

SPECIAL SABBATH REFORM NUMBER.

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HISTORY is an organic development. The phenomena which appear on the surface are the result of underlying principles, true or false. Nothing in history comes by chance. If human choices did not lead men to disobedience of God's laws, and to a disregard for truth, there would be no discord, but rather a continuous, straightforward advancement. What men call the "power of truth," "the logic of events," and the "guiding hand of Providence," is but another way of saying that truth, God's ideas, his eternal laws concerning right and wrong, are stronger than any or all human choices and will ultimately prevail. It is the unfolding of God's ideas in history that gives to it organic power and irresistible force. Human disobedience, designed or undesigned, may check or deflect the progress of truth. This is always possible where freedom of choice is granted to the finite intelligence, under the general limitation of the Infinite. All such checking or deflection must be temporary. Disobedience is the conflict of the less with the greater. It may go so far as to destroy the less, as an individual, but it can never attain a permanent triumph in the general field of moral government.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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THE report from Africa, shown in Mr. Booth's letter, that Christians are teaching the falsehood that Sunday is the seventh day of the week, would be incredible except that in China the same thing has occurred, and in the United States, now and then, a man has the hardihood to venture such an assertion. But when this falsehood is forced into the Word of God by pretended translation or deceptive comment, every lover of the Bible and of honesty in teaching the heathen ought to raise his voice. The effort is a full acknowledgement of the fact that, left to the Bible, the heathen will keep the Sabbath. And it is too close approach to sin when Christian teachers seek to cover their own disregard for God's Sabbath by teaching that Sunday is the day meant in the commandment. These men condemn Seventh-day Baptists for "sticking to a specific day." But in this false claim concerning Sunday they acknowledge that the law of God fixes the seventh day of the week as the Sabbath, and to keep themselves right—not before God but in sight of the heathen—they make the Bible false to fact, as indicated in Mr. Booth's report on another page. Brethren, in Africa or elsewhere, that is "handling the Word of God deceitfully."

GLASGOW, Scotland, is facing the problem of Sunday legislation in a way that is more common in the United States than many people suppose. The pastor of the Trinity Congregational church, with many others, including the faculty of the University, petitioned the city government to open the People's Palace, with the Art Gallery, on Sundays. One ground of the petition was "that drunkenness and licentiousness were more rife on Sunday than on other days, and largely so because of compulsory inactivity and idleness." The petition was denied, and so the experiment of trying to make men good by a law which surrounds them by temptation to do evil must go on a while longer. History has one verdict on this question, namely, compulsory leisure without religious conscience creates crime. Sunday law advocates must heed that verdict soon or late.

At the annual session of the Gloucester County Sunday-school Association at Clayton, N. J., on the 5th of October, 1899, Rev. George W. Tomson, Presbyterian, discussed the Sabbath question in a strong address. Among other things he is reported by the *Philadelphia Ledger* as saying:

Nations that forget God's Sabbath have no lease on their permanency. Spain loved her bull fights more than the Christian Sabbath, and the wrath of God was visited upon her haughty head. The prevailing and growing sin of to-day is Sabbath-desecration. Athletic parks are open for ball games, crowded excursion steamers ply the river, wheelmen are on the go, and trains and trolley cars break the quiet of the day. But with all these, the Christian people by their laxity are largely to blame for the desecration of the day. We must be loyal to the spirit of the day ourselves before we can expect much from the world. We don't want the Sabbath a bondage, but it must be preserved.

Mr. Tomson should go one step farther back in searching for causes. In doing so he will find that the first cause is found in the practice of Christians, like himself, in ignoring God's Sabbath.

YEARS ago we became deeply impressed with the worth of ideals. Every teacher feels this in dealing with childhood. Every pastor appreciates the value of high-ideals on the part of those whom he seeks to lead to higher life. Whatever lifts must have some place above one. Nothing below us can lift us. Nothing within us can lift us, except as it grasps something higher. This is as true of soul life as it is of mountain climbing. Ideals that are born of eternal truth have the power of the eternal in them to draw us up. They float before us, not as dreams, but as powers which hold our souls by invisible threads with an everlasting grip. If you were to study and dream for the next twelve months concerning your own life, until you create an ideal self, that self bearing your name, with a face like your face and surroundings like your surroundings, the creation of that ideal, as the thing toward which you would henceforth strive, would bring richer results than your life has hitherto attained. No life can be great without a great ideal. No life can fail to be great which follows after a great ideal. It is not that you have attained your highest ideal that blesses you, but rather that you have struggled toward it, and that at the last moment, when you seem to have reached all that your ideal has asked of you, it rises, by some invisible influence, just beyond your reach, and tells you to begin anew making yourself like itself. Ask God to help you in creating such an ideal as he would have for you, and then, with an endless struggle, and therefore with continual victory, seek to be all that your ideal asks of you.

FEAR as to the future of Sunday grows in the hearts of its earnest friends. Nothing which they attempt toward the enforcement of Sunday laws gains any essential success. On the contrary most efforts made strengthen the hands of the Sunday desecrators, especially by increasing the conviction that civil law has lost all power to help matters. And yet few will stop to give God's day any consideration. But as right is right and God is God, the time will come when he and his Sabbath will be heard and heeded.

WE notice that Rev. Frank W. Warne, B. D., of Calcutta, India, has published a pamphlet entitled, "Saturdarianism, or Is the Observance of Saturday Binding upon Christians." The sneer against God and his Word, which is contained in "Saturdarianism" follows a certain type of Christianity, even to pagan lands.

SPECIAL efforts have been made to enforce the Sunday law against barber shops and saloons in Paterson, N. J. The movement was instituted on low grounds and resulted in marked failure, as all similar movements do.

BISHOP POTTER ON THE DECADENCE OF SUNDAY.

At the opening of the annual Convention of the New York Diocese of the Protestant Episcopal church, held late in September, 1899, Bishop Potter made some earnest and significant remarks concerning the evils which have come and are to increase in consequence of the decline of regard for Sunday. Among other things he said:

It ought surely to sober us that along with the decay of family integrity and the sanctity of the marriage tie there has gone side by side a no-less wide decay of the observance of the Lord's-day and of other sacred times

and seasons. In our eagerness to prove that we are no longer Puritans, some of us seem anxious to demonstrate that we are pagans, and the secularization of the Lord's-day, especially by people with abundant leisure on other days, for social exchanges and every kind of recreation, is a scandal of which they who are guilty of it should be ashamed, and for which all Christian people have cause to grieve. There are, indeed, those whose hard tasks and scant leisure on week days may in some measure excuse the employment of some part of Sunday in innocent relaxation, but pleas of this sort in the mouths of many who urge them deserve along the derision or the contempt of every honest mind.

Sharp discussion arose when the address came under consideration by the Convention. The Bishop spoke with equal earnestness against easy divorce and the decay of regard for the sanctity of the family, and those two features of his address were referred to a special committee. On the second day of the Convention the committee, Dr. Morgan Dix chairman, reported strongly sustaining the Bishop's words. The report said:

Your committee profoundly impressed by the danger signals of these times, and grateful to the Bishop for his strong words and valuable suggestions, offer for adoption the following resolutions:

Resolved, That the thanks of the clergy and laity of this Diocese be given to their Bishop for his utterances on the subject of the Lord's-day and the ordinance of holy matrimony.

Resolved, That it is the sense of the committee that the attention of all our people should be called to the portion of the address which was referred to us.

Resolved, That we view with sorrow and fear the wide decay in the observance of the Lord's-day and other sacred times and seasons of the Christian year.

Resolved, That we regard with similar dread and sadness of heart the decay of the idea of the sanctity of marriage and the ease with which the marriage tie is dissolved.

Resolved, That it be repeatedly suggested to the clergy of this Diocese, that they call the attention of their congregations, at such time or times as may be suitable, to the recent counsels of the Bishop in these parts of his address relating to Lord's-day and holy matrimony, adding thereto their own counsel and advice on these unspeakable important subjects.

In the discussion of these resolutions some of the prominent clergymen took the ground that Sunday ought not to be held as a "Sabbath" but as a "festival." This means a wild holiday with the masses. But something is gained when men see the danger, and we hope the agitation will go on among Episcopalians until they are forced to return to the Sabbath of Jehovah.

DOCTOR DALAND IN LONDON.

Copies of the *Sentinel*, of Wood Green, London, England, are at hand. It is a keen-eyed sheet and fully alive to the local issues in that part of England's great metropolis. Local meetings and discussions have made theological questions prominent in and about Wood Green during the past few months, and Bro. Daland, pastor of the Seventh-day Baptist church, has been quoted as to matters of Biblical learning, etc. He has spoken also on the Sabbath question and on other themes at various public meetings. Our readers who know Dr. Daland will understand how he has made himself felt so that the *Sentinel* was glad to "draw him out" for the sake of its readers. Being ready to give a reason for his faith, Dr. Daland wrote for the *Sentinel* of Sept. 22, 1899, from which we extract some representative passages. A correspondent of the *Sentinel* had said that Dr. Daland was not an "Ordinary D. D.," which called out his breezy answer on that point.

Next, as to the "ordinary D. D." If I only just knew what he is like, I might be able to tell wherein I differ from him. At all events, it is comforting to infer from

your correspondent's words that I, at least, am not "ordinary." It is a relief to think that! Ordinary things—and people—are so tiresome! I wouldn't be like that for the world! Nevertheless, I have always had to fight a gloomy dread lest I might, after all, be as ordinary as the rest. But now I breathe more easily.

To enumerate some of my beliefs. I believe most firmly in God Almighty, All-wise, and All-good, our only Creator and Heavenly Father. I believe most sincerely and truly in Jesus Christ as the Revealer of the Father and as the one great Manifestation of God in human history, that God was in him reconciling the world to himself, and that he is the present and all-sufficient Saviour of all who trust in him. I believe that the Holy Spirit of God truly moves upon the spirits of his believing children, renewing their nature in the image of God. I believe that men need the saving power of God in order to have holiness. I believe that salvation is the result of divine grace through faith in Christ, when faith is possible. The operations of divine grace in other cases I must leave to the Giver of all grace himself, although I am humbly and reverently of the opinion that there are operations of divine grace otherwise than through faith in Christ.

I believe that the law of God is binding upon Christians with even greater obligation than upon the ancient people of God. I believe that the ceremonial laws and customs of that people, being typical of Christ, ceased in force, agreeable to the New Testament, and that such laws as were intended according to Holy Scripture for that people only are binding only upon them.

But I believe that all men are bound by the religious and moral Law of God as taught throughout the Bible, essentially and chiefly comprehended in the Ten Commandments of the Decalogue and in the two great commandments quoted by our Lord as containing all the Law and the Prophets.

Therefore I believe that all Christians should observe the seventh day of the week (and not Sunday) as the Sabbath, according to the teaching of the Bible.

While perhaps your correspondent was hardly correct in affirming the "only difference," he was essentially right, for the reason that my observance of the seventh day (Saturday) would be regarded by every one as the most marked difference between myself and the majority of my fellow ministers of the Gospel. The religious body with which I am connected is usually designated as "Seventh-day Baptists," though the people are sometimes called "Sabbatarians." We have churches in the United States, England, Holland, and one or two other countries. We have existed as a body ever since the rise of the Baptist body in England in the 17th century, but there have been Sabbath-keepers in Europe and elsewhere ever since the time of our Lord. There are other bodies of Christians who observe the Sabbath, but our people may be generally described as differing from ordinary English Baptists in no essential particular except in the matter of the Sabbath. Only I know of no Seventh-day Baptist church which admits unbaptized persons to membership, as is done by some English Baptist churches.

Surely our English friends who read the *Sentinel* need not be ignorant as to what constitutes the creed of a live Seventh-day Baptist. We congratulate them on the reception of the information which Bro. Daland's facile pen puts before them.

A BLIND LEADER.

