six languages, including the Hebrew of the Old Testament, a language which is being spoken and studied by many Zionists, and promises to become again a living tongue. The Congress is also securing a better organization for propagandic purposes. Among the things already accomplished is a reviving of the Jewish consciousness. This is saving millions of Jews for Judaism. Men who were ashamed of their race, who drifted and melted away, now stand out and are proud of their race and religion.

The Congress abounded in incidents and experiences which were intensely interesting and deeply significant. Ten men are necessary to make a "Prayer Assembly." A Jewish Rabbi of Russia, eager to say his evening prayer, interrupted a little conference and invited ten men to meet with him. These ten men belonged to eight nations, spoke five languages. It was a pathetic sight to see these caftan-clad Rabbis surrounded by artists, bankers, and physicians, men to whom the Hebrew words of prayer were only memories of childhood, but who now, under the impulse of this new idea, the "redemption of Israel," turned to the old prayers and the Fatherland in the East.

The closing words of Dr. Herzl's opening address suggest the high purpose of the movement in the following appeal.

Upon the righteous of all religions and nations, we call for aid. We need no other support than a moral one; we want to swing ourselves to a higher level of moral righteousness; we want to work for the well-being of humanity, to open new ways for the movement of the nations; to seek for the common social rights a new outlet; and just as our own poet Heine created songs out of his pain, so we are preparing, through our suffering, a means for the progress of humanity which we serve.

Every true Christian will give quick assent and sympathy to such an appeal.

At any date between this and Jan. 1, 1900, we will send the RECORDER to new subscribers for \$2.00, cash in hand. That is less than 3½ cents per week, beginning Oct. 1, 1899. Subscribe. Subscribe now.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XLVI.

If you earnestly seek to use the power and the material which the years of college and seminary culture have given you, for the purpose of saving men, asking continually for the guidance of the Holy Spirit, you will not make any great mistakes as to methods. Right purposes generally lead to right methods. You will be tempted to lose sight of this one great end, the salvation of men in accord with all truth, unless you dwell very near to Christ. Personal considerations, the influence of friends, the calls of ambition, and the opposition of enemies, will war against the highest aims. These will probably be more apparent at the beginning of your work than at a later period. Hence, great importance must be attached to spirit and method at the outset. He who starts right, has gained much towards coming out right. Under-

standing this, the tempter works vigorously to lead the younger servants of Christ astray, by inducing them to adopt wrong aims, and unworthy purposes.

COURAGE AND PATIENCE.

In pursuing this highest aim, the salvation of men, which includes Sabbath Reform, you will have such need of courage and patience as few, if any, other forms of work demand. Be brave and strong, in God. He is infinitely patient. Satan wastes little time on fools and cowards. They do not hinder his work, nor endanger his cause. Whom he fears, he tempts, threatens, cajoles, and undermines, if he can. The best weapons with which you can meet him are heaven-born courage, and Christ-like self-forgetfulness. You must cultivate the spirit of obedience. Hearing the voice of duty, never stop to question. Let obedience invest your whole being like a panoply. Threatened, you must not fear. Fiercely attacked, you must not think of yielding. Forget the word "Retreat." Napoleon said "God is with the heaviest battalion." We accept that statement; but truth is the only thing which weighs. The heaviest battalions are those where there is most of truth. Numbers are feathers.

You will be obliged to learn, also, that the work of lifting the world up is slow. Even your ideals, much less Christ's, will not be realized in a day; never, except by approximation. Herein will come some of your severest trials. Truths and duties will appear so plain to you, that it will be almost impossible to understand how others can fail to see them and obey. Christ-like forbearance must possess your souls at such a time. Remember how varied and weak men are mentally and morally; how education and surroundings warp and blind them; how dull their spiritual hearing becomes, and how darkened their understanding. The first and the last lesson you must be content to learn is "labor and wait." If you hold up the beautiful picture of truth and purity before men, and they pass by indifferently, not caring to look, much less to admire and pattern after it, their indifference will bring pain and discouragement to you. Not unfrequently the cry will be forced to your lips, "what is the use." Comfort will only come by remembering that God waits long, is patient, and forgiving. He is content to work slowly. If men cannot and will not heed you to-day, you must begin the work of curing their deafness. If they will not look at the pictures you paint, you must labor to restore their sight. God has always been doing this with the world. He has done much of it for each of you. Since you have found blessedness because God has been patient, you must bring blessedness to others by being patient with them.

DENOMINATIONAL WORK.

These concluding remarks would be incomplete, without a word more concerning our distinctive denominational work. This is not the place to discuss denominational peculiarities, but it is pertinent to say that your position, and duties, as ministers of the Gospel will be directly affected by the fact that you are Seventh-day Baptists. Because of this, you will find need to cultivate that moral bravery of which we have just spoken. Bravery is far removed from bigotry. Bigotry remains in one place, because it happens to be born there, or because, for some reason,

selfish or otherwise, it has chosen a given position. Bigotry remains loyal to what it has believed, because it is narrow-viewed. Bravery maintains its place, especially when that place is with the few, because it has examined the whole field, and decided that the highest behests of God and truth compel it to remain. He only is fit to lead the minority in defense of truth who has the broadest possible conception of all truth. When you defend our position as Seventh-day Baptists, do it with that courage which springs from the consciousness that you are defending truth for its own sake, and not for yourself; that you are laboring to bring others to the light, rather than to make proselytes to your own church. This bravery also involves that broader charity which differs with others without bitterness, and grants full share of praise to all that oppose. Stand unmoved, with kindness, and yet firmness. As Seventh-day Baptists, entrusted with the propagation of an important truth, you should labor "with malice toward none, and with charity for all." Otherwise you will hinder the progress of truth, and the prosperity of the cause you seek to defend.

It is of the utmost importance that you obtain the broadest Biblical conception possible, of all the questions which are involved in your denominational faith and mission. The time has come when divisions among the followers of Christ cannot be maintained on the basis of fancies, or on deductions drawn from a single idea. The age is more and more skeptical concerning the absolute authority of the Scriptures. It is a pity that this is true, but the fact must be recognized. This fact is driving theologians into a broader range of thought, and the ultimate result will be to strengthen, enlighten and enlarge the church of Christ. All parties involved in the Sabbath controversy, in the past, have been much inclined to one-sided methods. In former times Seventh-day Baptists were inclined to hold lightly all considerations not strictly Biblical. These considerations are the main ones, and should never be placed in the back-ground; but God has put other arguments into our hands, by which the truth may be greatly strengthened. First among these is the Historic Argument, or, better still, the argument from fruitage. This argument appeals to those who disbelieve the Bible more strongly than any appeal to the Scriptures could do. Indeed, those who claim to believe the Scriptures, now hold their authority so lightly that little good comes from any appeal made to them on purely Biblical grounds. We need to urge that the theories we oppose are not only anti-Biblical, but evil in their fruitage. When Christ said "by their fruits ye shall know them," he laid down the principle whereby all creeds, theories, and practices, must be judged. Thus judged, the broad, No-Sabbathism, which the early church borrowed from Paganism, the church authority theory, which Romanism invented and has transmitted to Protestantism, and the change-of-day theory, taught by the English Reformers, give unmistakable evidence of internal weakness. The evils against which we labor in Sabbath reform will never be overcome by outward attack. Their final overthrow will be through internal decay. Neither will our theories of the Sabbath obtain, however often they be reasserted, on any merely credal basis. It must be shown,

both by argument and by developments in history, that on the foundation of God's law alone, can sacred time be maintained, and the blessings which attend the true conception of the Sabbath be secured. We must therefore urge these broader truths, and wait patiently the ripening of events. We make these suggestions that you may the better understand what is meant by the broad view of our denominational mission.

To all else let it be added that you are to be far more than Seventh-day Baptists. Ally yourselves, heart and voice, with every good enterprise. Let everything that is noble and pure, everything which tends to uplift society, redeem humanity, or strengthen the cause of righteousness, have place and part in your lives. Thus alone can you gain the personal fitness which will make your work successful, and escape the charge of narrowness and ignorance, which the world is ever ready to place upon those who differ from the majority. Be so broad-viewed, so wise, so generous, so charitable, so brave, and so efficient in all good work, that men will be compelled to respect you, and listen to you, even though you are a Seventh-day Baptist.

As these letters come to an end, many things press forward that we should be glad to say, which must remain unsaid. We congratulate you upon standing at the threshold of your chosen work. The future veils what is before you. What fields, what forms of work, what trials, what failures, what victories await you, God only knows. It is best that it is thus. If you knew that you were going to continued victory, you would be elated, and in danger of erring through pride. If the defeats were spread out before you, you would be overwhelmed with despair, and unnerved. Whatever you do, wherever you go, seek the guidance of the Holy Spirit. Do faithfully whatever comes to your hand. Do it lovingly. Do it in the fear of God, and for the sake of those whom Christ died to redeem. So doing, *you cannot toil in vain*. Whatever you may forget that we have written, however far you may be removed from the scenes which surround your student life, however you may be inclined to refer to these letters for suggestions and guidance in the coming years, do not forget that all essential help comes from God. It will not matter so much where you labor, as how. Success or failure are already within you more than these can come to you from without. It matters little on what part of the field you cease from the battle, if you fall with your face to the foe. Determine that the world shall be happier than you found it. Let it be purer because you have lived in it. Do each day's duty as well as possible. Let the results go. Avoid everything that will dwarf your soul-growth, or interrupt your communion with Christ. Supported by a loving trust, cheered by a calm faith, guided by the wisdom that cometh from above, "whatsoever your hands find to do, do it with your might." Preach the truth which comforts your own heart. Lead men to the wisdom which guides your own feet. Proclaim the glorious hopes of the Gospel which sustain your soul, and may the peace of God, which passeth understanding, abide with your hearts, and keep you forever. Amen.

(Concluded.)

NEWS OF THE WEEK.

Special efforts are being made by the enemies of Dr. Briggs to prevent his advancement in the Episcopal church, and to discountenance the opinions which he represents. Those who favor Briggs are called "Ultra Protestants," who countenance heresy and error as opposed to the "Catholic Teaching" of the Prayer Book and the Bible.—The Pan-Presbyterian Council met in Washington, D. C., opening on the 27th of September. It is the Seventieth Council, and a large delegation assembled, representing Austria-Hungary, Belgium, East Friesland, France, Germany, Greece, Italy, Russia, Spain, Switzerland, England, Ireland, Scotland, Ceylon, China, Japan, Cape of Good Hope, Orange Free State, South African Republic, Natal, Canada, Eastern Australia, Victoria, Queensland, Tasmania, New-Zealand, Otago, South Land, Jamaica and New-Hebrides. The local Presbyterians made elaborate preparations for receiving and entertaining the delegates. This is a deliberative rather than a legislative body. But its influence on Presbyterians is great.—On the 28th of September, active operations against the rebel forces of Aquinaldo began anew, in a combined advance on Porac, an important point northwest of Bacolor, in the Province of Pampanga.—Admiral Dewey kept up his habit of doing the unexpected by sailing into New York harbor more than two days in advance of the expected time. The local preparations for his reception were going forward at high pressure, but the official program was not changed. Impromptu welcome was voiced by canon, bells, whistles and voices throughout the land, as the wires told of his arrival. Preliminary official ceremonies of welcome on board his ship, the Olympia, took place on Fifth-day, Sept. 28. These included a delegation from Washington, D. C., Gov. Roosevelt and Staff, for the state of New York, Gen. Merritt, in behalf of the War Department, etc. The official program opened the next day with the Naval Parade, and on the day following occurred the land parade and review at the Triumphal Arch.—At this writing, Sept. 28, war between England and the Transvaal Republic, seems about certain. If it does not ensue, it will be because each party yields to the more sober element, and to larger interests which forbid war. Should hostilities begin, probably the conflict will be sharp, short and decisive, and England will be likely to gain direct or indirect control of all South Africa. In the long run, such a result will make for permanent peace. It will also secure business prosperity, and the progress of English civilization in South Africa.

NEWS FROM NYASSA LAND.

A letter just received from Mr. Booth says that he and his family arrived in good health at Blantyre, the chief town in Nyassa Land, July 16. The same day, he started into the bush afoot prospecting for good coffee land, and three days later he was among the Ajona in the Aguru Country, a race that have hitherto kept out all white men in the belief that they came but to tax the people or rob them of their lands. Since they have driven off every white visitor, they know nothing of the Bible. When Mr. Booth expounded the Word to them, they said that was the doctrine they liked: "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not covet," and they gave him the freedom of the country. His letter was written "in the fog and cold of early morn before sunrise, after a night of sleep on the open ground wrapped in a native

mat." He will probably spend some time examining this region, walking twenty miles a day on the native paths and sleeping in native huts when he can find one.

Meanwhile, Mrs. Booth and Mary have been spending July and August trying to drive off the cold of winter by a log fire in a forsaken house at Blantyre. The missionaries did not welcome them with open arms, and it was difficult to find a shelter. Mrs. Booth says: "Though we are in Africa, the fire is very comfortable, especially when one can hear the wind outside causing the trees to clap their hands and shake their heads in a most noisy fashion. Almost every day for the past week I have been having quite an 'at home.' Men come to pay their respects; boys come and ask for work; the mothers come and bring their babies to gaze on little Mary. One of my home boys is sick, so I have already begun my professional duties."

The news that Mr. Booth is actually on the ground hunting for the land brings home most forcibly to the Board of the Sabbath Industrial and Evangelizing Association the fact that a larger annual income is needed to insure the success of the industrial enterprise. After purchasing supplies, paying for passage, fees and other expenses, there is not money enough in the treasury to purchase the full amount of land desired, and friends of the Association are urged to do all they can to secure the sending in of further subscriptions for stock.

Mr. Booth's letter mailed in Blantyre, July 27, reached Chinde at the month of the Zambesi Aug. 6, and Plainfield Sept. 18.

H. M. MAXSON.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

PASTOR KELLY has been brooding over the city problem, and last Sabbath preached a sermon of great importance. The burden of its plea was in behalf of a Seventh-day Baptist mission in the city of Chicago for the salvation of men. For the sake of the souls which Christ came to save—for the sake of our own very existence—we must do something more than meet together in our own little company week by week. "*I know*"—the words rang out with the emphasis of confident faith,—"*I know* that such a movement would result not only in the salvation of souls, but also in the winning of people to the Sabbath in numbers.

We have been thinking since of a significant remark which he made in private conversation. In substance it was this: "I cannot stand it to go week after week, preaching only to Seventh-day Baptist church members; I must preach to sinners or I shall die spiritually."

Mark you, men and women, that is what makes Brother Kelly the man of power that he is. His heart is so full of that message of Christ that he *must* go out and tell it to those who are weary and heavy laden.

Mark you this, too, men and women, even though it cuts close home. When the Christian ceases to feel this mighty inward force compelling him to carry the good tidings, he begins to die. Ah, the trouble with many a pastor is that he *can* be content to preach to church members *only* week after week and year after year. Whether from discouragement, indolence, or love of ease, this willingness to forget the commission of Christ is a sign of death.

That splendid dissatisfaction in the heart of Mr. and Mrs. Kelly is the moving of the Holy Spirit. Deepen it. Deepen it, Spirit of God, in all this people. Stir them with a great unrest which shall leave them no peace till they follow in their Saviour's steps.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

SKETCH OF THE DODGE CENTRE SEVENTH-DAY BAPTIST CHURCH.

BY REV. H. D. CLARKE.

Read at the Fortieth Anniversary of the church, June 4, 1899.

In the month of June, 1856, three families of Seventh-day Baptists came to this section and located in the southern part of Wasioja township, Joel Tappan and Benj. F. Bond coming direct from Milton, Wis., the former originally from New Jersey, and the latter from West Virginia. Others arrived later in the year. These met at their homes on the Sabbath for Bible study, singing and prayer. Log houses were built, the prairie "virgin soil" was broken, and pioneer life began in earnest. The religious leaders seemed at the start to be Brother Bond and Sister Tappan, who, with enthusiasm and faith, laid the foundation for the future organization of the church.

On the fourth day of June, 1859, the following persons gathered at the home of Benj. F. Bond, one mile northeast of where Dodge Centre is now located, to consider the propriety of forming a Seventh-day Baptist church: Eld. Phineas S. Crandall, L. J. Crandall, Benj. F. Bond, Matilda L. Crandall, E. B. Ayars, Rebecca J. Ayars, Nathan M. Burdick, Clarissa A. Burdick, Alberti M. Burdick, Clarke E. Burdick, Jason E. Burdick, Joseph N. Langworthy, Mary F. Langworthy, and S. J. Severance. Nathan M. Burdick was chosen moderator; and Eld. Crandall, Nathan M. Burdick and Benj. F. Bond were elected a committee to draft an expose of faith and the church rules. This committee reported the following at the afternoon meeting, which convened at four o'clock:

- 1st. Resolved, That this church shall be known as the Wasioja Seventh-day Baptist church.
- 2d. We, the members of this church, receive the Scriptures of the Old and New Testaments as our rule of faith and practice.
- 3d. We covenant together to endeavor to carry out the designs of the Great Head of the church.
- 4th. We believe that repentance toward God and faith in the Lord Jesus are necessary to church membership.
- 5th. We believe it the duty of church members to bear the burden and expenses of the church as God may have prospered them.
- 6th. We believe in the conscious state of the dead, and that the righteous are rewarded and the wicked are punished in the future.
- 7th. We believe it a sin against God and a species of barbarism to buy and sell human beings.
- 8th. We believe that persons of intemperate habits are not fit subjects for church membership.

The next two articles relate to attendance at the church services and the means employed to become reconciled to aggrieved brethren.

It will be seen from these brief articles that, whatever of dogmatism may be revealed or may enter into the faith of these earnest pioneers, they began first with the whole Bible as a sure chart by which to sail out upon the ocean whose farther bounds are beyond their sight. They understood that obedience to God and faith in Jesus Christ brings happiness and safety, and disobedience brings suffering. The Scriptures of God were counted the most sublime philosophy, and one gem from this ocean of wealth is worth more than all pebbles from the streams of earth. Repentance toward God and faith in Christ meant a pure life and habit, obedience to God's immutable law, temperance, and

reform; these were necessary beliefs and practices in order to unite with the church.

It would appear that in those days they thought the Bible contained a sufficient revelation of the state of the dead to make an article of faith on that question necessary. But their children have not as clear a view, or else have concluded it wise not to be too curious on that point, and to give more latitude for belief among the brethren. However, the majority yet seem to hold the doctrine of the conscious state of the dead.

They dealt plainly with such special sins of the times as human slavery and intemperance. They were reformers of the needed type. They believed that the church must grapple with the gigantic iniquities of the present. Was slavery a political question? Yes, but it was a moral evil, and Christianity must meet it; and the church must unite against it. Is the temperance a political issue? Yes, but the liquor traffic is a moral evil, and the true church must antagonize it.

The persons qualified to subscribe to these articles were Eld. P. S. Crandall, L. J. Crandall, Nathan M. Burdick, Clarissa A. Burdick, Alberti M. Burdick, Matilda L. Crandall, Esther L. Crandall, Eli B. Ayars, Benj. F. Bond, Adeliza Bond, Caroline Tappan. These eleven are properly regarded the constituent members. Benj. F. Bond was chosen the first church clerk and Nathan M. Burdick the deacon.

In June and the following month there were added to the church Rebecca J. Ayars, S. J. Severance, and Sarah Tappan by baptism; Clarke E. Burdick, Isaiah and Martha Maxson, and Elizabeth Crandall by letter. The ordination of Deacon Burdick did not take place until Aug. 21 of that year.

In September, 1861, Samuel R. Wheeler, a young man thinking of the ministry, was living here, and the church invited him to improve his talents in speaking, and he preached his first sermon in the log house of Joel Tappan. Soon after he became a very successful pastor of the Pardee church in Kansas, and a pioneer missionary in several states, and later in life the pastor of the Dodge Centre church.

Previous to this the church had been visited and helped by Eld. O. P. Hull, of Milton, Wis., and Eld. A. B. Burdick, of Rhode Island. July 17, 1863, at the home of Joel Tappan, a church meeting was held to consider the matter of building a house of worship. Eld. A. B. Burdick furnished a plan, and a building committee was appointed, consisting of Dea. Chas. Hubbell, John Ellis and Alva Jones. The Missionary Board offered \$400 toward such a house, and the church voted to raise \$300 and lay the foundation. Eld. Burdick solicited the funds from the Missionary Society, and Eld. Chas. M. Lewis solicited \$100 in 1865. The first cost was about \$800. During this time Eld. O. P. Hull received two calls to become pastor, and he accepted the second one in November, 1864, though he supplied the church in 1862, and Eld. A. B. Burdick in 1863. Deacon Henry B. Lewis was also invited to preach as opportunity offered, being a ready speaker and very earnest in manner. He also supplied the church in 1865 and 1867. June 3, 1866, it was voted to call the church the Wasioja and Ashland Seventh-day Baptist church. Eld. Joel C. West, of Trenton, Minn., was called to the pastorate in June of that year, and sus-

tained that relation until 1867. This early pastor has now two grandsons as members of this church.

The original subscribers to the fund for the erection of the first meeting house were S. D. Franklin, Dea. Chas. Hubbell, John Ellis, S. J. Severance, Dea. N. M. Burdick, Alva Jones, Joel Tappan, Dea. H. B. Lewis, E. D. Langworthy, H. V. Franklin, Joseph Green, E. B. Ayars, J. N. Langworthy, Caroline Tappan, Sarah B. Tappan, Catherine Jones, A. B. Tappan, Rebecca Ayars, Orrin Jones, M. M. Ellis, E. L. Babcock, Albert Whitford, D. Stivers, Dexter Brown and Dea. Norman Palmer. Afterwards contributions were received from H. R. Maxson, John Langworthy, Joel Jones, Nelson G. Smith, Wm. Franklin, Chas. M. Lewis, the Missionary Board, Joseph Langworthy, Geo. I. Lewis and S. T. Mills. A burying ground was selected on the land of Nelson G. Smith, but in a few years it was abandoned. The first janitor was Orrin Jones, who received \$7 a year for such service.

The first vote to take a collection on the Sabbath occurred Dec. 9, 1866. The next year, in October, it was decided to raise the church funds by taxation, one-third of all as poll tax on male members eighteen years old and over, and two-third by assessment on property owners being church members. No one was to vote on the finances who did not pay a church tax.

On Oct. 4, 1868, the resolution was passed that the church regards as Sabbath-breaking the use of teams on the Sabbath by the owners or others, except in the service of religion, as in acts of mercy and works of necessity; and also visiting, journeying, or doing business by the members and others on that day, except for religious improvement and attentions to the sick.

In Dec., 1868, it was voted to cease raising funds by taxation and to secure them by subscription. At this meeting the articles of faith and covenant of the Milton church, in Wisconsin, were adopted in place of those then in force. These were more concise and, if anything, less dogmatic, but more distinct with reference to the peculiar views of the Seventh-day Baptists at large.

In the winter of 1868-9 Eld. Stephen Burdick came and held evangelistic meetings, which resulted in an increase of fourteen members.—Eld. Burdick was a strong man, a deep thinker, a loyal servant of God, discarding all sensational methods and proclaiming the straight doctrines of revealed religion. In Oct., 1871, Eld. Chas. M. Lewis, familiarly known in the East as "the little giant," a very successful revivalist, with mighty power and faith, came from Verona, N. Y., and held services, resulting in a substantial increase of the membership.

The church being from time to time without a pastor, different brethren were chosen from Sabbath to Sabbath to lead the meetings. In the winter of 1872 Eld. Zuriel Campbell, of New Auburn, Minn., was called to the pastorate, which connection was sustained until March, 1877, when he returned to New Auburn, where he died in 1884. In 1872 the church paid considerable attention to backsliders and those who attended dancing parties. In December of that year it was decided to hold meetings at Dodge Centre; and in 1873 there were secured lots to which the church was drawn by teams, and afterward

enlarged and improved at a cost of over \$800.

In October of 1873 it was voted to examine the laws of Minnesota and ascertain the legal rights of Sabbath-keepers, and, if necessary, to petition the legislature of the state for the enjoyment of these rights. The committee appointed reported that there existed a sufficient state constitutional protection.

On Feb. 8, 1874, the name of the church was changed to that of Dodge Centre. On Feb. 7, 1875, it was decided to try the envelope system of collecting money. This was not long maintained, and it was attempted again in 1887. At last, upon the recommendation of a committee of five appointed by the church in 1897, the use of envelopes, especially for the Tract and Missionary Societies, was adopted, and it is continued until the present time. Though this has proved the most successful method employed by our oldest and most progressive churches, our members have been somewhat slow in keeping up with the times in financial methods and in systematic giving, preferring to be spasmodic and to wait for soliciting agents.

In 1877 it was voted to grant the free use of the church to First-day Baptists and Congregationalists when not conflicting with the services of the Seventh-day Baptists. In the autumn of 1877 Geo. M. Cottrell, of Richburg, N. Y., a young graduate of Alfred University, was called to the pastorate, and on Dec. 13, 1877, he was ordained.

In 1878 the pews were newly arranged and declared to be free for occupancy. A bell was also purchased and placed in a belfry. This was the first church bell in the town.

In 1883 Eld. Henry B. Lewis succeeded Eld. Cottrell; and in 1887 Eld. S. R. Wheeler became pastor, and the church reached a membership of one hundred and thirty-nine at the close of his labors. In 1893 Eld. H. D. Clarke was called from Independence, N. Y., and served as pastor until May 28, 1899, leaving a membership of one hundred and sixty-three. Rev. James H. Hurley, of North Loup, Neb., is the present pastorelect, and will soon begin his labors as such.

Mention should be made of the purchase of a parsonage and the building of a barn, in 1893, at a cost of about \$600, and the enlargement of the church building, and a new vestry and steeple, at a cost of over \$800.

Thus the church was organized with eleven members and grew in forty years to one hundred and sixty-three. During this history it has not always been in the sunshine. Many clouds have hung over it, many times it has been without a leader, but God has cared for it and prospered it. It has been the principal mover in all reforms of the community, especially prominent in temperance work.

It will be of great interest to give a table of its church officers from beginning to the present. First, aside from many temporary supplies, have been the regular pastors as follows:

O. P. Hull, Aug., 1864, to Sept., '65,—one year.

Joel C. West, July 1, 1866, to '67,—one year.