Reverend Isaac Hyatt, writing for the *Morning Star*, Sept. 28, 1899, indulges in some severe denunciation of those who do not observe Sunday as he thinks they ought. His article also reveals the fact that he is disturbed in that he himself is disregarding God's law and the true Sabbath of the Bible. As is usual in such cases, he attempts to escape by trying to make out that the Sabbath is not a specific day, and that Biblical authority in the case is of no account. This is what he says:

Furthermore, let us not be disturbed by the sophistry of those who teach we ought to keep Saturday rather than the first day of the week. The testimony of history is conclusive that since the resurrection of Christ the first day of the week has been kept as the Christian Sabbath. Since it is a fact that it is impossible without an inspired almanac to tell just what twenty-four hours

of the week correspond to the original Sabbath, is it not unreasonable to suppose our Creator would make our present and future happiness depend upon our doing what it is impossible for us to know how to do? All that nature and the Bible require is that one-seventh of our time, in regular order, be set apart for sabbatical uses. And the most important consideration in the present mixed opinions as to the proper observance of the Sabbath is how to secure these uses so as to honor God and ameliorate society. He should be hailed as a benefactor indeed who shall bring about a practical reconciliation of these conflicting opinions and interests. And the first essential to secure this reconciliation is a fixed purpose and sincere desire to have it done so as to please the Lord.

If a man has no "axe to grind," because he is trying to uphold Sunday, and cast odium on the Sabbath, he does not need any light as to what will "please the Lord" in the matter of the Sabbath. The Lord Christ kept the Sabbath, honored the law of his Father, which requires all his followers to do the same, and left a definite law of precept and example for Mr. Hyatt, and all others who desire to please him. If Mr. Hyatt is well informed as to facts, the statement he makes in saying: "The testimony of history is conclusive that since the resurrection of Christ the first day of the week has been kept as the Christian Sabbath," compels one to doubt his honesty. We prefer to believe that he is not informed, in which case he has no right thus to put darkness for light. He is doing what he can to undermine all Sabbath-observance, and to increase the evils of which he complains.

THE SABBATH AND SUNDAY IN THE BOOK OF ACTS.

So many good people believe that the Sabbath finds no recognition in the New Testament, that it is well to call attention to that error by showing what the Book of Acts, an important part of New Testament history, teaches concerning the Sabbath.

The Book of Acts constitutes the second department of New Testament history. It details the doings, sermons, etc., of the apostles during the first thirty years after Christ's ascension. It is the inspired source of apostolic church history. What we know concerning the example of the apostles during the first generation after Christ, we learn from Acts. Be it remembered that the Book from the tenth chapter forward is not the history of Jewish converts only, but largely of Gentiles. We find the thread of Sabbath history appearing in the record of the public missionary labors of Paul and Barnabas, as follows:

And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had also John to their minister. . . . But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

Then follows a powerful sermon, giving a history of God's dealings with the children of Israel, the birth of Christ in the line of David, Christ's work, death and resurrection, and their duty to accept him as Messiah and Redeemer. The Jews who were in the congregation were so much disturbed by this discourse that they left the synagogue abruptly, or at least while those who were "proselytes"—Gentile-Jews—lingered to consult Paul. Hence the history adds, forty-second verse and following:

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preach-

ed to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath-day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed. Acts 13: 5, ff.

Here is the continual and habitual recognition and observance of the Sabbath by Sabbath-keeping apostles. Paul's sermon which is woven into the history was of such a nature, and was so connected with the question of Christ's Messiahship and resurrection, that it must have discussed the "Sunday question," had there been any to discuss. The 42d and 44th verses show that the Gentiles separately besought that they might hear more of the truth on the following Sabbath,—not on the next day, Sunday. The apostles complied with their request, and on the next Sabbath "almost the whole city" came out to hear the Word.

It is of great importance to note here that the facts of history forbid positively the popular notion that the Sabbath gave way and was set aside when the apostles were forced to turn to the Gentiles. On the contrary, the observance of the Sabbath by the Gentile Christians continued without interruption. Passing to the next chapter, we find this same history continued:

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude, both of the Jews and also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. Acts 14: 1-3.

Note that this is not a temporary act. They abode there a long time, teaching thus. We next find Paul at Philippi in Macedonia, some ten years later, observing the Sabbath and seeking a place of worship even where there was no synagogue:

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. Acts 16: 12-15.

In the 17th chapter the history of Sabbath runs on as follows:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given

to idolatry. Therefore disputed he in the synagogue with the Jews, and with devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection. Acts 17: 1-4, 16-19.

Let the reader not fail to note that Paul is here preaching far from Jerusalem, at Athens, among the Greeks, and preaching about "Jesus and the resurrection," as a Sabbath-keeper, with no hint or word about a "resurrection-day," or a transferred Sabbath.

Passing to the next chapter, the Holy Spirit takes pains to tell us of the continued habit of Paul in Corinth, the heart of Gentiledom, as a Sabbath-keeper:

And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

And he continued there a year and six months teaching the word of God among them.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla, and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not: but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Before returning to Ephesus Paul visited Caesarea, Antioch, and "all the country of Galatia and Phrygia." Returning to Ephesus, we find him still observing the Sabbath as shown by the following:

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years: so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Following the chronology of the common version, these references bring us down to 55 or 56 A. D. They include a period of ten years at least, commencing after the work was begun among the Gentiles, most of the occurrences being entirely outside of Palestine and immediate Jewish influence. These facts give the Sabbath a distinct, definite history in the Book of Acts, in which it has the highest sanction of continued apostolic example in its favor. As a fact in history every church or congregation which is noticed in the Book of Acts, was founded by Sabbath-keeping apostolic missionaries.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 8, 1899, at 2.15 P. M., Vice-President D. E. Titsworth in the chair.

Members present: Charles Potter, D. E. Titsworth, A. H. Lewis, J. D. Spicer, W. M. Stillman, A. E. Main, Geo. B. Shaw, Stephen Babcock, H. V. Dunham, Corliss F. Randolph, C. C. Chipman, H. M. Maxson, J. A. Hubbard, J. M. Titsworth, W. C. Hubbard, F. S. Wells, A. L. Titsworth, and Business Manager, J. P. Mosher.

Visitors: W. H. Crandall, of Alfred, N. Y., R. Dunham, H. H. Baker, O. S. Rogers.

Prayer was offered by Rev. Geo. B. Shaw. Minutes of last meeting were read.

The Advisory Committee reported as follows:

The Committee met immediately after the last Board Meeting, and decided on the following points:

1. That the Corresponding Secretary should visit Berlin, N. Y., on the last Sabbath in September; and that immediately after the meeting of to-day he should go West, to visit certain churches in Wisconsin, Iowa and Illinois, including Nortonville, Kansas, if possible, during October and November.

2. The Committee decided to recommend the publication of an edition of five hundred copies of the "Letters to Young Preachers and Their Hearers."

In keeping with these decisions of the Committee, the Secretary has visited Berlin and proposes to start for the West to-morrow.

Report adopted.

The Committee on the Distribution of Literature reported progress in the work of providing libraries of denominational literature in the different churches and our three colleges. The Committee recommended that Rev. A. P. Ashurst be requested to represent the Society at the South-Western Association, and that he be provided with stationery necessary for his work.

Recommendations adopted.

The Supervisory Committee reported that the leaflet by Rev. D. W. Leath had been printed and shipped.

Correspondence from Rev. A. P. Ashurst stated that he accepted the proposition to engage as the representative of the Tract Society in the South, and that he began work as such on the 15th of September. The correspondence also bore the tidings of the recent death of the son of Bro. Ashurst, and by unanimous vote of the Board expressions of our sympathy in this affliction were ordered prepared and sent to Bro. Ashurst, and prayer on his behalf was offered by Rev. A. E. Main.

Correspondence was also received from Rev. G. Velthuysen, of Haarlem, Holland, evidencing a marked improvement in health, and pursuant to the reading of the letter, Rev. A. H. Lewis, by request of the chair, offered a prayer of thanksgiving for Bro. Velthuysen's restoration to health.

Correspondence was read from Ch. Th. Lucky, of Stanislau, Austria, reporting on his work there.

In connection with the correspondence, the Corresponding Secretary called attention to the words of Bishop Potter, of New York, spoken at the Episcopal Convention a few days since, concerning grave dangers now threatening the Christian church and the Republic through the loss of regard for Sunday, and to similar expressions made at a meeting of the Sunday-school Convention of Gloucester County, N. J., held last week.

On motion, it was voted that Dr. A. E. Main and Supt. H. M. Maxson be a committee, with power, to consider the question of preparing for publication, in tract form, material furnished by a correspondent on the topic: "The Great Sunday Convention."

Voted that Dr. Main be a Committee to consider and report on the advisability of adding to the "History of the Conference" by Rev. J. Bailey, the history of Conference to the end of the century, and of incorporating summaries of the work of the Missionary, Education and Tract Societies, and publishing the same in one volume.

The Treasurer presented his report for the first quarter, which, on motion, was adopted.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

NEWS OF THE WEEK.

The Boers continue their aggressive movements at both the east and the west. The big laager at Sand Spruit, just north of Majuba Hill, has been broken up, and the troops are pouring through the tunnel or over the passes into Natal. With such reinforcements they will probably not long delay occupation of Newcastle. There is report of another advance upon Ladysmith by way of Tintwa Pass. The Orange State Boers are said to be within twenty miles of Ladysmith, which means they have advanced ten miles beyond the border, into Natal. What preparations have been made by the British for the defence of Ladysmith is not known. Over on the western border the Transvaal Boers are busy. They have wrecked and destroyed an armored railroad train. That incident occurred only a few miles south of Mafeking, where Colonel Baden-Powell is encamped with an inadequate force.—Not since the season of 1892 have cottonseed products reached such prices as are now being asked for them. Most of the mills in Texas have sold their holdings two weeks ahead.—Central Freight Association lines have adopted the recommendation of the Trunk Line Committee to make a further advance in grain rates on November 1. The rate on export corn from Chicago to New York will be 18 cents a hundred pounds, and on domestic corn 20 cents. On all other articles of grain or grain products the export rate from Chicago to New York will be 20 cents and the domestic rate 22 cents. The new tariff is the highest made in five years.—Revival services were opened in Tremont Temple, Boston, Oct. 12, under the guidance of Dwight L. Moody, and thousands crowded the spacious auditorium. The meeting was opened with a hymn, and after prayers by several clergymen Mr. Moody read Psalm 84. A sermon by the popular London clergyman, the Rev. G. Campbell Morgan, followed.—A plan was proposed at the Harvard College observatory early in the year for the construction of a telescope of unusual length for photographing the stars and planets. Anonymous donors have now furnished the means by which this experiment may be tried. The plan will therefore take definite shape, and it is expected that a telescope having an aperture of twelve inches and a length of a hundred feet or more will be ready for trial at Cambridge in a few weeks.

TRACT SOCIETY.

First Quarterly Report, July 1, 1899, to Oct. 1, 1899.

J. D. SPICER, Treasurer,	
in account with	
THE AMERICAN SABBATH TRACT SOCIETY.	
DR.	
Balance, cash on hand, July 1, 1899.....	\$ 767 84
Receipts in July, as published.....	286 77
" August.....	676 67
" September.....	245 78
Office Receipts, J. P. Mosher, Agent, \$188.50; \$215.16; \$197.11; \$180.28; \$294.70; \$204.83; \$184.71.....	1,415 38
S. D. B. Memorial Fund, Geo. H. Babcock Bequest.....	127 14
" " D. C. Burdick Bequest.....	152 42
" " Income.....	53
Interest on Electric Light Bonds.....	75 00
Dividend, City National Bank.....	20 00
Total.....	\$3,767 53
CR.	
J. P. Mosher, Agent, Office expenses, Sundry bills and pay- rol, \$312.52; \$270.59; \$558.21; \$247.58; \$241.09; \$361.12; \$423.52.....	\$2,414 63
A. H. Lewis, salary, \$166.67; \$166.67; \$166.66.....	500 00
G. Velthuysen, Sr., \$50.50; \$50.50; \$50.50.....	151 50
L. C. Randolph, editorials, \$10.00; \$22.50.....	32 50
A. P. Ashurst, \$100; \$40.....	140 00
A. P. Ashurst, postage.....	10 00
J. P. Mosher, Agent, to apply on account of the <i>Helping Hand</i> , credited last month to Sabbath-school Board.....	28 44
Ch. Th. Lucky.....	50 55
Treasurer's assistant.....	25 00
Balance, Cash on hand.....	414 91
Total.....	\$3,767 53
E. & O. E.	J. D. SPICER, Treasurer.
Examined, compared with vouchers, and found correct.	D. E. TITSWORTH, } <i>Aud. Com.</i> Wm. C. HUBBARD, }
OCTOBER 7, 1899.	

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

After the Parade.