Zurriel Campbell, Dec., 1871, to Mar., '77,—five years and three months.

G. M. Cottrell, Oct. 1877, to April 1, '83,—five years and four months.

Henry B. Lewis, April 1, 1883, to Mar. '87,—four years.

S. R. Wheeler, April 1, 1887, to April 1, '93,—six years.

H. D. Clarke, April 1, 1893, to May 27, '99,—six years and two months.

Dea. Henry B. Lewis supplied the church much of the time between 1867 and '69.

The following have served as church clerks: Benj. F. Bond, Eli B. Ayars, Henry B. Lewis, H. R. Maxson, Nathan M. Burdick, Alva Jones, S. R. Orcutt, Geo. W. Hills, O. S. Mills, G. W. Lewis, F. E. Tappan, Giles Ellis, V. C. Bond, E. A. Sanford.

The collectors have been: Chas. Hubbell, Joel Tappan, Edward Ellis, Hector Severance, Giles Ellis, D. T. Rounseville, and Eugene S. Ellis.

The treasurers: Chas. Hubbell, Nathan M. Burdick, Edward Ellis, Joel Tappan, Hector Severance, Giles Ellis, D. T. Rounseville, and Eugene S. Ellis.

The church moderators: Nathan M. Burdick, S. J. Franklin, Alva Jones, Joel Jones, Chas. Hubbell, Nathan Palmer, Joel Tappan, M. M. Ellis, Geo. W. Hills, Eugene S. Ellis, E. A. Sanford, R. H. Babcock, and Giles Ellis.

The brethren serving as trustees: Alva Jones, Chas. Hubbell, M. M. Ellis, John Ellis, J. S. Langworthy, Joel Tappan, Hector Severance, Edwin Babcock, Eugene Ellis, E. L. Babcock, Edward Ellis, R. H. Babcock, and A. North, Jr.

The choristers: Henry B. Lewis, Alva Jones, Philetus Palmer, Geo. W. Lewis, W. H. Crandall, R. H. Babcock, Orson Stillman, Floyd Wells, John Crandall, Lula Ellis, Mabel Clarke, Annie Ayars.

The deacons: Nathan M. Burdick, Chas. Hubbell, Henry B. Lewis, Norman Palmer, Geo. W. Hills, Hector Severance, A. A. Whitford, E. S. Ellis, E. A. Sanford.

The church licensed to preach the gospel: S. R. Wheeler, Henry B. Lewis, Geo. W. Hills, O. S. Mills, and Geo. W. Lewis. All of these afterward became active ministers and pastors, and two of them pastors of this church. Martin Sindall and Nathan Mills, though not licensed by the church, afterwards became and are now faithful ministers of the Gospel.

JUST BE GLAD.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour
We have known,
When the tears fell with the shower,
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know, not every morrow
Can be sad:
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley, in *New York Observer*.

FRANK LELAND SHAW.

It is not yet three months since we were called upon to record the death of Bro. Dighton Shaw, of Milton, toward whom the eyes of the whole denomination had been turned as the new missionary to China. Now the grim messenger has again entered the same family circle, and called away the youngest son and brother.

Frank L., the fourth son of John Leland

and Catherine Amanda Burdick Shaw, was born in the town of Vivian, Waseca county, Minnesota, May 14, 1874, and died in Milton, Wis., Sept. 7, 1899, in the 26th year of his age. When but little more than ten years old he was baptized by Eld. C. J. Sindall, and united with the Seventh-day Baptist church at Trenton, Minn. Some two years later the family moved to Wisconsin, when Frank, with others of the family, united with the church at Milton. Having made good use of the opportunities offered by the public schools where he had lived, he was admitted to Milton College, Academic Department, in the winter of 1886-7, in his 13th year. For the next two or three years the family lived in the town of Fulton and Frank worked a part of the time upon the farm and attended the graded school. Returning to Milton he resumed work in the College and was graduated, with highest honors, in the Ancient Classical Course, in the class of 1897. Since his graduation he has taught one year in Dane county, Wisconsin, and one year in Walworth, giving eminent satisfaction in both schools. He was engaged to teach the same school in Dane county for the ensuing year, when he was suddenly called from earthly labor to the opening fruition of the heavenly life. During his last illness he received from the state Superintendent a life certificate of his qualification to teach in the schools of the state, which was based upon his College diploma, accompanied by evidence of satisfactory work as a teacher of public schools for the past two years.

In demeanor Frank was modest and unassuming but in everything to which he put his hand he was conscientious and thorough. With him no lesson was learned which left questions unanswered or problems unsolved, and no job of work was done until his best efforts had been expended upon it. In the home he was always thoughtful and helpful in a remarkable manner. The same conscientious regard for the minutest details as well as for the larger claims of duty, marked his religious life and work. In the prayer meetings of the church, the Christian Endeavor Society, the College Christian Association, we always knew what to expect of him, while on committee work, or appointments which required sacrifice or personal effort, Frank always quietly, but efficiently did his part. These words are written not as fulsome praise of the dead, but as encouragement and inspiration to the living.

The funeral was attended on Sabbath afternoon, Sept. 9th, conducted by the pastor Dr. Platts, who drew comfort from the inspiring words of the great Apostle, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." He was assisted by Pres. Whitford of the College and Pastor G. J. Crandall of Milton Junction. Friends came from Walworth, Utica, Albion, Rock River, and Milton Junction to join with those of Milton in paying loving tribute to departed worth. Two brothers, Prof. Edwin Shaw, of Milton College, and Rev. Geo. B. Shaw, of New York City, a younger sister at home, and a large circle of relatives and other friends, share with the bereaved father and mother their double sorrow, and with them find comfort in the unseen and eternal things of the spiritual life.

L. A. PLATTS.

Missions.

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

COMMUNICATION FROM THE SECRETARY OF THE ECUMENICAL CONFERENCE TO OUR GENERAL CONFERENCE.

NEW YORK, May 11, 1899.

Rev. O. U. Whitford, Westerly, R. I.:

Dear Sir:—An Ecumenical Conference on Foreign Missions representing the Protestant Missionary Societies and Missions of the world, will be held in New York City, April 21 to May 1, 1900. This is the direct successor of Conferences in London, 1888, and Mildmay, 1878.

If it shall prove, as is expected, truly representative of all the foreign mission work of the Protestant world, both as to the societies conducting it and as to the missionaries actively employed in the great world-field, no gathering more important to the interests of Christ's kingdom can well be conceived. As entertaining hosts, all the societies and denominations in the United States and Canada will be included.

The plan of the Ecumenical Conference, to be held next April, being so far consummated that the holding of the Conference is assured, it seems now eminently proper that the general aims and scope of the Conference should be brought before the ecclesiastical bodies of the country in order to enlist their co-operation, to the end that the whole church should receive the full benefits and stimulation of this unique gathering.

The preparation should not be confined simply to the Committee having the matter in charge and to the writers of papers and the delegates at large, but should be a three-fold preparation of the whole church by prayer, by study, by contributions.

Prayer.—A concert of prayer each month for the "fulness of the blessing of the gospel of Christ," repeated in church services and family worship, that the church may receive a mighty impulse through the Ecumenical Conference.

Study.—A new and intelligent study of the great problems relating to the extension of Christ's kingdom throughout the world. The relation of the different forms of work, to the central purpose of preaching the gospel. The unity, harmony and co-operation of the different organizations working in the same fields. The development of self-support and self-activity on the part of the native church. These three principles must be applied intelligently in order to a comprehension of the ways and means of Missionary Economics.

Contributions.—As every evangelical denomination is invited to be represented at this Conference, so every church desiring, should have the privilege of contributing something toward it. It is thought that the sum of five dollars, which will not be burdensome to most churches, will accomplish this object and provide, without further cost, for the sending of a copy of the report, to be issued in two volumes, to every church thus contributing to the General Fund.

Thus the latest results of missionary activity and discussion will be brought within the reach of every contributing church. In such a work and with such an object in view, all should bear a part.

Will you kindly see that this is brought before the ecclesiastical body with which you are related in its meetings, conferences or assemblies and secure its endorsement and its commendation of the Conference to the churches under its care. Please kindly send us promptly a copy of whatever action is taken.

Sincerely yours,

S. L. BALDWIN.

The above communication was presented to the Conference by the President, and it was referred to a committee for consideration and recommendation. The Committee presented the following report, which was unanimously adopted:

Your Committee to whom was referred a communication from the Secretary of the Ecumenical Conference on Foreign Missions, which is to be held in New York City, April 21—May 1, 1900, would recommend:

1. That our General Conference express its endorsement of this proposed World's Conference on Missions, and commend its purpose and work to our churches.
2. That all churches, Endeavor Societies, and individuals who desire copies of the Report of its Proceedings, which will be most valuable, send five dollars to Rev. O. U. Whitford, Westerly, R. I., who will forward the same toward the expenses of this Conference.

O. U. WHITFORD,
A. H. LEWIS,
A. E. MAIN, } Com.

USES OF THE BIBLE.

There is many a man who never shows a genuine heart's love to his wife, who treats her almost with indifference, who is cold, hard, unsympathetic and sparing of words and deeds of intimate affection; though he would under no condition allow anyone else to speak slightingly or harshly of his life-companion. Many Christians do much the same thing with their Bibles. They cry out against those who seem to them to dishonor it, but they treat it much worse themselves, since they never make an honest effort to find out what is really in the Bible, or what its true use is. In fact, the Pharisees so worshiped the letter of Scripture that they failed altogether to recognize him of whom the Scriptures testified, when he stood before them in person. This is an extreme case of what the Bible suffers at the hands of its friends.

We need to be honest with ourselves in our treatment of this book, and before we throw stones at those whose conclusions on it do not suit us, let us be sure that we honor it rightly ourselves, and study it in spirit and in truth, and realize its use and purpose. What is the Bible for? It is not a substitute for an absent God; it is not to take his place. It is not a holy shrine to be blindly worshiped. It is not a magical volume which works miracles for the man who says he believes it. It is given to us to teach us how to find the living God, who is not absent, but who speaks to us himself as soon as we learn to know his voice. It tells us about his nature, his thought, his ways of working, his purposes, his love, his dealing with men and with nations, his patience, his mercy, his grace, his judgments, his incarnation, his method of drawing men to himself and of changing sinners to sons. Instead of being a "substitute" for him, it shows us how to come ourselves into intimate fellowship with him. Instead of speaking for him, its purpose is to bring us to him who speaks for himself. He who uses his Bible as an end in itself, and not as a means to an end, does not use it rightly. Jacob's ladder, though angels ascended and descended upon it, was not heaven; it was only a means for climbing to heaven. The Bible is not God; it is a book which tells about God, how to receive his speech into the heart, and it proves its value only to those who use it for what it was given. *The best way to defend the Bible is to use it.*

Those who use a guide-book in traveling know whether it is a valuable one or not by the way in which it enables them to understand the countries they visit, and if they never consult it at all, they show thus that they do not value it, no matter how much they praise it with their lips. There are many of us who declare with loud voice that we believe every word of the Bible, and yet we could not possibly tell what the Book of Ezekiel is about, or how the Gospel of John agrees with the Gospel of Luke, or why Paul wrote as he did to the Galatians. This is doubtful loyalty to the Bible. The way to prove our loyalty to it is to understand its message, and those who think (falsely) that the Bible is being undermined by research, ought to be made to see that the only thing which really discredits the Bible is the fact that those who profess to love it, so much take little or no pains to understand its message, or to use it

as a means of learning about God and coming into fellowship with him. When Christians show by their use of it that the Bible everywhere reveals the divine will and purpose, and that they see him here revealed, and that through this revelation they come into close union and life with the living God, they then need not fear all the scholarship and research on the globe. This practical test furnishes the insuperable proof of the genuineness and divine origin of the Bible.—*The American Friend.*

THE VINE-STOCK.

Christianity is a religion of thought; it is a religion of faith; it is a religion of belief; it is a religion of love, but above everything else it is a religion of life. It is not enough to think correctly; it is not enough to believe rightly; it is not enough to love deeply. The first question is one of life. "If any man be in Christ, he is a new creature." It all turns on that one question, and this distinguishes Christianity from every other religion on the globe. The New Testament has a hundred ways of saying this supreme fact of Christianity, and yet we often fail to realize how it underlies the whole method of salvation. *Union with Christ, and not an opinion about Christ,* is what we mean.

It is all told in one beautifully clear figure of our Master: "I am the vine-stock, ye are the branches." Spiritual life, and all that flows from it, begins when a soul comes into vital and organic relations with the living Christ, and there is no possible substitute for such a vital union. Paul at once fixed upon this as the central truth of Christianity, and he put it in one form or another before all the churches he established. Ask Paul what makes a man a Christian, and you will hear him say, "To be in Christ." He never thinks of salvation as something which goes on in a man's head, as the acceptance of certain formulas or "views." He is not interested in dried and pressed specimens of truth. For him truth is always a living thing with its currents flowing and its fruit ripening.