One of the greatest values of the celebrations which have been taking place just now in New York and Chicago is to be found in the feeling of contentment which takes possession of one on entering the quiet round of daily life again. After a man has stood on tiptoe a few hours trying to see Dewey or McKinley in frame of ostrich feathers, derby hats and stalwart shoulders, wondering why the tall men always get in front, holding one hand over his watch pocket and the other over his roll of one dollar bills, stewing in the sun and shouting for the greatest nation under the sun, he goes home, puts on his slippers, sits down in the peaceful gleam of his own fireside, and says: "Ah, there's no place like home—catch me in such an awful jam again!"

Of course he will be down town the night of the next Presidential election shouting over the success of his candidate, but for some time to come his humdrum round of life, the labor, the toil, the home cares, will have an added grace to him. The fact is, we are constantly tending to forget the real value of our common blessings, these blessings that are ours every day, like the sunlight and the air of heaven. A bit of sharp contrast thrown in now and then makes for thoughtfulness.

The Crowning Blessing of the Conference.

Now that is one of the good things about going to Conference. The pastor grows weary with the long strain of constant burden, responsibility and perplexity, and he goes to Conference for spiritual renewal. At three o'clock in the morning on the special train the roosters begin to crow, and he awakens to find it is the chat of friendly voices. The days of the sessions are busy and the nights are short. The speeches are so rich in good things, he must miss none of them. He comes back home all aglow, but tired out. Oh, that beautiful long night's rest in his own bed! He puts on his coat the next morning thanking God for the common-place work of life—eager to be in it once more. His study invites him with its old-fashioned welcome. He tramps down the road on a calling trip in the afternoon, and the faces of the people, his people, never before looked so good to him.

This is not all of it, of course. There is inspiration and instruction in our annual gatherings of inestimable value, but the crowning blessing of the Conference is when it sends us home with a keen, eager joy for the home work transfigured with a noble purpose. The blessing is reflected in the shine of the dishpan, echoes in the click of the husking-pin, sounds in the hum of the school-room, sings its song on and on in the whirl of machinery and the glow of earnest thought.

An Uncomfortable Comparison.

Somebody thought that the contributor was discouraging attendance at Conference because he compared the amount we spent to travel thither with that contributed to either of our Societies last year. That was an awful contrast, and we felt a shame in presenting it, but we hoped it would do us all good. More spent in traveling to and from the General Conference than was contributed for the work of either Missionary or Tract Society last year. Think of it.

The remedy is not in staying away from Conference. We have heard of only the one case where the money saved by staying at home was given to extend the Lord's work. The contrast hits both those who went and those who staid at home. The attendance at Ashaway is one of many indications that we have the money to use when we will. There isn't much comfort in this subject for any of us—nor any use of writing on it unless it will help us to do better.

Two Ways of Meeting Criticism.

Night before last, in one of the homes of Chicago, a meeting was held to discuss methods of extending our work in general and the feasibility of starting a mission in Chicago in particular. The meeting was quite largely attended, several visitors from other churches being present. It is not our purpose to present here the plans discussed. That may come later. But we wish to register our conviction of the great importance of such meetings. There were sharp differences of opinion frankly expressed, but whether pro or con, yea or nay, every speech was warmly welcomed, and the dominating atmosphere was that of love for one another and for our common cause.

We are widely spread out, and far apart. In our denominational enterprises, it is but natural that dissatisfactions, misunderstandings, vague feelings of alienation should arise unless there is constant interchange of opinion in the spirit of the master.

Dissatisfaction either will find expression, spring up in rebellion, or go to seed in apathy.

There are two ways of meeting criticism. One is to say: "Sh! you musn't find fault. We must be united." Unhappily such a course never produces unity. It pushes back the trouble to brood in the man's own breast. It dampens his interest and tends to disintegration.

The other course is to talk it over, learn from one another, find common ground and, drawing wisdom from all sources, agree upon plans. Such a course kindles interest, clarifies ideas, promotes mutual love and sympathy—if we may judge by a meeting which lasted three hours and then broke up with reluctance.

Oh, no. Not carping criticism. None of us like to hear that. But even a carping critic is best won by an equal chance with others to express his views and have them treated with respectful consideration. I have seen more than one stinging fault-finder—not changed in his opinions, that is too much to expect—but robbed of his sting by generous treatment.

"Banners Farther to the Front."

From one of the student evangelists comes a cheering word: "The work this summer and the Conference have been great blessings to me. I am trying to hold the fire I got during Conference. I wish I had enough to set things ablaze here. Our society is doing well and I would not find any fault, but she can set her banners farther to the front. We have a nice class of young people, but they do not seem to realize sufficiently that being a Seventh-day Baptist involves any responsibility. Pray for us that we may take a great step in advance during the next three months."

The Crisis at Boulder.

One correspondent is deeply impressed with the great opportunity there, and the special need of that church just now.

"Boulder is naturally and should be in reality the central point in the denominational work of the far West. The Seventh-day Adventists have realized the importance of its position, and are as rapidly as possible concentrating their forces there. It looks as though it would be the Battle Creek of the West in a few years. Its nearness to Denver, its rapid, though firm and steady growth, its many opportunities open for investments, its convenience as a head-quarters for transients in the West, all tend to make it an important field. If our denomination does not make a mighty effort to strengthen the church there, a golden opportunity will pass by."

The secular forces tending to draw away from the Sabbath are especially strong in the cities, and Boulder does not escape. In such a community it is pre-eminently true that there is no standing still. The church must go forward or lose.

The tide of evangelism ought to rise high enough to lap the Rocky mountains.

SUNDAY GOLF.

In *Christian Work*, for Aug. 24, a correspondent writes under head of "The Lord's-day," detailing the "startling evidence of the decadence of 'keeping Sunday' on the part of professing Christians," of which decadence he says: "It is greater than would seem possible," and, continuing:

But it has been a surprise to me, while visiting in one of our old college towns and distinctly religious communities, to see what Sunday golf playing has come to mean!

Parents and young people who two hours before had come home from God's house, and even from the sacrament table, set out regularly on Sunday afternoon, by cab, wheel or on foot, to the golf links! And this going "only to play a quiet game of golf on Sunday afternoon" means staying to supper at the golf house, with the promiscuous company and conditions of such a gathering. Is it to be wondered at that those who do not claim to be Christians—as in the instance of a young girl of this same circle, a girl of noble womanhood but of no religious teaching in faith or purpose, and who takes unhesitatingly all of Sunday for golf, bicycling and all self-pleasing—should reply, when it was suggested to her that "Sunday is the Lord's-day": "Why, I do not see why any one is happier or better who is a 'Christian,' as you say, or who keeps Sunday; the same people who go to church for a little while in the morning do just as I do, who am not religious at all, the rest of the day!"

Other examples of disregard for Sunday, as represented in bicycling, farm labor, lumber camps, railroading and various other businesses, are given. The article closes with such a confusing of the Sabbath and Sunday as one seldom sees from the pen of an intelligent writer, and in a journal like *Christian Work*. Here it is:

We have no accurate date of when a "Sunday closing movement" was carried out in Jerusalem. But we do know that the first marked censure to merchants who were engaged in money lending and other week-day occupations was when "the Lord of the Sabbath" overturned and threw out from the synagogue the desks and all the men so engaged, and closed Jerusalem's "Wall street" with an anathema upon those who were spending his day as they did the other six!

We do know that this "Lord of the Sabbath" walked in the cornfields with his friends on Sunday, plucking the sweet growing corn for their evening meal; that he went into country fields and by brook-sides with his chosen friends on Sunday, and that they ate supper together in the evening glow of a summer Sunday by a lake-side.

We know that he did some of his most blessed miracles of healing, comforting and feeding the hungry, on the Sabbath-day, thus rebuking a mere pharisaical observance of the day.

It is too much to expect that any value in genuine Sabbath Reform can be attained through articles like this from which we have quoted. When writers ignore the simplest facts of the Bible and of history, confusing fact and fancy, and representing Nehemiah's efforts at Sabbath Reform as "Sunday closing in Jerusalem, and Christ's cleansing of the temple as a defence of Sunday-observance, little is left for imperfect and misleading statements to do in connection with this important question. When such things are put forth the ignorance involved is more than great or the honesty is more than small.

To combine references and names so as to teach children and others that Christ observed Sunday, as is done in the above, is flagrant perversion of the Holy Word.

Missions.

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

WE have received two letters from Bro. J. W. Crofoot. The first was written after they had reached Oakland. They stayed at Jackson Centre, Ohio, until September 15. Mr. Crofoot spoke briefly to the Jackson Centre people on the evening of September 10. They went from Jackson Centre to Chicago, where they remained until the evening of September 22, when they took the train for Oakland. On Sabbath morning, September 16, Mr. Crofoot spoke to our people, and on Tuesday evening, the 19th, a reception was given them, at which some twenty-five of our people were present, and a very pleasant time was enjoyed. The trip overland lasted seventy-six hours, the train was two hours late in reaching Oakland. They were the guests of Mrs. Lizzie Nelson Fryer until they sailed. While they dreaded the overland journey, fearing the fatigue and alkali dust, they stood the journey remarkably well, not being as tired when they reached Oakland as they were when they arrived at Jackson Centre from the Conference. They enjoyed the grand scenery over the mountains, but there was no full satisfaction in it in having to pass through such scenery so hastily. Through nearly all of Wyoming and the great alkali plains of Nevada the dust was almost unendurable.

The next day after their arrival in Oakland, Mr. Crofoot went with Dr. Fryer over to San Francisco, and made several calls in "Chinatown." They visited two mission schools and the public school for Chinese, maintained by the city and conducted by an American school ma'am of the good sort. The boys were writing, spelling lessons just as American boys might do, yet not quite as American boys do, for one of the boys in the school took the first prize in writing in competition of the public schools of San Francisco. From these they went to a school conducted by the Chinese government through the Consul there. This school was the kind we read about. The boys were studying their lessons at the top of their voices, and one stood with his back to the teacher chanting his lesson from the classics. The pandemonium may be imagined but not decried. The teacher was the genuine article with a four foot que, and finger nails an inch long. He did not understand a word of English. Mr. Crofoot writes that he did not watch Dr. Fryer closely enough to back out of the room and get in three or four deep bows to be duplicated by the teacher, for he went out and turned to see Dr. Fryer and the teacher going through the process with a conversation of which he did not catch the drift.

From there they went to the Chinese Consulate next door, where Mr. Crofoot made the acquaintance of the Secretary of the Legation, though his knowledge of English was just the same as his was of the Chinese. The Secretary asked for Mr. Crofoot's card, which he received in the finger nails of both hands, making a low bow. He gave Mr. Crofoot his card, which was a red paper about eight inches long and four wide, with Chinese characters upon it.

The Consul soon came in and his tunic was of light blue instead of dark blue like the Secretary's, or black like the teacher's. It was probably his every-day dress. He has learned

to speak English since he was fifty years old, and he asked Mr. Crofoot some questions direct, among them his name. Not having another card with him, Mr. Crofoot wrote his name at his request on the back of an invitation to the wedding of Miss Julia Dent Grant and the Russian Count. The Secretary of the Legation is going to Shanghai next year, and has promised to call upon Mr. Crofoot and expects him to be able then to talk with him in Chinese. Mr. Crofoot thinks he made the proper number of bows in going out of the Consulate.

On Monday night of their journey he made the acquaintance on the train of Mr. Sweet, a Baptist missionary, returning with his family to Hong Chow, by the Coptic, to Shanghai. While in San Francisco he also visited the camp at the Presidio, to see an old friend who had just returned from the Philippines with the 13th Minnesota regiment.

The second letter was written on board the Steamship Coptic, and sent ashore by the pilot who left the steamer just outside the Golden Gate. He writes: "We are fairly started on our voyage. Baggage, state-room, everything else seem to be all right. Mrs. Fryer came to the steamer to see us off, and there was something in my throat that I kept swallowing. I am afraid, however, that in an hour or two I may renew the process."

FROM the Quarterly Report of Bro. G. H. F. Randolph, laboring as Missionary Evangelist on the South-Western Field, I make the following extracts: Have maintained my regular appointments up to date. Have also, since last writing spent two weeks at Crowley's Ridge and Wynne. Returned from Wynne last Friday, and that night began extra meetings here at Fouke. Was not able to accomplish all I hoped for on the Crowley's Ridge field. Circumstances rather compelled me to divide my efforts between Crowley's Ridge and Wynne. The interest was extra good at Crowley's. At the end of one week's work, eleven covenanted for daily prayer for one year, all of whom had started during the week. Many others had taken some advanced stand for the Lord during the week. Would gladly have continued the work there longer, but was convinced less harm would come from closing the meetings then, than from ignoring appointment already announced for Wynne. Much earnest personal work is needed on this field before we can hope to reap much in way of permanent results. At Wynne I met with hard work, opposition, moral degradation and indifference. What a combination! But I am glad that in all the Lord manifestly got the best of the situation. Our people on this field are much encouraged. Surely it does look a little more hopeful. The interest seems good here at Fouke, and if circumstances seem to warrant it we will continue the meetings now in progress for two or three weeks. My family are here now. They seem happy. The work is encouraging, more so than at former writing.

THE PREACHING NEEDED.

Several correspondents write us in substance that one reason for short pastorates and the unrest of ministers and people in the pastoral relation is to be found in the increasing secularization of sermons. In the attempt to be "up to the times" and interesting, it is said that ministers take their subjects from current political and social dis-

cussions, and the people feel that the preacher is not an expert in these matters, that he does not speak with authority. If they dissent from him, they do not care to go to hear him, while, if they agree with him, they soon tire of his discussions.

There is some reason for this criticism; but as a matter of fact, we doubt if many ministers of the gospel choose these topics by deliberate preference. They see that preaching out of the Scriptures does not hold crowded congregations, and the demand is that churches be filled. Hence, against their sober judgment, they adopt the line of pulpit discourse that will draw a congregation immediately. When this device gives out they hope to find something else.

To meet this tendency two things are needed: Willingness on the part of the churches to sustain their pastors in Scriptural preaching and a larger and stronger spiritual and moral grasp of Biblical truths on the part of ministers.

Suppose a minister does not draw a large congregation. Is it fair to test the success of his ministry by the number of persons that may be drawn to a church service by all sorts of worldly motives? Is it not rather the part of wisdom for the half-dozen or dozen men who really represent the church to come together, and say, "Our pastor preaches the gospel. We believe in the truths which he presents. Now we propose to give him a fair chance. We shall give him ample time to build up the church in a Biblical way. We shall not complain if the house is not full, or there is a deficiency in the income at the end of the year. We propose to sustain the pastor in his work of preaching the gospel." There are hundreds of pastors who would at once take heart, if they knew that this was the attitude of the representative men of the church toward their work.

Still further, ministers need to do a great deal more of hard Bible study. The power of the gospel is in its appeal to the moral nature of man. Christianity has everything against it except the human conscience. The human conscience is on its side. The preachers who really succeed in bringing men to Christ and in building up strong churches, are men who have mastered the moral and spiritual ideas of the Bible, and have learned how to present them effectively in public discourse. It is amazing within what a narrow round of truth the preaching of the average minister is confined. For most of them there are whole undiscovered continents of Biblical truth. "Expansion" is the watchword of the day; but the kind of expansion that is needed in the Christian pulpit is an expansion of the range of preaching, and that is not to be gained by preaching the last week's news, but by broader and deeper study of Bible ideas.

We believe that if churches would realize that it is their privilege to sustain the preaching of Biblical truth, and if ministers would give themselves to the work of exploring the Bible and mining for the truth as for hid treasure, it would not be more than three or four years when that kind of work would tell upon a community, bringing the people to church, and exerting a profound influence upon personal character, ideas and conduct. —*The Watchman.*

THE only way to have a friend is to be one. —*R. W. Emerson.*

Woman's Work.

By Mrs. R. T. ROGERS, Alfred, N. Y.

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

—Selected.

In all our plans for work, let us not forget the need and our duty of constantly coming to God in prayer, that his will may be done through all his agencies at home and in foreign lands.

READ the Report of our Corresponding Secretary this week. Twenty-eight hundred dollars to be raised by the women of the Seventh-day Baptist denomination, for our different lines of work, with an additional one thousand for the debt of the General Missionary Society! The question will naturally arise in all our minds: How can we do it?

OUR Woman's Board plans to raise, this year, twenty-eight hundred dollars for the following lines of work, viz.: Salaries of Miss Susie Burdick and native helpers, the African Industrial Mission, Home Missions, Tract Society, Educational Fund for our young ladies, and for Board expenses.

In addition, we undertake to raise one thousand dollars of the debt of the General Missionary Society, with the understanding that the men of the denomination provide the balance.

In behalf of the Board.

MRS. ALBERT WHITFORD, Cor. Sec.

YOUR Editor is not informed as to the number of women in our churches, but it seems to her that an average of one dollar for each woman might pay the whole demand. Let us make a very strong, determined pull altogether, and remember that it is much easier to begin now, "making each month bear its own proportion of the burden," than to put off our efforts till nearly time for our next Conference (one month and a little more of the Conference year being already past), and then crowd ourselves, and fail at last. If each church and society will do its part, each individual feeling her responsibility, giving as the Lord has prospered her, putting a certain amount of time and strength into this work, we will all be astonished at the results.

WE feel very grateful to our dear sister, Mrs. Lizzie Nelson Fryer, for so kindly sending us a message—the last known of our dear Mr. and Mrs. Crofoot—in the home land.

818 SIXTEENTH ST., Oakland, Cal., Sept. 29, 1899.

My Dear Mrs. Rogers:

Your good letter came to hand about nine o'clock this morning, and as soon as I had read it, it was taken up to Mrs. Crofoot's room for them to enjoy as it would be the last letter that would come from friends before starting out on their long journey. Mr. Crofoot left the house about ten o'clock so as to reach the wharf before the baggage would

be put on board, in order to oil and cover the nickle parts of his wheel to guard them from rust while on the way.

Mrs. Crofoot and I took the quarter-to-eleven narrow gauge train from here, which enabled us to cross the ferry to San Francisco and then by the electric car, reach the steamer about noon, as it was advertised to leave at one o'clock. The husband was there awaiting us as we arrived; he having finished all necessary arrangements about baggage and other things, so there was nothing more to do but go on board and make themselves as happy as possible. I went with them to their stateroom, and a little later up on the deck, where I left them at the sounding of the gong for visitors to take their departure. A little while afterward the whistle blew, the gang-planks were removed and the old Coptic, with her precious load moved gracefully off toward the Golden Gate.

While I stood there waiting, it seemed in a way, that I represented their parents, their relations and friends and the whole Seventh-day Baptist denomination. Deep down in my heart how I wished that all who are interested in those two young people could have stood where I stood, and with me have waved them God-speed on their journey. Of course that could not be, but they can be followed by the prayers of all who are interested in them and the cause which they go to represent. May the Father prosper them and the work they have gone forth to do!

To me the Coptic seems like an old friend as she has safely carried me twice across the Pacific—once from China, in 1883, on her first voyage on this line, and again last spring when Doctor Fryer and I went to spend the summer holidays in Shanghai. She is not as fine nor as modern a vessel as those on the new Japanese line, but I think most people enjoy her cosy, homelike arrangements better than those of some larger and more elaborate steamers.

There were about ninety passengers on board, among whom were a large number of missionaries, several of these returning to their fields of labor in Japan, China and India. I met a Mrs. Neal, of the Presbyterian mission, whom I had known before and who is returning to her work in China. To her I introduced our missionaries and left them feeling sure that she will be to them like a mother or an older sister during the whole journey.

I know that a warm, hearty welcome awaits them when the long traveling is over and they arrive at their new home. What a day of rejoicing it will be to the friends in Shanghai in more ways than one when they reach their destination! The work there has lagged for lack of the help that has long been sorely needed, and now there will be a chance to carry out some of the practicable plans for progress and advancement. How I hope that the young people throughout the denomination will be drawn closer in interest to missionary work there and in other parts of the great field, by the example of these dear young people.

Affectionately yours,

LIZZIE NELSON FRYER.

MR. STEAD, in his *Review of Reviews*, says that what cheered Mr. Gladstone most of all during his last trying months, was the report that his granddaughter, a bright, spirituelle

young maiden of twenty had decided to dedicate herself to the work of a Christian missionary to the heathen who sit in darkness. The dying statesman thrilled with the thought that his granddaughter had chosen the better part. To his illumined eye nothing in this world was worth talking of, or living for, save the great commission to preach Christ and him-crucified, as the living witness of the love of God for man. There is nothing better than that; nothing to be compared to that. Again and again would he revert to it, but always with complacent, triumphant joy.—*Life and Light*.

"SUNDAY LEAGUE" WORK IN MISSISSIPPI.

BY R. S. OWEN.

The Sunday-law advocates seem to be making Mississippi their special field of operations at the present time. They have already got their "stakes set" and are getting their ropes ready to "scoop us all in." I am informed by the president of the Sunday League of Columbus that auxiliary Sunday leagues have been formed in every county of the state, acting under the direction of state officers of the Sunday League of America, an incorporated body having its headquarters at Columbus, Ohio, with general manager's office in Atlanta, Ga. They are planning to work on the legislature of the state to secure a more stringent Sunday law.

"We insist," they say in their Sunday reform leaflets, "that the Sunday labor must be reduced to the minimum of real mercy and necessity."

In enumerating the open foes of their movement, they mention first, "Sabbatizers, a small, compact, conscientious group of mistaken men, who put the Jews' day in the place of the Lord's-day." Second, "Indifferentists, who care for none of those things but whose contempt of silence arrays them against Christ and his day." The third class are those who "plead for personal liberty."

In answer to the question, "By what methods shall we meet these?" they answer:

"1. By legal methods . . . we can and should demand that the Sunday laws on the statute books be enforced. We can and should bring our influence as citizens united on the main issue, if possible, to bear upon our legislators and executives. . . . We can and should agitate and petition, petition and agitate—Yes, watch, fight, pray.

"2. By reform methods—mass-meetings, organizations, tracts, essays, and books to be scattered broadcast. A half holiday Saturday should be insisted upon as a social vent—a necessity, a preparation for the Sabbath.

"3. Church methods—if the Sabbath is lost; the citadel of the church is captured. . . . Every denomination should be a separate fort with guns loaded and manned. In council, congress, conference, convention, synod, assembly, resolutions should be passed."

I have called on two of the ministers of this place and found considerable quantities of Sunday League literature on hand for free distribution. One of the ministers said, "The nation is to be seeded down with them." "This is a Christian nation," said he. "That question has been decided by the judge of the Supreme Court." . . . —*American Sentinel*.

WE are fast learning that it is a disgrace to be rich and not to be a servant.—*Lyman Abbott*.

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.—I believe something has already been written of a few open air-meetings held the latter part of the summer, in which the Sabbath truth was presented. These meetings certainly brought the subject to the attention of hundreds who perhaps never thought of it before, although it is doubtful how far any have been really awakened. An instance of the way in which some have ears and yet hear not may be told. At the second open-air meeting I explained the subject of the Sabbath from the New Testament, showing clearly (as I thought) that Jesus did not alter the law; that he observed the Sabbath, as did his disciples; that all through the New Testament there is no hint of the abrogation of the Sabbath law nor of any teaching to observe the first day of the week. In the previous meeting I had given somewhat of the history of the origin of Sunday, and at this time I gave more. Some questions were asked, and the meeting closed as before. After the meeting a man came up and shook my hand and said, "I wish to thank you for explaining so well that Jesus never taught us what day we are to keep, and that it doesn't matter as long as we keep *one day in seven*. That is what I have always said!" This was not a joke, nor yet sarcasm! Readers of the RECORDER may judge of my feelings. It has always been a fond delusion of mine that, whatever faults I may have as a speaker, one thing I can do, and that is make clear what I try to say. This evidence to the contrary has fairly humbled me. But it shows further that it takes a great deal of hammering away at the Sabbath question to get the multitude to apprehend it.

Mrs. Daland and I went to Portsmouth to attend the meetings of the General Baptist Assembly on the 18th and 19th of September. The reports from the churches and the general effect of the meetings went to show that a negative Christianity and a laxity in regard to the principle which underlies all the Christian bodies of the Baptist family, namely, loyalty to the teaching of the Bible and obedience to its plain precepts, do not contribute to the spiritual growth and prosperity of the churches. Many of these churches might better be termed Unitarian or Congregational churches than Baptist churches, for they are the former and not at all the latter. They might be a real power in the world for some good if they called themselves by a name that indicated their true character. It was a pleasure to note that our report was proportionately more favorable than that from any other church, and also to hear our letter read, which stated plainly our position both in regard to the Sabbath and baptism.