We now know that it is impossible to think a single thought without a flow of blood to the brain, and we also know that it is impossible to get the blood without putting food into the system. The grain of wheat, the piece of beef, must be organic in the brain before we can think our thought, and it must be organic in the muscle before we can put forth our strength of arm. Until Christ is in a man's life and organic with his deepest self—not remote in time or space—the man is not in the truest sense a Christian.

The dynamo does not make electricity; it only furnishes a medium for electrical force to work through. The electricity is in the dynamo, though it did not originate there. A Christian is merely a medium for Christ, and the work begins and the power appears when Christ is in the man. The end and purpose of life is to "grow up into him in all things."—*The American Friend.*

THE Chinese do everything backward. The men wear skirts and the women trousers. The men wear their hair long and the women wear it short. The men carry on dressmaking and the women carry burdens. The spoken language of China is not written, and the written language is not spoken. Books are read backward, and what are called foot-notes are inserted at the top of the page. The Chinese shake their own hands, instead of the hands of those they greet. The Chinese dress in white at funerals and in mourning at weddings, while old women always serve as bridesmaids.—*Exchange.*

Woman's Work.

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

WASTE no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh smile, to see
The fair white pages that remain for thee.

—Ella Wheeler Wilcox.

AGAIN we have a home, and have assumed new responsibilities. We pray for new strength and wisdom, we ask the prayers and sympathy of our workers. Help us, dear sisters, to make our Woman's Page better in thought and purpose; may it be a *necessary* part in the make-up each week of our most excellent denominational paper, THE SABBATH RECORDER.

WE cannot express our feelings while journeying over the beautiful hills and through the valleys which led to our Alfred home. The arrangement of form and color all about us was far beyond the power of man to make or describe. Light and shadow so wonderfully portrayed by the varying sunlight and clouds added much to the grandeur of the scenery, and as the gradual decline of the day brought us to our desired haven, our heart was filled with thanksgiving and adoration for the Father's loving, preserving care, and we could but voice the words of the Psalmist, "In his hand are the deep places of the earth; the strength of the hills is his also." "Wisdom and majesty and power belong to him, all his works praise him."

LET us seek that fellowship with the Father which will give us greater success in Christian living. Make the same effort to become better acquainted with him that we make to know better, to love more, our earthly friends. It is possible to have this fellowship in our homes and when about our daily duties.

THE HISTORY OF HIGHER EDUCATION FOR WOMEN IN THE UNITED STATES.

BY DR. ANNE LANGWORTHY, OF NEW YORK CITY.

Read at the Session of the Seventh-day Baptist Education Society, at Ashaway, R. I., Aug. 25, 1899.

Our Heavenly Father in his infinite wisdom provided for Higher Education by making his children capable of intellectual growth. The history of Higher Education for women then began with the first dawn of intelligence, and its necessity becomes apparent when the age is recognized, as it is by every boy and girl in the world. Each new thought inevitably leads to others; every height of knowledge gained increases the desire for more.

But that department which we have been asked to note to-day, the "History of Higher Education for Women in the United States," began with the common school and has grown from a small beginning to the greatest educational system of the world. No girl who grasped the idea that there were other places beyond her horizon, but longed as did her brother, to know more of these places, and the more that longing was suppressed, the more insistent became the demand within her till at last it was followed by the supply.

That education has reached a degree in this country far in advance of other countries is largely due to the conditions under which this nation was born—a heritage for which we may well be grateful.

Most of our New England ancestors, though the pioneers in education, were of strong Anglo-Saxon birth, and it was the sturdiest of the race who dared defy the mandates of church and state, leaving their homes and all the

associations so dear to them, to take up life in a new world.

The women were equally fearless with the men to brave dangers for freedom's sake, and as pioneers from Massachusetts to the steadily advancing frontier of the great West, men and women have worked and suffered together all these years. With an equality-born of mutual hardships and with the same training for boys and girls in the common school, could there be anything more natural than that the young women should insistently desire with their brothers a higher education?

It took many years to learn that there was no sex in brain and therefore there could rightly be no sex in education. Because women were weaker physically and were more tied down by domestic cares and natural functions, men not yet imbued with the true principles of Higher Education struggled upward alone. But with each advance step for themselves they came nearer to seeing that

"We rise or fall together,
Dwarfed or Godlike, bond or free."

But very little education beyond the common school was given to women until the dawn of this century. Then, much of it could hardly be called Higher Education as we look at it to-day, for the faculties of our grammar and high schools would eclipse many of the girls' schools of those days; however they were a forward step and paved the way for larger things.

All honor to the few great men who recognized early the inalienable right of every human being to grow intellectually, and with this greatest characteristic of greatness opened the way and beckoned us onward. And let equal honor be given to the noble women who braved ridicule and insult that they might learn in the world's great storehouse.

Eighty years ago Emma Millard, with her husband, feeling keenly woman's great need of education and a wider life, and the equal need of the country for educational women as teachers, started the Millard Seminary for young ladies at Troy; and how it prospered her grateful students have long been proving. Mary Lyons, at Mount Holyoke and Lucretia Mott in Philadelphia were pioneers soon after with Oberlin College, the first in the country to open its doors to women and men; though as late as 1848, when the gifted Lucy Stone was graduated, she was not allowed to read her essay in public because she was a woman. Our own Alfred, a little behind Oberlin in time, was ahead of her in equality of work and privilege. We might mention the names of many strong, brave men and women who were pioneers for Higher Education of women; those who worked for the abolition of slavery were equally zealous for the emancipation of women; how could they be otherwise when they knew that the basic principles of freedom were at stake in either issue, and when they had beside them on the platform sharing the same dangers and insults, but, fearless through it all, Lucretia Mott and Lucy Stone, fitted by Higher Education for this very work, and when the gifted Harriett Beecher Stowe with her educated brain and pen had sent "Uncle Tom's Cabin" throughout the world?

But not until within the last fifty years have the colleges and seminaries for women increased to a large extent, and they have

appeared one by one as some good man or woman, the product of Higher Education, when it meant everything to them, strove to make an easier way to knowledge for the coming woman.

It was just thirty years ago that President Haven of Michigan University went to that greatest of schools in the North-West, on the condition that all its doors hitherto closed be flung wide open to women.

Though a few of the great Eastern Universities are still closed to women, the great mass of higher institutions for learning are open to them, especially in the great central and western sections of our country. The professional schools are steadily widening too, so that one may safely say that every girl who really longs for an education in these days may have it. Even funds are not wanting, for nearly every college has its scholarships for the struggling student without means, and the college associations are raising money to lend without interest to students for whom an education might otherwise be long deferred. That it is quite possible to obtain an education even without anything but the great longing which must be satisfied, many of us here can testify.

Education was a long time coming to the South; not until Geo. Peabody's munificent gift at the close of the war did it start in earnest. For twenty-five years under the wise management of Robert C. Winthrop, that prince of educational statesmen, and his co-laborers, great strides have been made from Common School to Normal School and College.

Not the least of the results of Higher Education is the spirit of helpfulness which has grown so wonderfully among women. It has been good for us to get away from the seclusion and often idleness of our homes to make the world more homelike. Restricted in uniform environment, a woman could not but be helpless. Limited information is followed by limited thought, judgment; frivolous, oftentimes, yes! But that frivolity crowded out by something stronger and better, the earnest educated woman can not help but pass it on. Women and men are creatures of sex, but both are more than this; they are human, and it is their humanity that has been educated. As her environment widened, as she saw new things, thought for herself, and knew what others thought, had a chance to do something and express her originality, so did she widen humanity, and the education of woman has been both a factor in and a result of the advancing civilization of this century. Never was so much interest shown in the sufferings of humanity, and the mighty heart throb of the world is felt with ever increasing distinctness.

Fifty-one years ago a little band of men and women, themselves the best educated of their day, called that first memorable convention for women at Seneca Falls. In these calm days we can have no adequate conception of the odds against which they fought bitter denunciations of friends as well as foes, but, with a courage born of a holy purpose, they faltered not. They knew that women would never have the highest education until they were equal partners in the government, that unjust laws were handicapping not only women, but the race; and with infinite faith and patience, saw in the distant future the victory. Some of them lived to see the re-

ward of their heroic labors—not the entire emancipation of all women, but such a great part of it that we who live in the women age have only to go forward in the broad, straight road to its final goal.

Twenty-six years ago in that mighty inspiration, the crusade, when a few brave women went out of their homes to do something to avert the drink curse, the greatest organization of women the world has ever seen was born, and the W. C. T. U. with its increasing army of recruits for God and humanity and every land, has been not only a blessing to the world but one of the greatest factors in the Higher Education of women.

The history of missions shows with clearness which none can gainsay, that woman's place beside man is necessary to evangelize the world.

But a little more than a decade ago it was borne in upon the hearts of a few people that the economic conditions of this age surpassing all others by natural evolution were working toward a great gulf between the rich and the poor, and to counteract this must be put the best and most influential force in the world—the home. So the Social Settlement was born, and the spirit of brotherliness has grown faster than any one could predict. Educated women have been at the forefront giving gladly of their time and means to live helpful lives in the great crowded centers of the world.

That woman, even educated woman, is not yet perfect we would not deny; only in exceptional cases is the equal in ability to do much of the work which men have been doing for ages; but we do not expect to attain great results suddenly, it would be an outrage indeed if these first few years could give us what has taken centuries of education for men to solve; but compared with the average dependent woman of half a century ago, the ordinary woman is to-day more helpful and independent, has fairer judgment; and this is largely due to the practical education which comes not alone from books but from actual experiences with the great world. To see the life of slum and palace and workshop, to enter into work for which she has desire, whether it be in trades or professions, to look after herself and hold her own as against men, to join in all the great movements of the age—these things she is doing whether her critics will or no, and she is losing none of her womanliness. But we hear other critics say education has shaken the faith of our young women—true this is of some, as it is of young men. When our eyes are open to see the greatness of nature and our minds to think on the mighty problems of humanity, we can not believe blindly; it must be intelligently. We should question that we may be able to give a reason for the faith that is in us, and we know that we may be sure, for "if ye will do my will ye shall know of the doctrine." He wants us to seek for ourselves the truth, that knowing it it shall make us free.

At the beginning of this century most of the people, many all along the line, even to-day, are still voicing the sentiment: If women are educated we shall have no homes. The greatest calamity that could come to a people would be involved in the loss of the home, for it is the fountain of knowledge to the young, the source of rest and peace to the parents; a haven to the individual and the unit of

harmony to the family—without it surely the world would be a dreary waste; but home itself is a product of civilization, and the more intelligent its members the more true the home. The knowledge of art, literature and science of economics, and the great problems of the race only serve to enrich the home as they do the individual mind. The woman who is educated to earn her living outside her home may not know as much about housekeeping in its details as does her mother, but when it comes to her hand to do, it doesn't take long for her to learn, as the many young women who are marrying to-day after a few years of business or teaching testify by making their homes, with ease and comfort, places of infinite happiness. But if she knows less about housekeeping, she knows vastly more about home-making, because she knows how to cope with outside influences which, varying so widely, have more and more to do with the home center.

The economically independent educated woman not only does not depreciate the home, but, on the contrary, appreciates it more because having been out in the world she knows its value. Trained minds are needed in every department of life; why not in the home? Old things must be done, but they can be done in new and better ways.

It seems scarcely creditable that anyone could have failed to see that as women were the mother of men, then educated motherhood would exert a more powerful influence for good than could possibly come to the children without it. The mother who has no time for the magazines because of care for the children robs them of one of the greatest blessings—the intellectual thought of the mother; just as the father who has no time for religious instruction with his children because of business robs them of his best gift, a spiritual training.

Probably the greatest blessing which has come through Higher Education is to women themselves, who, as they are more intelligent, are more responsible individuals, more fit to be wives, mothers and companions, less taken up with petty details of gossip and clothes.

The wide-spread interest in parenthood and child culture is bringing its results in a generation of healthier, happier children; and though a few blinded souls decry it, education has raised woman above necessity of using marriage as an avenue of support, and makes possible a free choice in that most important relation which works for unity of purpose and completeness of life. As eternal proof that education has not unfitted women for home and motherhood, witness the homes of Elizabeth Try, of Hannah Whitall Smith, Mary A. Livermore, Julia Ward Howe, Elizabeth Cady Stanton, Lucy Stone, Madame Willard, the great Beecher family; and may we not say it with humility, our own dear mothers; shall we not rise up and call them blessed? the more blessed because they could and did give to us our first real intellectual life.

Higher Education with woman's contribution to it is only in its beginning; vast results shall yet be seen. What shall be the influence of half a million women who are not only educated, but the educators of the young in public schools. We can only estimate by the powerful inspiration of single great lives on our own. The Higher Education for women has become the education of the race. The prophetic words of Frances Willard are

already being realized: "Man in the home will have a larger place in proportion that woman, in the constantly more home-like world, gains larger standing room. Motherhood will not be less, but fatherhood a hundred-fold more magnified. To say this is to declare the approaching beatitude of men."

DE RUYTER INSTITUTE.

Through the kindness of the Board of Education of DeRuyter, N. Y., we are able to place a picture of DeRuyter Institute before our readers. As the first denominational school of the Seventh-day Baptists in the United States, the Institute holds an honored place in their history and in the memory of many of our readers. The movement for the founding of this school began in 1834. Rev. Alexander Campbell was the prime mover in the enterprise, but he was supported strongly by the leading Seventh-day Baptists of DeRuyter and by the denomination generally. The building and equipments cost about \$22,000. This was an "enormous sum" for our people to raise at that time. Few subscriptions were as large as \$100, and the majority of them were much smaller. Those who could not raise money worked out their gifts in manual labor upon the building, its furniture, and the grounds. The hunger of men and women for intellectual culture for themselves or their children gave birth to DeRuyter Institute. The uplifting and culturing influences of this school have been woven into our homes, schools and pulpits for the last sixty years. Honored names of the last generation are found on the list of its trustees and supporters, and those who have been teachers in the Institute are remembered with love and gratitude, though most of them have now "gone on before" to the better land. From 1837 to 1871 the school was conducted as an academy. It was then merged into a high school, and the property passed to the ownership of the school board of the village. The names of those who were Principals of the Academy, so far as we are now able to learn: Eber M. Rollo, Solomon Carpenter, Giles M. Langworthy, James R. Irish, Joseph Badger, Henry L. Jones, Charles H. Thompson, Albert Whitford, Stephen Burdick and L. E. Livermore.

The following ladies have served as preceptresses: Miss Sarah A. Robinson, Miss Bouney, Mrs. Lucy M. Carpenter, Miss Caroline Wilcox (Stanley), Miss Josephine Wilcox (Rogers), Miss Miranda Fisher (Deane), Mrs. Elvira E. Coon. Other teachers were: A. R. Cornwall, Henry C. Coon, Miss Mary Frank Barber (Butts), Miss Sarah Summerbell (Wardner), Miss Arlouine E. Coon (Livermore), and perhaps others. In this connection the Recorder is glad to indite its tribute to the Institute, and to the work of those who founded, supported, and carried it forward for more than half a century.

Sit down, sad soul, and count
The moments flying;
Come, tell the sad amount
That's lost by sighing.
How many smiles? A score?
Then, laugh and count no more
For day is dying. —Tennyson.

MAN is an eternal mystery even to himself. His own person is a house which he never enters, and of which he studies but little outside.—*Souvestre*.

ALL our days travel toward death—the last one reaches it.—*Montague*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

September 18.
The Church Prayer-meeting.

HOW MANY members of your Christian Endeavor Society attend the regular church prayer-meeting? This was one of the questions asked in the blanks sent out by the corresponding secretary of the Young People's Permanent Committee. The answers to this question would indicate that there is not that loyalty shown to the church prayer-meeting which it is the privilege of our young people to show. There are a few societies where there is no prayer-meeting, except the one held by the young people; but in general only about sixty per cent of the active members attend the church prayer-meeting. Dear young people, this ought not so to be. I am well aware that those of you who may read this are very likely loyal to the prayer-meeting, and that those who are not loyal are not apt to read the RECORDER; but are you who do attend doing all you can to bring to the church prayer-meeting those who do not?

September 19.
Because it is not Easy.

It is coming to be admitted that the Bible-schools of our country are not keeping pace with the other appointments of the church. The percentage of church-going people that attend Sabbath-school or Sunday-school is gradually decreasing. The cause is, as it seems to me, not hard to find. There has been in the last fifteen years a large increase in the number of organizations connected with our churches. This makes more work and more meetings to attend. Everyone cannot or, at least, does not attend all the meetings, and so the Sabbath-school has been neglected. Why the Sabbath-school? I believe that the chief reason is because it requires more effort. It is easier to go to the Christian Endeavor Society, the prayer-meeting, the preaching service, and the social gatherings than it is to go to Sabbath-school. The study of the lesson is neglected, and we are ashamed to meet the teacher. Dear friends, shall we not this coming year be more loyal to our Sabbath-schools? I admit that it is not easy, but all the more reason for being faithful.

WOMEN:

September 20.
What we Need.

"Not jewelled dolls with one another vying
For palms of beauty, elegance and grace.

But we want women strong of soul, yet lowly,
With that rare meekness born of gentleness;
Women, whose lives are pure, and clean, and holy,
The women whom all little children bless—
Brave, earnest women, helpful of each other."

—Ella Wheeler Wilcox.

MEN:

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands,
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and private thinking."

—J. G. Holland.

September 21.
A Hint to the Committees.

ARE your committees in good working order? I do not mean to ask if they are doing some great work, but are they doing anything except to make excuses for not doing more? Let me give you a suggestion which applies to all the commit-

tees. The success of the work of a committee depends in the first place entirely upon the chairman. This is a point not to be forgotten in selecting your committees. If any committee has ever done any work with a poor chairman it is because someone else has quietly taken his place. A good chairman will have his committee meet at regular intervals, not too far apart. A good chairman will open his meeting with a season of prayer, in which every member of the committee is asked to take part. I believe that the great secret of the success of the college quartet at Holgate was their morning prayer-meeting, just four (part of the time five) of them. A good chairman will bring to the meeting some plan of work, however indefinite, in which every member of the committee is to have a share. This plan will be talked over and prayed over until it is either rejected or assumes a definite, systematic form in outline and in detail.

September 22.

It is a cold, dark, rainy day. It could hardly be otherwise for it is just the time for the autumnal "line storm," and then the Quarterly Meeting convenes to-day at Albion. The maple and elm trees on the college campus are putting on their fall suits of many colors while the boys on the park are punting the foot-ball thirty yards and more. The ice-man no longer calls at the back door, and we watch the price of coal and wood go steadily up while the mercury goes as steadily down. The deacon has commenced his corn-husking, a man was in town the first of the week selling pumpkins, and the book agents of the summer vacation are around delivering their goods. Surely the summer is past and the harvest is almost over for another year. The typical "melancholy days have come, the saddest of the year." But the class in Horace not two hours ago read: *Informis hiemes reducit Jupiter, idem submovet; non, si male nunc, et olim sic erit.* "Jupiter brings round the rugged winters, he also takes them away; if things go ill now, they will not also by-and-by." The chances are that as you read this you will be enjoying a beautiful, balmy, Indian-summer day. At any rate let us hope so.

A PREHISTORIC TRAGEDY IN THE FOREST OF WASHINGTON.

BY ALICE D. BAUKHAGE.

It was Sunday in the logging camp, and the woods that all the week long had echoed hearty voices of the men, the monotonous sound of the incessant saw and the frequent thunderous crash of the falling trees, were as still as though they were indeed God's temples.

The men had dispersed to their homes in the neighboring town, or lounged in slumberous ease on their blankets in the sunny clearing around the camp. I, a curious visitor in their midst, lay full length upon an ancient trunk through whose dead heart a younger giant grew, and beneath whose rotting base I, yesterday, had found three skulls: two, man and woman, and the third a beast; the latter cloven with a hatchet made of stone.

Musing on this old tragedy—old before our age began—I lay and listened to the sounds that nature makes to cheer her solitudes. In this green nave those sounds were few, or merged with the low insistent murmur of the river that swept swiftly between the narrow

banks from its source among the foothills to the sea. Wishkah, the accursed, the Indians call it, and for generations have shunned its neighborhood, though its bottom lands afford the best of hunting grounds and its clear waters teem with mountain trout. Its voice has witchery in it to charm their children, they affirm, and hint at its dark deeds, as though it were a cruel ogre whom they scarcely dared to name for fear of vengeance. The bravest Siwash among them would not have dared to lie, as I was lying, on its banks; but in me, bold worldling that I was, there dwelt no thought of danger. Above me the green arch of spruce and hemlock, beneath me the soft carpet of moss and lichen, and about me the sweet incense of the woods; that, with the song of wind and river, charmed my soul and tuned it to accord with nature.

Back through the years, the long, dim vista of unnumbered years, my mind went groping; back into the indefinite past, eternity itself seems hardly vaster, till it reached the time when men were young upon the earth, and old and mouldering trunks like this prone giant stood upright to the sun, and man and beast strove face to face, foes then as now, but then more equal ones. In that dim time beneath this very hemlock dwelt a man and woman; strong, wild and fierce, perhaps, but still man and woman. By day they dwelt in happiness, content to live as God had made them, with no thought of care or sorrow for the morrow, or for the night though it often brought them danger. For at night the beast came forth from out its lair and disputed with the man for sovereignty, and when he came, the man arose and fought with him, opposing to his cruel teeth and claws the flinty weapon he had laboriously wrought to slay with. And many times the man prevailed and drove the beast cowed and disheartened back into the forest. But at last there came a night when the man slept deep and did not hear the silent footfall of the beast. Nearer and nearer crept the stealthy one. A low growl and a woman's scream awoke the sleeper, and in the darkness thick about him he grasped the axe, and with one mighty blow flung it deep into the great beast's brain, who, ere he fell, caught at the man's bare throat and crushed it.

When morning broke they lay there, the man, the woman, and the beast, and all the woods were still. At noontime the sun cast one brief glance upon their quiet forms and then the shadows came, filling the empty spaces of the wood and covered them. A few leaves fluttered down and fell upon their upturned faces. The hours passed on and morning broke again, and still again, again and again, until the days had grown to years, the years to centuries, all unrecorded save by the circles in the ancient trunk so merged now with decay as to be past reckoning. At length there came a day when the great tree, because the fulfillment of its time had come, shivered, from crest to rotted base, and fell. Relentlessly it tore its way through the lesser tree tops, crushing them with its mighty weight as it crushed the skeletons, long since covered by the refuse of the years; and there it lay while other years came, did their work, and passed.

On a certain time a seed pod fell and rested in a cleft in its rough surface, where it burst and grew, and the years passing by beheld it a sapling, a tree and a second forest giant. Meantime, beyond the confines of the wood

Is heard the tread of pioneers,
Of nations yet to be;
The first low wash of waves where soon
Shall roll a human sea.

—American Antiquarian.

Children's Page.

CROTCHETY, CRABBED AND CROSS.

Crotchety, Crabbed and Cross, one day,
Went out for a sail on the Sulky Bay.
Their boat was leaky, their sail was torn,
And hung on the bow was a dinner-horn.
"We'll sail to the North," said Crotchety.
"I'll stand by the helm to steer," said he.

Bounding and scudding, they sailed along:
The waves rolled high and the wind blew strong.
"I won't stay here to be drowned at sea:
We'll sail to the South, where the wind is free!
I'll steer for a while," said angry Cross,
"For I don't see why you should be boss."

Seizing the helm with a wrathful frown,
He steered for the South, and the wind went down.
"We can't drift home, for there is no tide.
We're stuck here; becalmed!" was what Crabbed cried.
"We'll sail to the Eastward now," said he.
"No, you won't," laughed the Wind, across the sea.

Out of the Fastward the Wind blew strong,
And swift in its path they were born along.
The Westward Shore and the setting Sun
Were laughing to see what the Wind had done.
"You went for a pleasure sail, you say?
You will never succeed on Sulky Bay."

"Go to the Harbor of Smiles and Fun,"
Said the Wind, with a wink at the setting Sun.
"You'll find a boat which will sail alone,
If pleasure, not anger, is only shown."
The darkness descended on all the three,
And they steered by the stars for the Sunshine Sea.

—Selected.

THE LEOPARD WITH HORNS.

BY C. B. LOOMIS.

Once there was a little boy named Jimmy.
And he had always lived in the city, and the
only animals he had ever seen were horses,
dogs and cats. But he had heard of leopards,
because one of his boy friends had told him
all about them and how they had spots on
them and they could climb trees and eat peo-
ple.

Well, one day he went to the country, and
in course of time his cousin, who was older
than he, helped him into an apple-tree and
then went into the house to get something—
maybe it was an apple.

Jimmy was rather alarmed at being left
alone in the tree, but he managed to stay
there. Suddenly he saw a beast come prowling
up the road. It was about the size of a
leopard, as he imagined, and it was covered
with spots even larger than a leopard would
have, so it must be (thought Jimmy) a very
awful kind of leopard. And, to make things
worse, this leopard had a pair of horns, and
large, ferocious-looking ears, and every now
and then it roared like this: "Moo-oo, moo-
oo!" Jimmy was frightened half to death.
But he had the slim hope that the beast would
go away without seeing him.

Oh, horrible! The animal came right to
the tree, and put its head right up among
the branches, and began to sniff. Then it ate
an apple. Jimmy was sure that in a moment
it would climb the tree after him, so he got
up to the top of the tree, though how he did
it he couldn't tell next day. He was weak
and white with fear when he reached the
top branch. The dreadful beast now came
close to the trunk and began to rub up and
down. Now he would spring up into the tree,
beyond a doubt! But just as Jimmy thought
he was crouching for a spring he saw his uncle
come out of the house, and he screamed to
him, "Oh, Uncle Ed, save me, save me! This
leopard is going to eat me."

Now, some uncles would have thought the
matter a huge joke, but Uncle Ed was not
that kind. He knew that to little Jimmy the
horned beast was as bad as the most terrible
leopard that ever roamed the jungle, and so
he went over to the tree and said, "My boy,

you are safe while I am here, because, in the
first place, this kind of leopard can't climb a
tree, and, in the second place, it isn't a leop-
ard at all, but a cow, and, in the third place,
it is Daisy, our pet cow, and if you will take
my word for it, you can ride on her back as if
she were a horse.