The work of the two societies started by our members, the British Sabbath Society and the Sabbatarian Bible Society, is attended now and again with some interesting incidents. Occasionally in our visiting we find a home without a Bible, which lack it is our pleasure to supply. May God grant that the Word of Life thus given shall prove a blessing! In every house to which we go we leave a tract on the Sabbath question. Often

there is a distinct opposition to the idea of discarding Sunday or of observing the Seventh-day. Once in a while it is refreshing to hear a positive outbreak of determined Protestant sentiment. Such, if won to the Sabbath, would make good material for our cause. Lamentable ignorance is manifest in many homes, and it is pitiful to note the distrust shown by many who think we are swindlers or peddlers. But it is cheering to hear many say with a bright smile, "We have a Bible, oh, yes! We read it, too; we are Christians." Such usually promise to read the tracts. It is our hope that during the winter we may have some further opportunity to discuss the Sabbath publicly.

W. C. D.

DERUYTER, N. Y.—Rev. U. M. Babcock made us a visit and preached excellent sermons at DeRuyter, Cuyler Hill, and South Cuyler. Rev. J. G. Burdick and Bro. Cook from New York City came also last Thursday on their way to Otselic and Preston. Our Quarterly Meeting convenes at DeRuyter October 29, and we hope that Bro. Cook will be with us then and also the new pastor at Scott, to preach at the Sabbath morning service. New interest has been awakened in the Missionary and Tract work since the Conference. We pray for a great work all along the line.

L. R. S.

PRESTON, N. Y.—On the 5th instant we were pleased to meet at the depot Rev. J. G. Burdick, who has just returned from his vacation and his visit abroad. He is looking quite well, and is ready to complete his plan for work on this field. We also met Mr. Cook, from the New York church, who is to assist him in evangelistic work in Preston and vicinity. We were much pleased with an introduction to Bro. Cook. We thank the brethren of the New York church for the interest they feel for the little churches on this missionary field. May the Lord help the people of Preston to secure a large blessing for themselves, and real strength for our common cause.

On the evening train we welcomed to our place Rev. U. M. Babcock, from Alfred. He preached for Eld. Swinney on Sabbath morning and for Eld. Cottrell, at Cuyler Hill, in the afternoon and at South Cuyler, Sunday, at 2 o'clock, P. M. Bro. Cottrell not being as well as usual, Bro. H. C. Coon went with him to the appointments. Bro. Babcock's sermons at DeRuyter and at the other appointments were well accepted, and spoken of with real interest. In view of the condition of his health, he did not think it was best for him to engage in a winter campaign upon this field.

L. M. C.

MILTON JUNCTION, WIS.—We are enjoying our work here very well. Since the return of most of the brethren from Conference, the attendance and interest in our meetings have been increasing. The prayer-meetings are marked by a strong Christian spirit, many fervent prayers and earnest testimonies for Christ. The Sabbath-school is also very interesting.

The last Sabbath in September it was our great pleasure to baptize two of the grandchildren of Eld. Hamilton Hull. May God enable them to be faithful.

GEO. J. CRANDALL.

OCTOBER 10, 1899.

SALEMVILLE, PA.—After two years and three months acquaintance with the people of Salemville, enjoying their kind hospitality and Christian forbearance, it was with a feeling of sadness that we bade them adieu on the morning of September 20, 1899. As the train started, we stood on the steps of the back coach and looked into the faces of those who brought us to the station, and said God bless them and the dear people of Salemville. We tried to do what we could to build up the cause of our Lord and Master and strengthen the church on that needy field. We regret that we could not have done more; but we are glad we spent those days and months with them. Those days, freighted with so many precious opportunities, so many good resolutions, with all their mistakes and failures, have passed on to eternity. What shall be the fruitage of all those days? When shall we see those dear faces again? Perhaps not until we meet at the bar of God. There ought to be a pastor on that field all the time; but it will be difficult for them to get one unless the Missionary Board is willing to assist them more.

We are comfortably located in the parsonage here at Salem, W. Va., intending to attend school and do what we can for the Master's cause by supplying the Salem church and pulpit, assisting Bro. Gardiner to build up the work here.

DARWIN C. LIPPINCOTT.

SALEM, W. Va., Oct. 8, 1899.

TREE MURDER IN AMERICA.

At a recent public banquet, one of the officers of one of our largest states slighted the efforts that have been made for the preservation of our woods by placing as first in importance the development of wood pulp and other industries in the threatened districts. To give a passing wage to a passing population he would destroy forests that, intelligently protected, would furnish work and wages for centuries.

Americans are the most wasteful of people. They have a big and fertile country, and they act as though it were impossible to exhaust its resources. But the immense increase in its growth, the constant enlargement of industries that require the destruction of natural material, must bring us to a pause. Natural gas was burned without stint just after its discovery, with the result that only enough remains for three years. We are told that the anthracite supply in this country cannot last much more than a hundred years longer. Already some of the prairie lands that were believed to be inexhaustible, requiring but one plowing a year to keep them fertile, are tired out, and demand to be fed. And most astonishing of our wastes is that of our woods, in which rests one of our best sources of wealth and on which we rely for water. Whether we use timber for houses and ships or not, we must drink, and in chopping off our forests we are reducing our springs: *ergo*, our brooks, rivers and ponds: *ergo*, the fertility of the land: *ergo*, the population thereof.

It has been explained again and again, yet seems ever to require new emphasis, that the trees act as umbrellas to protect the fallen rains from quick evaporation and give time to them to soak into the soil; also, that they create, with their fallen leaves and decayed branches, the vegetable mould in which succeeding forms of plant-life find their nutri-

ment. Strip a hill of its timber, and the rain runs swiftly down, causing a freshet in the river at its foot, because there is nothing to stay it. Worse still, it carries more or less soil with it, so that in a little time the hill is bared to its rocky frame. The mischief is that it requires years and years to repair a damage that a party of woodmen can inflict in a day.

The domes of granite onesees in the Adirondacks and on Mount Desert show how difficult it is to persuade vegetation back again when rocks are bare of mould for roothold. In other places that have been reforested, through a natural increase in the woods and consideration on the part of the lumbermen, the water has not come back with the trees. The mould that held the springs has been dried and washed away, and centuries must pass before a new sponge is created by the slow deposit of aged trunks and fallen leaves.

This cutting is deplorable. It implies not merely the destruction of beauty, which is cause enough for lamentation, but hardship, especially in the country districts; it implies a lessening number of birds, our bright, tuneful, useful little friends, because they cannot secure nesting-places; it implies a check on the fertility of the surrounding country; it implies disastrous floods in spring, when the snows melt, there being no soil to hold the moisture and no screen of limbs or leaves to shadow the drifts from the northing sun; it implies a lessening rainfall, with increasing drought; it implies the ultimate conversion of deforested tracts into desert.

The case of Spain is a familiar one. It was once well wooded and was capable of sustaining a large agricultural population. Its trees were relentlessly hewn down by greedy spoilers, with the result that, in time, districts once fertile became rainless and dusty, the vegetable mould disappeared, the streams dwindled, and the population was driven from the soil into the cities, where many became beggars, adventurers, or laborers at uncongenial tasks for wretched wages. To this day the arid districts remain as nature's protest against man's destructiveness and selfishness.

There is a remedy for this, and it is time it was applied. It consists in scientific forestry. It is not necessary to restrict the cutting of timber to a great extent. It needs only a little intelligence and a little after-work in planting. A hill should never be deforested. The largest and oldest trees should be chosen for cutting. In place of every one cut down a sapling should be planted. In many of the tracts devastated within recent years thousands and hundreds of thousands of trees have been destroyed and not a single one set out to replace them. Yet we have officials who can defend such proceedings! It is appalling.

In the parts of the Old World that claim to be enlightened, the authorities have been compelled to institute reforms, for there was a general alarm over the drying of the springs and the failure of the rivers. The Rhine, the Rhone, the Elbe, the Danube—in fact, most of the important rivers of Europe have subsided by several feet, and not only the navigation, but the health, convenience and industries of the people have been correspondingly affected. To stay this devastation, to restore, if possible, fatness to the soil and depth to the streams, boards have been created to guard

the forests, prevent needless destruction by chopping and by fire—our own forests have suffered much from the carelessness of hunters and miners in leaving fires burning in the woods—to study the effects of soil, climate and locality, and to plant liberally. Through the beneficent operations of the forestry boards, districts have been redeemed, industries have been preserved and restored, and the beauty and prosperity of several lands favorably affected. We, who have more natural advantages, must be less wasteful or we shall not have them long.—*Saturday Evening Post.*

A PRAYER FOR THE PASTOR.

[Our readers who are pastors, and those who love their pastor, will appreciate the following tender prayer:]

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as thou hast cared for us
In sending him; and cause him to lie down
In thy fresh pastures, by thy streams of peace.
Let thy left hand be now beneath his head,
And thine upholding right encircle him,
And, underneath, the everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with thine own hand; be thou
His ministrant to-night; draw very near
In all thy tenderness and all thy power.
O, speak to him! Thou knowest how to speak
A word in season to thy weary ones,
And he is weary now. Thou lovest him—
Let thy disciple lean upon thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let thy calm
Fall on his soul to-night. O holy Dove,
Spread thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay thy hand upon his heart, and still
Each overstraining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let thy holy music overflow,
With soothing power, his listening, resting soul.
—*Frances Ridley Havergal.*

MY SECOND TALK WITH CHARLIE DANVERS.

BY JAMES BENTON.

In the afternoon of the day which we began by attending the anthem service held by the Atlantic ocean, at sunrise, Danvers and I wandered down the beach a couple of miles, and dropped ourselves in the shadow of a sand-dune. We were not mentally aimless, but we courted that restful languor which comes when the body is unbent and the soul is at rest. It was near the turn of the tide, and the sea was playing soft refrains, more like lullabies than like the anthem of the morning. Lying on my back, I watched the fleecy, floating clouds, whose ragged shadows chased each other over sea and shore until I was compelled to shut my weary eyes away from the changing pictures.

Danvers was lying with his face turned from me, and neither of us had spoken for twenty or thirty minutes. The morning papers at the hotel had given an account of a serious defalcation by a bank cashier in New Jersey. It was shown that he had a good salary and a pleasant home. He had been "well brought up," as the term goes, although he "was not a religious man." His crime had ruined the bank, his friends and himself. Adequate reasons for the crime seemed wanting, and the case puzzled me. "Danvers," said I, "What made that cashier so foolishly wicked?" Quietly—as I remember President Allen sometimes used to answer a question—Danvers said: "The devil."

"Do you believe in that sort of a devil?" said I. Danvers turned his face toward me, and raised his head on his upbent arm. "It does not matter whether I believe in what preachers call a personal devil or not. That men are tempted to do wrong, and in most foolish ways, is certain. Let the theology of the 'devil rest there.'"

"One of the most effective ways of tempting men to do evil is through imperfect or vicious training in early childhood. In this respect, quite as much as in any other, the child is father of the man. It is of little account that a newspaper reporter says this man was 'well reared.' To be well reared one must be well born. If this man had a proper inheritance, followed by proper training as to honesty, present results would have been impossible. Aside from the matter of inherited germs, the boy was not taught the proper relation between 'mine and thine.' Perhaps his father was unable or unwilling to furnish the lad spending money as he wanted it, and a weak and over-indulgent mother taught the boy to be dishonest by helping him to circumvent the father in securing money by stealth and indirection. From some cause, either before or after his birth, or both, the soul of this young man's life was soil favorable to dishonesty. His place in the bank gave opportunity for development, and this is the harvest." "Danvers," said I, "You ought to have been a preacher." "Nonsense," he replied, "that is not preaching, it is common sense applied to the question of cause and effect in the matter of honesty. Call it sanctified common sense if you want to, but nothing more."

It was growing cool under the shadow of the dune. The sun was touching the tops of the trees a mile back from the shore. The clouds out at sea were gloriously golded and roseate, as the sun prepared to bid them good-night. The rising tide scattered foam over our feet as we rose to go. We sauntered homeward, flinging pebbles into the waves, and watching the undertow as it whirled back into the sea those which each succeeding wave brought shoreward. The hastening sun slipped out of sight before we knew it, and as we were about to cross a bit of low pasture land that lay between us and the hotel, a new, soft light began to shine in the East. "Is it a low-lying fire, a burning ship just below the far horizon?" Danvers climbed the exposed remnant of a wreck, near by, for a better view. In a minute or two he said, with a smile, "Benton, it is the moon!" We waited a little, while the golden disk rose to full view, when Danvers added: "That is what Whittier saw when he wrote a certain passage in 'Tent on the Beach.'" Unwilling to confess my ignorance of Whittier's famous poem, I said, evasively: "I do not recall it at this moment." Danvers deftly shielded my ignorance, by replying: "This is the way it runs, you remember":

"He ceased: just then the ocean seemed
To lift a half-faced moon in sight;
And, shoreward, o'er the waters gleamed,
From crest to crest, a line of light,
Such as of old, with solemn awe,
The fishers by Gennesaret saw,
When dry-shod o'er it walked the Son of God,
Tracking the waves with light where his sandals
trod."

The sympathizing sea softened its music that it might keep time and harmony with Danvers' reverent voice. A wavelet whispered "good-night," as we turned toward the hotel which was already flooded by the glory of the rising sun of that summer night

Young People's Work

By EDWIN SHAW, Milton, Wis.

October 2.
The "Sharker" and
His Games.

IN these times, when people are constantly on guard against the wiles of rascals who make money by their wit, the "sharker" must make his scheme appear very fair and plausible, or he will find very few "suckers." The desire to get something for nothing, or a great deal for a little, has made many people easy victims to the games of confidence men. The instances are so numerous and so well known that even unscrupulous persons now hesitate and are slow to "bite" the "bait" set for them unless it is entirely surrounded by what appears fair and honest. A scheme of this nature has recently come to my notice, and I trust you will pardon the personal character of it, as my only purpose in publishing it is to put people on their guard against this particular concern or concerns who do a similar business.

October 3.
The Introduction.

ABOUT two weeks after the death of my brother Frank, a letter came to his address at Milton, Wis., from the Alaska Commercial and Mining Co., Omaha Building, Chicago, Ill. The letter-head used indicated an incorporated company with a capital of \$5,000,000, with the full quota of officers and branch offices at San Francisco, New York and London, Eng. The letter was addressed to "shareholders." It spoke in flattering terms of the results of the various claims in the Yukon district; of the purchase of a gigantic hydraulic plant which was to be operated next year; of prospecting parties; of the loss of one of their large river steamers that was crushed in the ice while wintering at the Russian mission. The letter stated that the company had now assumed a place among dividend paying concerns, and congratulated its shareholders in having secured stock at a low figure, which was now worth \$1 per share, with a possibility of a rise in the near future to \$1.50 or \$2. This letter was given to Frank's father, J. L. Shaw, who gave it but little attention, thinking it was a mere advertising scheme.

October 4.
Express, C. O. D.

A FEW days later another letter came from the same company, saying that the final payment of \$10 was due Sept. 15, and inasmuch as no word had been received from Frank, the company had sent his certificate of stock, No. 8,012, for 100 shares, by express, C. O. D., to his address. The letter congratulated him on securing stock in the company at low figures, and stated that all stock must be paid up in full by Oct. 10, or it would be forfeited and cancelled, for a dividend was to be declared as soon thereafter as the trustees could settle up the accounts. When father received this letter he brought it with the former one to me, and after looking over the papers of brother Frank, and finding not a particle of evidence of any dealing with such a company, we concluded that it was a fraud. There was, however, a package with a bill of lading indicating a certificate of stock at the express office, to be had for \$10. This was left at the office. To satisfy our curiosity, I wrote to the company, saying that my brother Frank was dead, and that I had received a communica-

tion with an inference that he held stock in the company, of which I had no knowledge. I asked for an explanation.

October 5.
An Explanation and
a Bluff.

By return mail came a letter stating that reference to the records of the company showed that Frank Shaw, of Milton, Wis., was a subscriber to 100 shares of stock for which he was to pay 50 cents per share; that \$40 of this had been paid, leaving a balance of \$10 which had become due Sept. 15, and since no word had come, the certificate of stock had been sent to his address, C. O. D. The company agreed, however, to transfer the certificate to me as Frank's administrator if I would send it to the Chicago office. Inasmuch as it required the payment of \$10 in order to get the certificate before I could send it away, it was left at the office. We looked over Frank's books and found that he had kept a cash account from Jan. 1 to Aug. 1, which was balanced at the first of every month, and which accounted for every cent received and paid out. I wrote to the company, however, asking for the dates and amounts of the several payments which made up the \$40. By return mail again came the indefinite answer that the first payment had been made some time last March, adding that if I did not care to take up the stock, it would be returned to Chicago and cancelled.

October 6.
The Sequel.

I WROTE again asking for time, and requesting an answer as to how this money had been paid, by draft, check, post-office order, or how. Also whether brother Frank had dealt directly with the company or with some local agent. Straightway came the response that Frank had paid the money to their traveling agent, who had remitted the same to them. Again I wrote asking for the name and present address of this traveling agent, also offering to sell out the stock for what Frank was said to have paid. This time the reply showed a little irritation (no wonder), for it read, "we are entirely too busy to devote a couple of hours' time to look up the information that you require, and we think it sufficient for you that we admit the receipt of \$40 on account of the stock, leaving a balance still due of \$10, which must be paid on Oct. 10, or the same will be forfeited and the stock cancelled. If you do not want the stock, we will be very glad to cancel the same, which will be much cheaper than buying it of you for 50 cents per share."

In the meantime I had written to two friends in Chicago, asking them to visit the company at the Omaha Building and find out what kind of a concern it was. And this is in substance their report: No evidence at all about the building of any such company. After considerable search the elevator boy said there was an office on the top floor that received mail thus directed. In a little back room on this floor, with a plain glass door, inquiry was made of a type-writer girl. She knew nothing about the business, said that the manager was out, and would not be back for a day or two. The room, small as it was, was cut in two by a glass partition, and visitors must converse through a window. There was absolutely no sign whatever to indicate the name of the company or the nature of the business transacted.

You say, "have them prosecuted." Yes, if

you can find anything but a type-writer girl, who knows nothing, to prosecute. The chances are that every name on the letter-head of this \$5,000,000 incorporated company is fictitious, and very likely if the police should make a raid on the office, nothing would be found that would incriminate even the clerk. No! about all that can be done is to publish the facts, and thus warn people to be on guard against such "sharkers" and their games.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

In accepting the presidency of the Young People's Permanent Committee, I realize that a new and very great responsibility has come upon me. The issues before our people are manifestly becoming so great, and the young men and women, the boys and girls of our homes, are destined to figure so large a part in meeting these issues, that I must confess to have been carrying about with me an almost constant sense of shrinking from the responsibilities involved; but accompanying this feeling is the thought that if all should refuse to put the shoulder under the load, then surely truth must fall and be trampled in the dust. So, dear friends, with God's help and your prayers, I shall try it for a year, and do the best I can.

I have been under the conviction for a long time that there is a great amount of energy among our young people that is being lost to the forces of righteousness. How to utilize this energy to the glory of God is a question I want to ask every Christian Endeavorer to prayerfully consider, and those who are willing, to write me your thoughts upon it.

The summer has passed into eternity; the autumn, with its glorious possibilities, is with us. It is possible for us to make the last three months of 1899 count more for the advancement of God's kingdom than all the former months have done. Let us try.

You will notice that our Home Readings for the week beginning with October 15 are under the general topic of "Men sent of God." I want to ask the young people to begin, as soon as they read this, to study from the Bible, and other sources, the lives of these men, with reference to what they did for God and humanity. As you study, continue to ask yourselves these three questions: 1. What have I done? 2. What am I doing? 3. What am I willing to do? Let all of our young people prayerfully ask themselves these questions till the Christian Endeavor meeting of October 21, when, in addition to the regular subject, will not the leaders of the respective societies put before the meeting the words of Paul, "Lord, what wilt thou have me to do?" At the close of the meeting, ask all who are willing to say, before their Lord, "I am willing to do whatever thou wouldst have me," to arise. Then will the secretary, as early as possible, send me an account of the meeting, giving the number who arose.

Now, Christian Endeavorers, do not stay away from this meeting, but face these questions before God. Neither let any one arise because others do, but come to the meeting with your minds settled as to what you will do.

This is important, so please do not treat it indifferently.

M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Oct. 4, 1899.

LETTER FROM JOSEPH BOOTH.

NATIVE VILLAGE, near Lake Shirwa, Africa,
July 22, 1899.]

To the Editor of THE SABBATH RECORDER:

I often find myself thinking of your lucid and convincing words regarding the integrity of the Decalogue. There is no escape from the fact that each command, however inconvenient, must be upheld with the same unabating vigor that you uphold the fourth. You can have no idea what that means in this country. If it costs my life I shall not be surprised, and that quite likely at the hands of white men.

I, and the first two Ajawa Christians who seem likely to accept the Sabbath and come out from the Sunday Christians, we three, slept last night in a hut lent us by the headman of this village, four days east from Blantyre. Our provisions had to be left at Chinde, 400 miles away, at the mouth of the Zambesi; so I had to breakfast upon roast corn and coffee; other meals were from fowls and native porridge made from crushed corn. After food we had divine worship under four large trees; many Aguru and Ajawa sat around on the ground; to most this being the first time of hearing the Word of God.

I do not now preach the same way as formerly, with the gospel first; but I put God's law first, which makes the need of the gospel manifest. The people were quick to perceive that the law places them under condemnation; then are they more ready to hear of the debt of sin being borne and willingly paid by the Lamb of God, our Saviour. But the words of the law operate in another way and may have results not quite convenient to the missionary or the white man here. I am watching the outcome of God's statement, "My word shall not return to me void; but shall accomplish that which I please and shall prosper in the thing whereunto I sent it."

Now let me tell you some of the questions and comments of this people. They ask, "Are the same words for all people?" I answer, "Yes." They ask, "Why have not the white men in Blantyre told the people the same words?" I answer, "I cannot tell." They ask, "If we now begin to keep God's day and obey his commands, will he forgive and hear us if we pray?" I answer, "Yes;" and forthwith a number of strangers who are returning home from a long journey say, "We much wish to travel and get home to our families, but now we will rest on this day of God and pray to him to make white men also hear his words, 'Thou shalt not covet, or steal, or kill.'" They ask, "Does the Book of God say it is wicked for white men to kill the black men?" I answer, "Yes; the Book of God commands them not to kill or steal." They say this is very good news for their country, for during this last month some English soldiers sent to the same village and whipped some and put others in chains, and made them go away to fight against their brothers not far away. They ask, "Is it not bad for black men to be made to take the life of their friends?" I answer, "Yes, it is very wicked in the sight of God." They ask if the white men will punish me for speaking these words, and I say I cannot tell; I leave that with God; he is able to take care of me. So now they have all gone away to talk over these words which seem wonderful to them. Before going away, several Ajawa hymns were sung, and Ziponji, an Ajawa Chris-

tian, offered a long and most earnest prayer, and also translated my prayer into the Ajawa language, since these people do not know the Manganja language, which is the only one I speak. As Ziponji translates my English into Ajawa, the Aguru headman present translates from the Ajawa into the Aguru of his followers. No white person lives in their country; they have always driven them away, but they seem like inviting me to go there. We shall see later.

Last Sabbath I spent among the Makololo people, and opened out the Sabbath truth to them. I spoke with the two chief men of that people, viz., chief Masagwi, who came there a young man with Livingstone, now an old but wise man, and chief Makwera, the son of Chipatula, another who crossed Africa with Livingstone. Chipatula is now dead; the son is a fine young man, but not so ready to follow the Word of God as Masagwi. The latter and his son John and their people gave very earnest attention, and wished me to stay longer, but Blantyre was my destination.

During the voyage here an opportunity was furnished me to speak (more particularly on the Sabbath truth) at Cape Town, at Durban, at Pietermaritzburg, (in the two latter to Zulus who wished me to settle with them) at Chinde, on the Zambesi, on the Shire, where I met men I know from the Chikweda, Manganja and Makololo, and now I have met some of the Ajawa and Aguru, so I feel satisfied that the long time spent since leaving America, over three months, has not all been in vain. I feel confident that if we have the heart to hide none of God's laws, through fear of men, we shall see the power of God made manifest to plant righteousness and truth in these dark places. I am astonished to see how many eyes and hearts are turned to watch what we shall say and do on this return, for the natives know well that I have been hard treated by my own flesh and blood in this land. Hence the native heart is very kindly disposed and glad to see our return.