There was something in Uncle Ed's voice
that had a very calming effect on Jimmy, and
inside of two minutes the dreadful leopard
that had come to eat him was turned into a
good-natured old cow, and he rode her all
around the place, holding on to Uncle Ed's
hand.

Now Jimmy is grown up and has a Jimmy
of his own, but he will never forget the horror
of that five minutes with a horned leopard.—
The Outlook.

LAMENT OF A LITTLE GIRL.

My brother Will, he used to be
The nicest kind of girl;
He wore a little dress like me,
And had his hair in curl.
We played with dolls and tea-sets then,
And every kind of toy:
But all those good old times are gone—
Will turned into a boy.

Mamma has made him little suits,
With pockets all complete;
And cut off all his yellow curls
And packed them up so neat.
And Will, he was so pleased, I b'lieve
He almost jumped with joy;
But I must own I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin;
And marbles that I try to shoot,
But never hit or win;
And leap frog—I can't give a "back"
Like Charley, Frank or Roy—
Oh, no one knows how bad I feel
Since Will has turned a boy!

I have to wear frocks just the same,
And now they're mostly white;
I have to sit and just be good,
While Will can climb and fight.
But I must keep my dresses nice,
And wear my hair in curl;
And worse—oh, worstest thing of all—
I have to stay a girl!

—Watchman.

THE MARCH OF THE GEESE.

Some interesting stories are told of wild
geese. We think of them as flying, not realiz-
ing that they have a reputation for marching.
Years and years ago, before the days of rail-
roads in England, history tells us that once
nine thousand geese marched from Suffolk to
London, a distance of one hundred miles;
that for this long march but one cart was
provided to carry the geese that might fall
lame; the owners knew how well the geese
would walk. It is said that once a drove of
Suffolk geese and a drove of turkeys left Suf-
folk for London together, and the geese
reached London forty-eight hours in advance
of the turkeys.

Only a few months ago a flock of three
thousand geese, in charge of three gooseherds,
were driven down the quay at Antwerp and
up the gang-plank aboard an English vessel.
There was a narrow canvas side to the gang-
plank. They walked sedately aboard and
crossed the deck, going down an inclined
board to the lower deck into an inclosure
made ready for them.

It is said that a flock of geese can march
ten miles a day. Thirteen miles a day is the
regulation march of a German soldier. A
traveler in the Arctic region says that he has
seen the wild geese marching in those regions.
They choose leaders who direct them as well
as lead them. They walk about ten in a line,
but in a column, and carry their heads high.
At a signal they spread out and feed, but at
another signal from the leaders they fall into
line again. These geese, when they cross
water in their journey, swim as they march,
in a column ten geese wide.—*Exchange.*

THE SONGS WE SING.

II.

"Leaning on the Everlasting Arms" takes
us, like Mary, to the feet of Jesus, choosing
the one thing needful, that good part which
shall not be taken away. Thus leaning, our
hearts thrill with joy unspeakable and full of
glory. We find ourselves also in the eighth
chapter of Romans, for we cannot sit at his
feet till our condemnation is taken away and
we have peace with God through our Lord
Jesus Christ. Oh how the heart of man longs
for companionship. He who implanted the
desire, imparted also that which satisfies. He
waits to verify his words, "If any man hear
my voice and open the door I will come in
to him and will sup with him, and he with
me," and again, "We will come unto him and
make our abode with him." Mary could only
sit at his feet for a time. Through the Holy
Spirit, Christ becomes to us a bosom friend,
an intimate companion. Is it any wonder,
then, that we sing, "What a fellowship, what
a joy divine?" "What a blessedness, what a
peace is mine." Is there no ecstasy in a re-
ligion like this? Can it be unimpassioned?
As the indwelling Christ brings blessedness, it
also produces purity. These exalted experi-
ences are accompanied by an entire revolu-
tion in the character of those who walk "not
after the flesh but after the Spirit." "Blessed
are the pure in heart for they shall see God."
"Except ye become as little children," and
"That he might purify unto himself a peculiar
people," with all their kindred passages, are
not idle words to be stumbled at. They con-
stitute the realities of the Christian faith.
The heart of man longs for this blissful state,
but we are prone to defer it till we reach heav-
en, and plod along unhappy, when, if we
would let Christ be formed in us, "The Hope
of Glory," we could sing all the days of this
life, "Oh how sweet to walk in this pilgrim
way," "Oh how bright the path grows from
day to day." Has he not said, "The path of
the just is as a shining light that shineth more
and more unto the perfect day." Shall we
not believe it? Are we denied that experi-
ence? The better spirit within us also longs
for the confidence expressed in

"What have I to dread, what have I to fear,
Leaning on the everlasting arms?
I have blessed peace with my Lord so near,
Leaning on the everlasting arms."

Shall it be said in vain, "Casting all your
care upon him," and "come unto me all ye
that labor and are heaven laden." "Are not
two sparrows sold for a farthing?" "All
things are for your sakes," "All things work
together for good," and the many other pas-
sages of which these are samples. O that we
all might say, "I know whom I have be-
lieved," and lead that life of perfect trust
"In the secret of his presence," "Beneath his
wings," "Under the shadow of the Almighty,"
"In his pavilion." All these promises he has
given that we might be "filled with all the
fullness of God," and the "fullness of the bless-
ing of the gospel of Christ."

"Leaning, leaning, safe and secure from all alarms,
Leaning, leaning, leaning on the everlasting arms."

L. D. SEAGER.

DOROTHY (greatly surprised at seeing a
horseless carriage go by): "My! there's a
carriage that's walking in its sleep!"

CARL didn't like his new suit of clothes
with pretty ribbons at the knees. "Boys
don't wear neckties on their legs!" he said.

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.—In August we had the pleasure of greeting our friends, Dr. and Mrs. S. C. Maxson, of Utica, and Miss Agnes Babcock, of Leonardsville, whose presence with us on two consecutive Sabbaths was a source of encouragement to us. Again we are similarly favored by having with us Prof. and Mrs. C. E. Crandall, of Chicago, and Miss Caroline Crandall, of Western, who reached London a week ago and attended our Bible-class and public service last Sabbath, Sept. 9. Prof. and Mrs. Crandall will soon proceed to the Continent, but we are glad to think that Miss Crandall will spend some time in London.

The attendance at our services during the summer has kept up very well indeed, and the interest by no means abated. On Sabbath-day, Aug. 26, the pastor had the privilege of leading into the waters of baptism a young brother, Albert Richardson, who just before had given his heart to Christ. On the next Sabbath, Sept. 2, he was received into membership with the church. May the Lord grant that he may ever prove a faithful follower of the Master he has now confessed!

Many times recently the pastor has had the opportunity of engaging Christian workers and others in conversations on the subject of the Sabbath, and more or less interest has been shown. A large number of tracts has been used and new supplies sought from the Tract Society. These have been distributed with care and discretion in almost every case, and yet who knows but those which may have been scattered without any reason for supposing the ones receiving them would be interested in them may bring as much fruit as those placed with more care. None has gone without a prayer.

A little time ago the pastor was asked to speak in the open air at Wood Green on the subject of the Sabbath. The invitation came from a local branch of the Anti-Infidels League, whose platform is open to all sects for any address at all bearing on Christian evidences. The meeting was on the eve of last Sabbath, Sept. 8, and we omitted our usual prayer meeting in order that those who wished might come to the open air meeting. Through the assistance of our organist, Mr. Magill (who is convinced upon the subject of the Sabbath and works to spread the truth, but who cannot see his way yet to be able to keep it and gain an adequate subsistence for his family, although he does as little work as possible on the Sabbath,) quite a little nucleus was gathered at the appointed time, and Major Richardson, who was present, was asked to introduce the speaker. The pastor then said a few words as to why the subject of the Sabbath was one which had an apologetic value, after which he explained the Sabbath doctrine in a concise and orderly manner, occupying about thirty-five minutes in so doing. About thirty people were present during the whole time of the meeting, from thirty to fifty or more being the number the most of the time, and in all one or two hundred must have listened to portions of the address. Questions were asked, both during the address and afterwards. One man who

did not hear the opening words came up just as the speaker was illustrating the many different reasons why Sunday people keep Sunday in contrast with the one sound Biblical reason Sabbath-keepers always give. He shouted out, "Why do you keep Sunday?" and was somewhat surprised to have the reply, "I don't at all." He remained and was much interested in the exposition of the unscriptural character of Sunday-observance which followed. A Jew had something to say, remarking on the correctness of the speaker's arguments, confirming the fact that the New Testament nowhere teaches Sunday. Still he thought it "made no difference." One atheist was quite persistent and essayed to show that, as the seven creative days were long periods of time, the verse in the second chapter of Genesis does not teach the institution of a day at all, and therefore that there is no proof that God instituted the Sabbath in the beginning. He also tried to show that there is overwhelming evidence that the Assyrians and Babylonians derived their Sabbath from stellar and planetary phenomena, as a pagan superstition, and that the Jews got their Sabbath from the Babylonians. He had much to say about solar myths and the like. The speaker answered these arguments fairly, although perhaps not to his satisfaction, but to the satisfaction of the audience generally, who were not quite up to the atheist's position. They soon tired of his persistence, and this phase of the subject was dropped. One remarkable feature of the meeting was the extremely good attention paid by the audience, far exceeding that usually given at such open air meetings. During the progress of the meeting Bro. Richardson gave out about 200 or more leaflets on the Sabbath question to those on the outskirts of the crowd and passers by.

One result of this meeting was that the pastor was asked to speak again on Sunday evening, and was told that though it was a Gospel meeting he might not fear to bring the Sabbath question in. This is the first time such an intimation has been given. On Sunday evening he preached, but the evening was cold and the attendance was not so good, but an announcement has been made for another meeting to continue the Sabbath question on Wednesday, Sept. 13. One brother, the leader of the adult school in Wood Green, a school which meets on Sunday mornings to teach illiterate men to read, write, etc., and also to give a Bible lesson, said he intended to come to hear the pastor. He said, "I think you have got hold of the right end of the stick on this Sabbath question, and I want to know more about the stick!" May God grant that he may learn all the truth and may the truth stick to him till he is compelled to accept it!

Pray for us, brethren, that the work here in London may go on, and give us your sympathy and assistance in every way. If you could all come over here, and know just the difficulties and peculiarities of the work here, you would see the great need that the light that is shining from this "little flock" be kept burning. Give it oxygen a little while longer, brethren, and supply oil, if need be at some sacrifice, for it seems as though the time is coming when the tide in the life of Mill Yard is to turn. This light must not go out!

W. C. D.

VERONA MILLS, N. Y.—After visiting our parents in Leonardsville, N. Y., we came to the Verona field Sept. 8, 1899. Our first introduction was to the home of Brother and Sister Bennett, where we were heartily received and royally entertained until the parsonage was ready for occupancy.

On Sabbath-day, Sept. 9, we met our first audience at the First Verona church. Though this church is listed among the smaller ones, yet the congregation was larger than we expected—some seventy-five being present. All seemed glad of our arrival to assist in social and spiritual work.

The families on this field are widely scattered, but all seem anxious to do their best in keeping up the appointments of the church, and assisting in denominational work, as God shall give them ability. On account of so many being remote from the church, no regular prayer-meeting is held, save the Christian Endeavor, which usually convenes immediately following the Sabbath-school, thus making three meetings in one,—the preaching-service, the Sabbath-school and the Christian Endeavor meeting. And though it makes a long session, yet many remain to all three of the services, and a good degree of interest is manifested.

To make our coming and work the more pleasant, and to assist in getting acquainted, the good people of the First church, and Brother and Sister Mills of the Second church, paid us a visit on the evening following last Sabbath, bringing with them not only smiling faces, but many articles of value, all of which were greatly appreciated by the new pastor's family. That these new relations may prove both profitable and pleasant in a spiritual way, and that sinners may be converted, and the children of God edified, is the prayer of the undersigned.

G. W. L.

SEPTEMBER 26, 1899.

STEELES, ALA.—As our community has not been represented in the SABBATH RECORDER, I take this opportunity to write. The Lord has blessed us with good health, good crops and good meetings. Rev. R. S. Wilson has just closed a series of meetings at what is known as the "Heald School-house." The services were attended by very large and earnest congregations, and I hope much good was done. Bro. Wilson is a very earnest and enthusiastic preacher. May the Lord bless his efforts and crown his labors with the best of results.

JOSIE BRADFORD.

SEPT. 17, 1899.

MILTON, WIS.—Nearly all of our Conference delegates have returned, having only pleasant memories of that great gathering and of the visits, side-trips, etc., made since the Conference closed. On the first Sabbath after his return, Sept. 9, our pastor gave some account of the meetings under five points, showing why this was one of the greatest Conferences in our history: 1. The historic features of the place and occasion. 2. The large representative delegations from the remote quarters of the denomination as well as from the near-by churches. 3. The deep spiritual tone which was manifest in all services from first to last. 4. The unusual number of Sabbath converts present giving great emphasis to our Sabbath Reform work. 5. The widening interest in our missionary work shown in the consideration of the African Industrial work, the consecration of new workers for

the China field, and the place given to the Student Evangelistic movement. On Sabbath, Sept. 16, after an introduction by the pastor, Bro. E. D. Van Horn, of the Milton Quartet, gave a very interesting report of the summer work of the boys, chiefly in Holgate, Ohio. In the afternoon, a very profitable joint session of the C. E. Society and the Juniors was held. A class of eight Juniors were admitted to active membership in the Senior Society. They were presented by Dr. Platts, on behalf of the Juniors, and welcomed by Will K. Davis, President of the Society. In the prayer and conference meeting which followed, a rich spiritual feast was enjoyed. This brightly opens the Conference year with us.

The fall term of Milton College opens with a good registry of advanced students. The numerous High Schools of our own and other states prepare so many young people for immediate entrance upon College work that the proportion of Collegiate students to those of Academic grade is much greater than in years past. L. A. P.

PLAINFIELD, N. J.—Last Sabbath was Denominational Day for Christian Endeavorers; and our meeting here was led by the pastor, who had planned to give the young people as wide a survey as possible of the whole field of organized denominational work. Accordingly, in letters, short papers, or addresses, the interests and work of our Young People, the Woman's Board, Sabbath Reform, the Publishing House, the Memorial Board, the Sabbath Evangelizing and Industrial Association, and of the individual church standing behind these movements, were all set forth in an edifying way, respectively by Rev. M. B. Kelly, Mrs. Reune Randolph, Secretary Lewis, Mr. J. P. Mosher, Mr. Frank J. Hubbard, Secretary W. C. Hubbard, and Dea. J. D. Spicer; Pres. D. E. Titsworth, of the Sabbath Evangelizing and Industrial Association, supplemented the program by the excellent suggestion that our young people, in some systematic way, write personal letters to our missionaries. The reading of three stirring letters from our College Presidents was put off for one week. The meeting, we think, was a profitable one.

PASTOR MAIN.

Oct. 1, 1899.

MISTY-MINDEDNESS.

BY CAROLINE B. BURRELL.

"She is the dearest woman in the world," lamented her friend, "but she is so misty-minded!"

It was only too true. The woman in question was warm-hearted, charitable and well-meaning in all the relations of life, but she was a trial to all who knew her because of her ingrained habits of inexactness, of unpunctuality and of general vagueness of mind.

Misty-mindedness is the feminine counterpart of absent mindedness. That masculine failing, however, is usually the accompaniment of genius. The man who, with his head in the clouds, listens with upturned face to the music of the spheres cannot be expected to remember to pay his butcher's bill or order the coal.

Pasteur at a dinner party dipped his cherries one by one into his glass of water and carefully wiped them, explaining that they were covered with microbes, and then with a fine unconsciousness drank off the glass of water.

A famous archbishop, also dining out, forgot that he was not at his own table, and remarked loudly to his wife, "This soup is again a failure, my dear."

The great theologian, Neander, would walk

to his classroom with a broom under his arm instead of an umbrella, or wander through the streets of Berlin unable to recall the situation or number of his own house. A United States senator was observed not long ago, at a presidential dinner, to pull from his pocket in place of his handkerchief a huge blue woolen sock and unconsciously wipe his heated brow.

Such absent-mindedness brings only an indulgent smile, but feminine misty-mindedness is another matter. This does not imply genius, only indefiniteness. Its possessor may, and indeed usually does, go through life in gentle unconsciousness, but her friends live in an atmosphere of exasperation.

There is more than one woman who habitually rustles down the church aisle just as the sermon begins and says smilingly afterward to her pastor: "You must excuse my being always late. You know in the church which I formerly attended the service began at eleven and it seems more natural to me to come at that hour than at half-past ten."

The wife of one of our most distinguished novelists has a most hospitable heart and frequently invites her friends to dine informally, but she then forgets all about the matter. When they appear in her drawing-room at the time named, she smilingly observes:

"Now did I ask you to dinner? Well, well, I'd quite forgotten it, but I'm delighted to see you. Just wait one moment while I put on my bonnet, and we will run around the corner to the restaurant and have a charming evening together."

A number of college girls became interested in settlement work in a city near by, and invited one hundred Jewish children to spend a day in the college grounds. A simple luncheon was prepared by the girls, consisting of milk and unlimited supplies of sandwiches. Unfortunately, the sandwiches were all made with ham, and a certain chill was thrown over the feast as one by one the conscientious but disappointed little Israelities opened them and laid aside the meat.

A young girl came to her aunt in despair with a beautiful cloth suit covered with tarry oil. "Never mind," comfortingly observed the elderly and experienced matron, "vaseline will take it all out." The girl industriously rubbed the skirt well with the vaseline, but saw no improvement. In despair she called the aunt to look at the garment, now a mass of grease. "Mercy!" gasped her distressed relative. "Did I say vaseline? I meant *gasoline*."

Mrs. Deland tells of a woman who attempted to congratulate her on her recent book. "O, I do want to thank you for your stories! I have never read anything more delightful than your Old Chestnut Tales."

It is the misty-minded woman who keeps her appointments a day too late; who goes to the wrong station to meet her friend, arriving in an unknown city; who cannot understand how her bank account can possibly be overdrawn when she still has unused checks in her book. She never learns what is the trouble. Her gentle soul is perpetually being hurt by critical, impatient, even fault-finding words, uttered in moments of indignation by her nearest and dearest; she forgives them, for she never cherishes a feeling so definite as anger, but she painfully wonders why they were said since she had intended to do just the right thing.

Several writers have sounded the note of warning. Dr. Johnson is quoted as having said, "If a boy says he looked out of this window when he looked out of that—whip him." Ruskin has emphasized the necessity of training children in accuracy of observation and of speech. Emerson sums it up in his Essay on Prudence: "The discomfort of unpunctuality, of confusion of thought, of inattention to the wants of to-morrow, is of no nation. Scatter-brained and afternoon men spoil much more than their own affair in spoiling the temper of those who deal with them."

After all, it is all a matter of definiteness. Exact knowledge of the things of everyday life, of money, of time, of engagements, is what is needed. It would seem easy enough for one to be practical, to be punctual, to be accurate, but it is not easy. Doubtless, to her own dismay and her neighbors' exasperation, the misty-minded woman will be always with us, and will continue to wander vaguely, smilingly, exasperatingly, through life.—*Congregationalist*.

JEDEDIAH'S PRAYERS.

"I hedn't be'n Father Jed's bride a sixth month 'fore I larned he wuz decidedly near an' close. W'y, its be'n a mortal struggle fur me to get properly clothed in these forty-seven years o' wedded life—many times I've envied sarvant gals their hire!

"On course he's grow'd more'n more savin' every year, an' this, together 'ith my thrift, hes made him forehanded—sum' say he's rich!

"Beleeve it's claimed that averice is a terrible failin' a besett'n sin, as it were, 'cause o' its amazin' tendency to master a body arter a spell, like it did pore Judas, yeh know!

"But Father Jed wan't never sparin' o' one thing, an' that wuz his time spent a prayin'. W'y, his grace at table wuz longer'n t'other people's prayers!

"At daily family worship he'd spend a good half hour prayin' fur the pore benighted heathen; yet he seemed to think God could do fur 'em 'thout eny o' his help, or money. When the contribution box comes 'round fur hum missions his sympathies air all fur furrin missions, and when he's called 'pon to donate fur furrin missions, he allus tells 'em 'at his mune must go fur hum missions.

"But when he gits tu prayin' fur the pore, he's the most elekant an' gifted. If 'twuz a very cold an' stormy spell o' wether, he'd wrastle the longest while 'ith the Lord, implorin' him to pervide 'em plenty o' vittels an' sich. Then the good Lord ans'ers them fervent petitions—ho, ho, he, he! in a way Jed'd surely object to, ef he knowd about it; fur I'm the humble instrument in ans'erin' 'em, an' 'tween you an' me, I've allus felt it pleasanter, 'nuff sight on 't, then to do the prayin'!

"Ye' see I goes right off to the store room an' fills baskets and bags plum full of meat, 'taters, flour, apples, an' sich, then unbeknownst to Father Jed, I'd send 'em to the Widder Jones, crippled Dan Brown, an' t'others we knowd to be most needy. Egg an' butter money, which I sum'times claim, often goes in this way. No! mercy on ye, I'm too sharp to let him find out about it, so he never dreams how soon, an' how often, his prayers air ans'ered!

"Right thankful am I I've be'n able to do it; fur, es I said afore, it's lots pleasanter, more to my likin', then to be doin' so much prayin'. But sum must hev' the gift o' prayer, an' sum' the gift o' work!

"Now, I'm thinkin' ef I give cheerfully the product o' my labor to the pore, in all conscience I'm lendin' to the Lord, an' ans'erin' Father Jed's beseechin' prayers in the bargain; a killin' two birds 'ith one stun, ye know!"—*Household Realm*.

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.

FOURTH QUARTER.

Sept. 30.	Joy in God's House.....	Psa. 122.
Oct. 7.	Haman's Plot Against the Jews.....	Esther 3: 1-11.
Oct. 14.	Esther Pleading for her People.....	Esther 8: 3-8, 15-17.
Oct. 21.	Ezra's Journey to Jerusalem.....	Ezra 8: 21-32.
Oct. 28.	Psalms of Deliverance.....	Psa. 85, 126.
Nov. 4.	Nehemiah's Prayer.....	Neh. 1: 1-11.
Nov. 11.	Rebuilding the Walls of Jerusalem.....	Neh. 4: 7-18.
Nov. 18.	Public Reading of the Scriptures.....	Neh. 8: 1-12.
Nov. 25.	Woes of Intemperance.....	Prov. 23: 29-35.
Dec. 2.	Keeping the Sabbath.....	Neh. 13: 15-22.
Dec. 9.	Lessons in Giving.....	Mal. 1: 6-11; 3: 8-12.
Dec. 16.	Fruits of Right and Wrong Doing.....	Mal. 3: 18-18; 4: 1-6.
Dec. 23.	Christ's Coming Foretold.....	Isa. 9: 2-7.
Dec. 30.	Review.....	

LESSON III.—ESTHER PLEADING FOR HER PEOPLE.

For Sabbath-day, Oct. 14, 1899.

LESSON TEXT.—Esther 8: 3-8; 15-17.

GOLDEN TEXT.—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.—Psa. 37: 5.

INTRODUCTION.

The plot against the Jews soon became known to Mordecai. He made known to Queen Esther the impending misfortune to their race, and suggested that she intercede with the king on their behalf. At the risk of her life, Esther approached the king. She was too politic to make known her great request until she had a favorable opportunity. So she asked the king and Haman to come to a banquet that she had prepared. At that banquet she requested that they come to a second banquet. Then she declared the guilt of Haman, and obtained the decree that he should be hung upon the lofty gallows that he had prepared for Mordecai. Meanwhile Mordecai had come into especial favor with the king through the chance that the king had been reminded of the service that he rendered some time previously in discovering a plot against the life of the king.

In the distinguished honor (of which Haman was an unwilling instrument, ch. 6: 10 ff.) conferred upon Mordecai, the Jews had triumphed once. In the death of Haman upon the gallows prepared for Mordecai, they had triumphed again. But there was need for a third and still greater triumph in order that they might be delivered from the decree authorizing that they be slain and their goods taken upon a certain day. Our present lesson has to do with Esther's intercession for the Jews.

NOTES.

3. *And Esther spake yet again before the king.* In addition to the requests mentioned in the seventh chapter, which resulted in the execution of Haman. *And tell down at his feet and besought him with tears.* Showing the earnestness of her desire, and probably a little reluctance on his part. *To put away the mischief of Haman.* Although Haman was dead, the decree which he obtained still remained in force, and, according to Persian ideas, could not be directly repealed.

4. *Then the king held out the golden sceptre toward Esther.* It seems that Esther had again intruded unbidden into his presence. The penalty for such intrusion was instant death, unless the king held out the golden sceptre. Compare chapter 4: 11. We may imagine, however, that at this time Esther was more confident of her position with the king.

5. *If it please the king, etc.* Esther makes her request with her greatest tact. She does not seem to ask anything against his will or even contrary to his opinion of fitness. She is ready to urge her own attractiveness in the eyes of the king as argument for fulfilling her request. *Let it be written to reverse the letters devised by Haman.* She is careful not to say "to reverse the decrees of the king." *Which he wrote to destroy the Jews.* Compare chapter 3: 12, 13.

6. *For how can I endure to see the evil that shall come unto my people?* Is it possible that the king can allow his favored wife to be distressed by the affliction of her kindred and her people?

7. *And to Mordecai, the Jew.* It was very likely that Mordecai was in the royal presence when Esther came in; but he had not sufficient confidence in his position to make the request for his people. *Behold I have given Esther the house of Haman.* It was customary to confiscate the goods of one who was executed. In this case the estate of Haman had been given to Esther as a royal present. *And him they have hanged upon the gal-*

lows. The king virtually says that they have had all the vengeance that they could ask for on account of Haman's plot against the Jews.

8. *Write ye also for the Jews as it liketh you.* The king is disposed to grant all that he can short of a reversal of the decrees already made. He is willing to issue any decree which Mordecai and Esther may frame; and thus defeat the effect of the former decrees. But to repeal the decrees made by Haman in his name—that seems to the king impossible. *And seal it with the king's ring.* Thus making the decree authentic and beyond question. *For the writing which is written in the king's name and sealed with the king's ring, may no man reverse.* Compare Dan. 6.