The native Ziponji is one who saw Emily and me arrive seven years ago. He is the man who volunteered at that time to carry the heaviest load, about seventy pounds, a distance of thirty miles in one day. I walked carrying nothing, but he never allowed me to pass him. Since I went to America his wife, mother and child were killed in one night by a lion. In the part where we now are the people say there are many lions, but I have listened each night and so far have heard none. As our goods had to be left behind, I am walking this trip. (We have not sufficient funds to buy land and build before the rainy season begins, the freights have been so much higher than formerly.) I walk about 20 miles a day and am thankful for the Sabbath-day's rest. I had purposed to settle near the southeast end of Lake Nyassa, and may do so yet; but I find that country pretty well occupied, while as yet there is no mission east of Lake Shirwa. The last three Europeans who tried to settle there were killed. So far a good opening appears probable.

JULY 23.

At daybreak I found the band of Aguru people, who seemed wishful for a mission in their country, had taken fright at seeing me write the foregoing letter. They concluded I was doing as former missionaries are said to have done at Blantyre, viz., sent letters to call for the men of war who take their land,

kill as they choose and tax the people who remain. They fled in the night, and all local natives assure me no path can be found to their country. They had learned that an expedition of some thousands of natives with white leaders is shortly to be sent to their country, and feared we were spies deceiving them by talking good words.

JULY 24 and 25.

Crossed Lake Shirwa in native canoes and found the island inhabited by a few hundred Monganja people, who gave an earnest, quiet hearing to the commandments of God and the gospel. They called the nine headmen and their people the first day, to consider the words, and asked for the second and third day to be taken up by questions and their decision what to do with this message from God which came to them for the first time.

It would take too much time and space to repeat what passed; their deliberate decision was: they wish to receive God's words, keep the day of rest and worship which he has appointed, and desire that I shall return quickly and build a school in which to teach the young as well as unfold the Word of God to the grown persons. They do not wish to sell any of their island, which takes only about six or eight hours to walk around, and the land is not suitable for a plantation; but unless some unseen hindrance occurs it should form an excellent center for school and hospital work, not for the islanders only, but for the scores of native villages around it on the shore of the lake. It may become an important center from which to distribute Sabbath and gospel truth, whilst the industrial center will need to be elsewhere on less stony ground. So far as I can see they all wish to accept God's law as their guide for the future, declaring his words to be above all others they have yet heard. According to the map, this island is just beyond the British boundaries, thirty miles east from the little island on the shores of the Aguru country, whose people are deadly enemies of the Monganja at present, (this I hope to get altered at an early date). The Monganja, themselves, during our long meeting, acknowledged it was both wicked and foolish to be at enmity with their nearest native neighbors on the east, and said they would go with me to carry the good words of God there. The water of the lake is shallow and brackish, but abounds in fish. Mosquitoes are abundant there, I regret to say. The island is free from wild beasts, though not from snakes, which are numerous.

JULY 26 and 27.

Walked home by way of Zomba, 65 or 70 miles. The first four nights on this trip I slept with my two native friends in native huts at the villages we passed through, but the last four I preferred sleeping in mats on the open ground, owing to the bad behavior of the numerous rats and vermin of another kind in some of the huts. Of course it is not pleasant to wake in the night with the fancy that you hear some wild beast snuffing at you through the native mat in which one is rolled up, but the good angel has always preserved us from the "terror by night," according to his promise. Three nights the mosquitoes were terrible. I have not yet found a promise to fit the case of these dreadful little creatures.

Before closing, let me speak of one or two larger matters. I believe there will come a great victory here for the true Sabbath. So

far as I can judge, the whole of the missions must soon find themselves in a dilemma. They have never let the natives know that Sunday is the first day. They all teach that it is the seventh day; hence they are all on pins and needles as to what course I shall take. The superintendent of one of the English Baptist stations which I started seven years ago said to me, "What good can there be, Mr. Booth, in disturbing the minds of the Baptists here, for they are all Seventh-day Baptists now, for they think they are keeping the seventh day at present according to the commandment?" I replied we would go into that matter pretty carefully at a later date. I wish to go gently for I see a large and sure victory is coming. I would like to give the mission leaders a chance to announce the change of day themselves, and so shall suggest a conference.

I am glad to say that my wife and little Mary, with myself, are enjoying good health.

Fraternally yours,

JOSEPH BOOTH.

THE SPINNING WHEEL.

It used to stand in the kitchen, in a corner cheery and bright,
Where the burning logs in the firelight shot up glowing fountains of light,
And the crackling flames played hide and seek with the shadows hid away
In the yawning mouth of the chimney, so awfully huge and gray;
Or leaped out on the red brick hearth and danced with the shadows there,
While the old wheel kept the best of time in the fireplace's fitful glare.

Singing and spinning,
Spinning and singing,
Now fast and faster it turns,
And the flames leaped high,
And the shadows danced by,
When grandmother used to spin.

The wool on the old brown spindle was as snowy as the snowdrifts outside,
And seemed as we watched it whirling 'round like a snowball taking a ride;
Then winding the yarn in a big round ball, so firm and soft and white,
We were almost afraid it would really melt in the heat of the open firelight;
But tossed it about and watched it grow, as the wheel kept buzzing 'round,
And laughed and romped in the ruddy glow, and thought it the sweetest sound.

Singing and spinning,
Spinning and singing,
Now fast and faster it turns,
And the flames leaped high,
And the shadows danced by,
When grandmother used to spin.

—Chicago Record.

GROWING OLD AND KEEPING YOUNG.

BY REV. THEODORE L. CUYLER.

Since the time when Cicero wrote his immortal treatise on Old Age, innumerable screeds have been written on this venerable topic; but as it is an experimental matter, there is always room for another one's experience. Some people regard old age as a disgrace, and practice various devices to conceal it. Their wigs and other "*simulacræ*" wear out, and expose their folly; for Solomon declares that a hoary head is a crown of glory if it be found in the way of righteousness. That old age is an incurable malady is only partially true, for some vigorous persons pass fourscore years without ever having caught it, or they have it so lightly that nobody suspects them. "Old" is a relative term, after all. I have known people who were pitifully old at fifty; and when I met that swift-footed Christian, the late William E. Dodge (senior), at the age of seventy-five, with the brisk gait of a boy, and with scarcely a gray hair on his head, I said to him, "You are one of the youngest men in New York."

How to keep young—that is the problem;

and it is a vitally important problem, for it really means how to make the most of life, and to bring in the largest revenue of service to the Master. Healthy heredity counts for a great deal. Longevity runs in certain clean-lived families. For example, that stalwart philanthropist, Neal Dow, alert at ninety-two, told me that his Quaker father reached ninety-four, his grandfather eighty-five, and his great-grandfather ninety. Such inherited vigor is a capital to start with, and not to be wasted. On the other hand, one of the most atrocious of crimes is that committed by some parents, who not only shorten their own days, but make long life an impossibility to their offspring.

Supposing that a man has a fairly good and unmortgaged constitution to start with; there are several methods to ward off the infirmities of a premature old age. The first and most important is to keep the Commandments. Our Creator has written certain laws on our mortal bodies—laws as irrevocable as those written on the stone-tables of Sinai—laws for the breach of which Jesus Christ has made no atonement. To squander vital resources by violating these laws, or even by neglecting them, is an unpardonable sin. There are suicides in Christian churches—yes, in some Christian pulpits! Rigid care as to a digestible diet does not mean fussiness. It means a clear head, clean blood, and a chance for longevity. Stimulants are dangerous just in proportion as they become indispensable. Hard brain-work, hearty eating and little or no physical exercise are a short road to a minister's grave. That famous patriarch of the New England pulpit, Dr. Nathanael Emmons, who was vigorous at ninety-four, used to say, "I always get up from the table a little hungry." The all-comprehensive rule of diet is very simple—whatever harms more than it helps, *let it alone!* Wilful dyspepsia is an abomination to the Lord.

A second essential to a healthy longevity is the repair of our resources by sound and sufficient sleep. Insomnia is worse than any of the plagues of Egypt; it kills a man or woman by inches. How much sleep is absolutely necessary to bodily vigor must be left to nature; she will tell you if you don't fool with her. "Burning the midnight oil" commonly means burning out your life before your time. Morning is the time for work; one hour before noon is worth five after sunset. When a man who has as much strain on his brain and on his nervous sensibilities as most ministers have goes to his bed-room, he should school himself to the habit of dismissing all thought about outside matters. If he has difficulty in doing this, he should pray for divine help to do it. This suggestion is as applicable to hard-worked business men and to care-laden wives and housekeepers as it is to ministers or to brain-workers in any profession. That wonderful physical and mental phenomenon, Mr. Gladstone, once told me that he had made it a rule to lock every affair of state and every other worry outside of his bed-room door. To this excellent rule he attributed his sound sleep, and to his refreshing sleep he largely attributed his vigorous longevity. Paddy's rule is a good one, "When you slape, *pay attention* to it." Personally, I may remark that it is to a full quota of slumber at night and a brief nap after a noon meal that I mainly owe fifty-

three years of steady ministerial work without a single Sunday on a sick bed.

To keep young; every man or woman should endeavor to graduate their labors according to their age. After threescore and ten, lighten up the loads. It is over-work that wears out life, just as it is the driving of a horse after he is *tired* that hurts him and shortens his days. But while excess of labor is injurious to the old, an entire cessation of labor may be still worse. A work-less life is apt to be a worthless life. If a minister lays off the burdens of the pastorate, let him keep his tools sharp by a ministry-at-large with tongue and pen. When a merchant or tradesman retires from business for himself, let him serve the public, or aid Christ's cause by enlisting in enterprises of philanthropy.

Rust has been the ruin of many a bright intellect. The celebrated Dr. Archibald Alexander of the Princeton Theological Seminary kept young by doing a certain amount of intellectual work every day, so that he should not lose his touch. He was as full of sap on the day before his death as he was when a missionary in Virginia at the age of two and twenty. He prepared and often used a prayer that was so beautiful that I quote a portion of it for my fellow-disciples whose life-clock has struck threescore and ten:

"Oh, most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may be continued to the last; and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion, and of thy faithfulness in fulfilling thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which thy love has prepared; and oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ." This beautiful petition flooded his closing years with sweet peace, and a strength unbroken to the last.

A sore temptation to the aged is a tendency to querulousness and pessimism. Losses are unduly magnified, and gains are not rightly appreciated. While we cherish and cling to many of the things that are old, and are all the better for having been well tested, let us not seek to put our eyes in the back of our heads, and live only in the past. Keep step with the times; keep sympathy with young hearts; keep in touch with every newborn enterprise of charity, and in line with the marchings of God's providence. A ten minutes of chat or play with a grandchild may freshen you more than an hour spent with an old companion, or over an old book.

Above all, keep your hearts in the love of God, and walk in the sunshine of Christ's countenance. Our "Indian Summer" ought to be about the most golden period of a life consecrated to him who bought us with his precious blood.

"Eye hath not seen—tongue hath not told
And ear hath not heard it sung,
How buoyant and fresh—though it seem to grow old,
Is a heart forever young."

—Evangelist.

Children's Page.

THE BOYS' CAMP.

Myron and William had met with a great disappointment, but they were determined to bear it bravely.

All through the spring their father had been hoping to take them with their mother to camp out in the Adirondacks. They were to leave home in July, and to be absent all through the month of August.

Many were the plans made with regard to the stay in the mountains. Lines and fish-hooks were bought, and the boys constructed a trap in which they aspired to catch any wild animals that might be wandering near their camping-out place.

In the daytime they read stories of life in the woods. In the evening they amused themselves by imagining various predicaments in which they might be placed, and sundry hair-breadth escapes. By night they dreamed that all these and other startling experiences actually occurred.

They were enjoying by anticipation all possible vacation pleasures when suddenly their father was requested by his employers to make an extended business trip which should cover all the remainder of the summer. This unexpected demand was a deathblow to the Adirondack project.

Mr. Hulmes could not in any wise afford to refuse to perform the business required of him, and it could not be postponed.

Sadly he told the boys of the breaking up of the family plans. He loved his children and was extremely sorry to disappoint them, but he made them understand that the change was something unavoidable, besides being really for their benefit in the end. Then, too, he wisely consoled them by the promise of new home amusements.