It seems that Mordecai and Esther made full use of this offer, and wrote decrees that gave the Jews greater pecuniary advantage than would have come to them from a simple reversal of the decrees against them.

15. *And Mordecai went out from the presence of the king in royal apparel of blue and white.* In Chapter 10: 3 we are told that Mordecai was next unto the king. It is possible that he was at that time installed in the office made vacant by the death of his enemy Haman. *And with a great crown of gold.* Not as magnificent as that of the king. Its wearer evidently possessed royal authority. *And the city of Shushan rejoiced and was glad.* Compare chapter 3: 15 at the end of the verse. It is very likely that the people of Susa were well disposed toward the Jews, and rejoiced in their triumph over Haman.

16. *The Jews had light, and gladness, and joy, and honour.* As their fortune had seemed dark and gloomy, now it was full of light.

17. *And in every province, etc.* The joy extended all over the realm. *And many of the people of the land became Jews.* That is, they joined the nation as proselytes. *For the fear of the Jews fell upon them.* They did not wish to be counted as adversaries in the day when the Jews should have license to take revenge upon their enemies.

IMPROVEMENTS IN NEW YORK CITY.

Now that New York is paved from end to end with stone, it may be interesting to know that in the early part of the last century there was not a sidewalk in the whole thrifty town. The first attempt at one was the work of a woman—Mrs. Samuel Provoost, familiarly known to all New Yorkers by her maiden name of Polly Spratt, was a celebrated belle in her youth, and an exceedingly wise business woman all her life long. Polly Spratt's husband died young, leaving behind him a fortune and a large importing business. His widow undertook the management of both. She built a row of offices in front of her handsome house, and a large store on one side. It was a little out of the line of traffic, and the shrewd owner determined to attract special attention to it. She therefore sent for a number of large, flat flagstones and laid a fine sidewalk, not only in front of her property, but up to the street on either side. As New Yorkers had then no other place to walk than on the round, slippery cobblestones of the street, which sloped to a gutter in the middle, so that it was exceedingly difficult, in winter, to keep dryshod, Polly Spratt's pavement was the talk of the town, and attracted so many visitors that her store was always thronged. Others followed her example, and soon the city authorities went to work to give side-walks to all the principal avenues. It is said that ladies came from Philadelphia to shop at this wonderful New York store, and that Mrs. Provoost made such a fortune that she kept a two-horse coach, a thing which no one but the governor had ever been known to do. She afterward married James Alexander, and is well known in all the chronicles of New York as one of the leaders and ornaments of Colonial society; and her son, Major William Alexander, became an intimate friend of George Washington.—*Ex.*

Popular Science.

BY H. H. BAKER.

Wall Papers.

The unpleasant exhalations from papered walls generally comes from such papers as have a blue or green ground, or when those colors predominate, since these colors are composed of blue or green ultramarine.

Ultramarine is perfectly harmless in itself, yet it has the property of sending forth a most disagreeable and offensive odor whenever it comes in contact with sour liquids; this causes it to send forth sulphurated hydrogen, and slow decomposition takes place. Care should be taken that the ingredients of which the paste is made will not cause fermentation in the slightest degree, as the offensive odor will at once appear, if fermentation takes place.

If the walls are slightly damp, or are covered with several thicknesses of old paper, so that the lime in the walls cannot have a neutralizing effect on the fluid in the paste, we would recommend the use of such agents as will produce that result.

Papers that will generate sulphurated hydrogen are extremely dangerous as to health. They are the home of the microbes that produce typhoid fever, scarlatina, and other dread diseases. The safest course is to remove every vestige of old papers, and wash the walls thoroughly with a solution of soda and then use a paper having but very little, if any, blue or green in its composition.

Green Gutta Percha.

A new article of commerce is coming into use called green gutta percha. It is made from the leaves of the caoutchouc tree, and it is even better than that made from the sap or juice procured from the body of the tree.

The leaves are cheap and readily prepared, and do not require expensive purification, thus reducing the price from 20 to 25 per cent below the gutta percha now in common use. It is said to be remarkably strong, easily divided into thin sheets, and can be molded into delicate shapes. It will withstand the action of the strongest acids, and possesses great durability. If this article of commerce can be utilized in supplying the demand for the pneumatic articles now in use in all parts of the world, and cheapen their cost, we believe that its introduction would soon create one of the most useful and beneficent industries in our country.

AN African woman came into possession, by some means, of an English Bible. She and her people had heard a little of the great gospel; they knew something of what the book was, and the woman was filled with delight in its ownership. But, alas! it was written in a strange tongue, and those who could interpret it were far away. Still, something must be done with so rare a treasure. After consultation, a day was set, notice was given, and at the appointed hour the Bible was laid on the stump of a tree in an open space. Then the natives began to assemble, took their places in a circle about the spot, and after waiting for a time in reverent silence, quietly dispersed. Can it be doubted that the Father, who seeketh those to worship him who shall worship him in spirit and in truth, was there in their midst, and accepted gladly the poor, maimed service, which was all they had to offer him?—*Gospel in All Lands.*

MARRIAGES.

LAWSON—THOMPSON.—At the residence of the bride's father, Dea. J. W. Thompson, near Hammond, La., Sept. 20, 1899, by Rev. G. M. Cottrell, Mr. Felix Gus Lawson and Miss Mary Thompson, all of Hammond.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.
God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

CRANDALL.—Mrs. Mary Stillman Crandall was born in Hopkinton, R. I., Aug. 21, 1803, and died at the home of her daughter in Alfred, N. Y., Sept. 21, 1899, aged 96 years and one month.

Her parents were David and Grace Stillman. In 1825 she married John Crandall. In 1856 they moved to Alfred, where, in 1889, Mr. Crandall died. They had four children: two survive, Mrs. Dr. H. P. Saunders, of Alfred, and Morton D. Crandall, of Richburg. At the age of sixteen she joined the First Hopkinton church, then standing on the site of the monument dedicated the last day of Conference. Matthew Stillman and others named on that monument were her pastors, of whom she spoke in high esteem but a few days before her death. After some years her membership was changed to the Pawcatuck church, from which it was never removed. She was a good woman and lived a quiet, even, conscientious Christian life. Children, grandchildren and great-grandchildren rise up and call her blessed. Funeral services at the house, Sept. 23, 2.30 P. M. Text, John 14: 2, 3. Interment in Alfred Rural Cemetery.

J. L. G.

GRIFFIN.—Mrs. Harriet Evans Griffin was born in the town of Wirt, now the village of Richburg, in Allegany county, N. Y., March 26, 1826, and died at the home of her son at Bolivar, N. Y., Sept. 16, 1899, aged 73 years, 5 months and 20 days.

She was the fourth of ten children born to Pliny and Polly Evans. At the age of 17 her mother died and she took charge of her father's family until she entered Alfred University from which she graduated. For many years after graduating she was a successful teacher. When 16 years of age she was baptized and united with the Richburg Seventh-day Baptist church, of which she was a member at death. She was united in marriage to Chancy Griffin July 19, 1856. To them was born a son, Pliny, who lives at Bolivar, N. Y., with whom the mother passed the last years of her life. Funeral services were held at the house, and interment in the cemetery at Richburg.

W. D. B.

WILDER.—In Leonardsville, Madison Co., N. Y., Sept. 17, 1899, Miranda A., wife of Frank E. Wilder, aged 50 years, 2 months and 19 days.

She was reared in the town of Watson, Lewis Co., N. Y., where, in early life, she accepted Christ as her Saviour, was baptized and joined the Seventh-day Baptist church of that town. She was a faithful, earnest, Christian worker, especially in the Sabbath-school, in the juvenile department. Some four years ago they removed to Alfred, N. Y., where she became a member of the First Alfred church, and subsequently changed her membership to the church at Alfred Station, of which church she was a member at the time of her death. She, with her husband, came to Leonardsville in April last. She was quite feeble when she arrived here from the effects of La Grippe, which terminated in consumption, of which she died. She said to the writer near the last, "Like Paul, I am ready to depart." Her remains were taken to Watson for interment, where the writer, by request, accompanied the burial party and addressed the large audience assembled from the text, 2 Tim. 4: 6.

H. B. L.

Literary Notes.

SPEAKING of the Rev. Jenkin Lloyd Jones' book "Jess," which the author also calls "Bits of Wayside Gospel," *The Outlook* for September 23, says in its review, "that it is a book which will refresh and inspirit any reader," and they "earnestly and heartily recommend everyone who loves nature, but especially everyone who loves the uplands of the spirit, to read the book. Amidst the rush and turmoil of this end of the century it is a pity that time has not been found, by the few who can do such work, for the writing of more volumes of this character." "Jess" is a saddle horse, and out of that horse's service its master extracts the kind of sermons and genial philosophy in which an exquisite sympathy between the horse and its rider, the charm of the landscape, and a broadening of the religious spirit of man are blended. The Rev. Jenkin Lloyd Jones is the editor of the Chicago *Unity*, and his book is published by the Macmillan Company.

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- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. 1, No. 20.
- " Vol. III., Nos. 28, 51.
- " Vol. IV., Nos. 48, 44.
- " Vol. V., Nos. 25, 38, 40, 42, 49.
- " Vol. VI., No. 50.
- " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- " Vol. XVII., No. 27.
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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 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 Kansas and Nebraska churches will be held with the North Loup church commencing on Friday night, Oct. 13, with a conference meeting, led by H. C. VanHorn. The meeting will continue through the 15th, with preaching, papers, and devotional seasons. All who can do so are cordially invited to be present and help us have a good time in the Lord. PASTOR.

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning at 2 o'clock P. M., Friday, Oct. 20. Eld. Hurley to preach the Introductory Sermon, Eld. Ernst alternate. Miss Mable Crosby, of Trenton, Miss Nellie Coon, of New Auburn, and Miss Anna Wells, of Dodge Centre, are invited to present essays.

R. H. BABCOCK, Cor. 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.

CHURCHES OF THE WESTERN ASSOCIATION, TAKE NOTICE.

At our last Association, held at Independence, the pastors and ministers present formed an organization called the Convention of Seventh-day Baptist Churches of the Western Association, that is designed to fulfill both the purposes of a Ministerial Conference and of the Quarterly Meetings that used to be held. The first Convention is to be with the Second Alfred church, at Alfred Station, N. Y., Oct. 20-22, 1899. It is hoped that these meetings, held from time to time, will be of great spiritual benefit to our churches, by the discussion of practical methods of work, by mutual encouragement, and by the social intercourse which they will afford. To this end a full attendance is looked for, both by President D. Burdett Coon, and by the pastor and people of the Second Alfred church. We extend, in advance, a warm welcome to all to convene with the Second Alfred church, Oct. 20-22, 1899.

PROGRAM.

SIXTH-DAY—AFTERNOON.

- 2.30. Ministerial Conference, Reports from Pastors.
- 3.00. Paper, J. L. Gamble.
- 3.30. Discussion, opened by H. P. Burdick.

SABBATH EVENING.

- 7.30. Praise Service, F. E. Peterson.
- 8.00. Sermon, J. G. Mahoney.
- 8.15. Prayer and Conference Meeting, conducted by Stephen Burdick.

SABBATH MORNING.

- 11.00. Sermon, D. Burdett Coon.

SABBATH AFTERNOON.

- 2.30. Sabbath-school, conducted by Superintendent of Second Alfred Sabbath-school, Mrs. Rachael Burdick.
- 3.30. Y. P. S. C. E. Prayer-meeting and Junior C. E.

SABBATH-DAY—EVENING.

- 7.30. Young People's Session, conducted by Walter Green.

FIRST-DAY—MORNING.

- 9.30. Business.
- 10.00. Laymen's Conference, conducted by F. E. Peterson.
- 11.00. Sermon, W. L. Burdick; B. C. Davis, alternate.

FIRST-DAY—AFTERNOON.

- 2.30. Discussion of Sabbath-school Work, conducted by W. C. Whitford.
- 3.30. Parliament of Practical Methods, conducted by W. D. Burdick.

FIRST-DAY—EVENING.

- 7.30. Sermon by I. L. Cottrell, followed by Conference Meeting.

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Some of the best fossils are found in theological cabinets.

There are a good many donkeys in theological gardens.

The following definitions were given in an examination in mathematics:

Parallel lines are lines that can never meet until they come together.

Things that are equal to each other are equal to anything else.

To find the number of square feet in a room, multiply the room by the number of feet, and the product will be the result.

A circle is a round straight line with a hole in the middle.

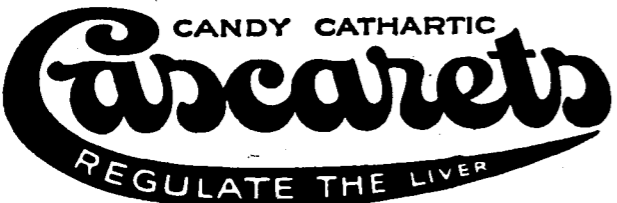
Here are some answers given by the class in geography:

Ireland is called "Emigrant Isle" because it is so beautiful and green.

The principal occupation of the people of Austria is gathering ostrich feathers.

The two most famous volcanoes of Europe are Sodom and Gomorrah.

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somewhere. To-night I am a day nearer the grave than I was last night." I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. Third, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the gospel.—*Bishop Whittle.*

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