"But what shall we do with our tent?" asked Myron, as though raising a difficulty which could not be disposed of.

"I'll tell you what we'll do with it," answered their mother, promptly and cheerfully. "We'll put it up in our yard, near my bedroom window, and you and Myron shall camp out there just as if you were in the woods."

"What! May we eat there, and sleep there and live there all the while?"

"Yes, if you want to. We'll play that the house is a hotel, and have your food cooked there, and I'll live at the hotel, where you may visit me at any time. We'll have a new hammock and swing it out under the maple trees, and you may lie in that and read stories when the weather is too warm for playing about. Then, sometimes we'll go down to our own little brook and fish there, just as if we were in the mountains. I'll try not to do any more work than if we were really away from home, and we'll have just as much enjoyment as we can."

All this seemed very delightful to the boys, and consoled them in large measure for the loss of the projected trip.

Mr. Hulmes had only a single day in which to prepare for his Western tour, but during that day he found time to help the boys erect their tent and to raise the Stars and Stripes above it; to get a new hammock and swing it in the shadiest spot available; to purchase two new express wagons and a quantity of camp supplies. The only thing to be done when evening came was to invent a name for the boys' temporary abode. William pro-

posed to call it "Camp Lookout," "because you know, papa, that we'll all the time be looking out for your coming home."

Myron favored this proposal, and the motion was carried.

The morning of Mr. Hulmes' departure was spent by his sons in getting things in place. By dinner-time they had made such progress that they were able to invite their mother to dine with them in camp. A packing-box served as a table, but it was covered with a white cloth and properly arranged, for the two boys had been taught to do things decently and in order.

In the afternoon they paid a visit to neighboring woods and performed all sorts of imaginary exploits. Night found them regularly camped out and brought them slumbers sound and sweet.

So matters went on for the first week. There were plenty of things to be done, and it was delightful to know from day to day that Mrs. Hulmes' time was to be largely devoted to the entertainment of her sons.

But there is a fable which relates how, once upon a time, a camel, having gained permission to put its nose into a man's tent, gradually pushed in its head, then its neck, and afterwards its whole body. So a big, ugly animal, called Selfishness, introduced itself into Camp Lookout and spoiled the pleasure of the occupants.

William encouraged the advances of this beast by claiming for himself the larger share of the dainties that appeared upon the table one evening. Then, when bedtime came, Myron declared that the tent was close with two boys in it, and he wished he had it to himself. William took him at his word and retired to the house. Then Myron, feeling lonely, followed him indoors. So the camp that night was deserted.

It may be doubted whether its occupancy would have been resumed had not a cousin of the boys, Sinclair Jackson, most opportunely come for a visit.

He was a kind, cheerful boy, good tempered and obliging. In the sunshine of his genial nature ill-feeling melted away.

He found so many things to enjoy, and invented so many pleasant occupations, that happiness reigned once more.

At evening the trio agreed to sleep in the tent.

"But how can that be?" asked Mrs. Hulmes of her two boys. "I'm afraid that one of you will need to sleep in the house. You know that last night you considered Camp Lookout to be rather crowded even when you were alone. How will it be when there is still another in it?"

"Oh, we could make room for three boys like Sinclair," replied William, truthfully.

Here is a question to be answered. How did it happen that the tent which had been too small for two was plenty large enough for three? Can any one reply?—*The Christian Intelligencer*.

THE master was asking questions. "Now, boy," he said, "how many months have twenty-eight days?"

"All of them," replied a sharp lad at once.—*Pittsburg Bulletin*.

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing, instead of seeking it where alone it is to be found—in loving obedience.—*George Eliot*.

THE IOWA YEARLY MEETING.

[Owing to the press of work by the Clerk of the Meeting, the following report of the Iowa Yearly Meeting by the *Garwin Tribune* is forwarded with request to publish in the SABBATH RECORDER.]

The Seventh-day Baptists are not a numerous people in the state of Iowa, but they are scattered about over the state in Cedar Rapids, Lake City, Calamus, Dow City, Gowrie, Eagle Grove, Gray, Marion, Gladbrook, Levey, New Providence, Rippey, Sioux City, Shell Rock, Shellsburg, Zearing, Grand Junction, Welton and Garwin. The Welton church is the largest in the state and Garwin, with its eighty members, is second in size. Not all these places have churches.

These scattered people have a custom of coming together once a year in the month of September for a three days' meeting, and it is called the Iowa Yearly Meeting. The Minnesota Semi-annual Meeting sends one of its ministers as delegate to Iowa, and Iowa in return sends one each year to Minnesota. This year Rev. James Hurley came down from Minnesota as their delegate, and Rev. H. D. Clarke, of this place, was elected to visit the Minnesota meeting next year.

The meeting convened last Friday morning with Mr. Theo. S. Hurley as moderator, and Otto VanHorn as secretary. Committees were appointed to arrange a program for the meeting, and to arrange the time and place for the next, appoint officers, preacher to deliver the introductory sermon, essayists, and delegate to Minnesota. Rev. Hurley discoursed from Deut. 1: 19, in which he thought many churches and pastors were now at Kadesh Barnea, as were the children of Israel, in the days of Moses, when they failed to go right into the promised land. Mr. Eli Loofboro, of Welton, a theological student, now entering Chicago University, preached in the evening from Heb. 2: 3, a good sermon for young people and well illustrated. Rev. E. H. Socwell, well known here for many years, and now a general missionary in the state, gave a very practical sermon from Luke 5: 4, "Launch out into the deep."

On Seventh-day morning superintendent T. S. Hurley conducted the Bible-school, and Pastor Clarke gave a brief chalk talk upon the lesson for the children and youth. Pastor Clarke then preached upon "The perils and salvation of our young people." In the afternoon was the Young People's hour, followed by a fine essay from Mrs. L. H. Babcock, of Gowrie; subject, "Charity." Rev. Socwell preached in the evening from Romans 8: 9, and it was a very excellent discourse.

Sunday morning Rev. Hurley spoke from 2 Cor. 4: 16, and in the afternoon Mr. Loofboro choose Matt. 6: 22 for his text. Following this was a finely written essay by A. M. Brinkerhoff, "No place for him at the inn." Mr. Brinkerhoff's point was very plain, and led some to think of the present position of reformers. The closing service was Sunday evening, when Elder Clarke preached from John 4: 28, 29 and 39. Mr. Loofboro conducted a closing conference. Besides the congregational singing, a quartet of ladies, from Welton, sang a number of very good selections.

The attendance was excellent, the church being well filled at several meetings. Quite a company drove over one hundred and twenty-five miles with teams, and some came from Grand Junction on bicycles to attend. The next Yearly Meeting will be at Welton, Clinton county, Iowa.

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.	Human'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: 7-12.
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: 13-18; 4: 1-6.
Dec. 23.	Christ's Coming Foretold.....	Isa. 9: 2-7.
Dec. 30.	Review.....	

LESSON V.—PSALMS OF DELIVERANCE.

For Sabbath-day, Oct. 28, 1899.

LESSON TEXT.—Psalms 85, 126.

GOLDEN TEXT.—They that sow in tears shall reap in joy.—Psa. 126: 5.

INTRODUCTION.

These two Psalms reflect the period of the Restoration from the Exile. Psalm 85 is a Messianic prophecy, picturing the land of the glory of Jehovah. The land is at peace and in prosperity, but the Psalmist still feels the need of the favor of God, and prays for salvation. He expresses his confidence in God and sees the reunion of righteousness and peace in the city of Zion.

Psalm 126 belongs to the collection of Pilgrim Songs. The Psalmist has in mind the change in the fortune of the people of Israel. The sorrow of the Exile has given place to the joy of the Restoration. There may be sorrow in the present, as Israel is being renewed; but there shall be rejoicing in the future in the favor of God.

The combination of joy and sorrow, of the sense of God's favor and of the prayer for this favor as if it had not been bestowed, may be explained by the situation shown in the fourth chapter of Nehemiah, and in chapter 1: 3. The first returning exiles had been restored to Jerusalem; but they were in distress and poverty, and were harassed by numerous enemies.

NOTES.

85th.—1. *Lord, thou hast been favourably unto the land.* The Psalmist rejoices that God has again delighted in his people. The land is often used to represent the people, and the prosperity of the land suggests prosperity of the people. *Thou hast brought back the captivity of Jacob.* This line is parallel to the first line. In modern English we would be more apt to say "captives" instead of "captivity." *Jacob* is used of the nation of Israel.

2. *Thou hast forgiven the iniquity of thy people, etc.* A mark of gracious favor parallel to the thought of verse 1. The forgiveness was shown by the restoration. *Thou hast covered all their sin.* This is a synonymous expression to that of the first line. *Selah* is probably a direction for the musician who should sing his song. It has nothing to do with the thought.

3. *Thou hast taken away all thy wrath.* The Psalmist represents God as having the passions of man. Many of the Biblical writers thus speak of God in order to refer in concrete language to the apparent relations of God with mankind. The Divine Being is not of course moved by the passion of love or of hate, as men are moved. But as it is far beyond the realm of human expression to explain the thought and feelings of God, the sacred writers use the analogy of the feelings and thoughts of men, and express themselves as vividly as possible. *Thou hast turned thyself from the fierceness of thine anger.* Much better with the omission of "thyself."

4. *Turn us O God of our salvation, etc.* The thought of the Psalmist now turns to the lack of Israel, even with the present measure of the favor of God. He prays, therefore, for the restoration. God's anger seems to be turned away since they were restored to the promised land; it seems, however, to be against them still, since they are not in prosperity.

5. *Wilt thou be angry with us forever?* The emphatic word in this line is "forever." It stands first in the Hebrew, corresponding "to all generations," which is at the end of the parallel line.

6. *Wilt thou not revive us again? Wilt not thou again cause us to live?* Their present state of distress, although they were, technically speaking, restored, was not real life. *That thy people may rejoice in thee.* Not in any earthly prosperity, but in the God of their salvation.

7. *Show us thy mercy.* The word translated mercy (חַסֵּד) would be better rendered "loving-kindness" as often elsewhere.

8. *I will hear what God the Lord will speak.* The Psalmist having uttered his prayer, now waits with calm expectation the answering promise of Jehovah. *For he will speak peace unto his people and to his saints.* "People" and "saints" evidently refer to the same class. It is the righteous portion of the nation. *His saints* is literally "his pious ones," or "his favored ones." *But let them not turn again to folly.* A warning to those to whom God now shows mercy on account of their penitence. Some commentators think that there has been an error in transcribing this line, and following the Septuagint render "to those that have turned their heart toward him." This seems to be an explanation of the previous line.

9. *That fear him.* Not in the sense of dread, but of reverence. *That glory may dwell in our land.* That is, the manifest presence of God.

10. *Mercy and truth have met together, etc.* The divine mercy and faithfulness have not been shown to his people for a long time; now they are present. These attributes of God are personified, as well as in the next line, the cardinal virtues of the Messianic time, righteousness and peace. They meet and kiss each other as friends who have been parted for a season.

11. *Truth shall spring out of the earth, etc.* These virtues shall come as naturally to the restored people as fruit springs from the earth, and rain comes down from heaven.

12. *Yea, the Lord shall give that which is good, etc.* The Psalmist now descends to speak of temporal prosperity. The fertility and productiveness of the land is often mentioned, as in verse 1, in connection with promises of good for the people.

13. *Righteousness shall go before him.* It has been suggested that "righteousness" may here mean prosperity regarded as the righteous gift of God. *And shall set us in the way of his steps.* The nation is to be led in the way of godliness.

126th.—1. *When the Lord turned again the captivity of Zion.* That is, "When Jehovah brought back." It is to be noted that the holy city rather than the land of Judah is the center of the Psalmist's thought. *We were like them that dream.* So wonderful was our deliverance that we could hardly believe that it was a reality.

2. *Then was our mouth filled with laughter, etc.* Poetic expressions for great joy. Compare Job 8: 21. *Singing.* Rather "shouting." *Heathen.* Better "nations"; for there is no reference to religious belief.

3. *The Lord hath done great things for us.* The Psalmist confirms and emphasizes the report among the nations.

4. *Turn again our captivity.* As in the Psalm we have just studied, the deliverance, although great, is not yet complete. *As the streams in the south.* The Psalmist compares the condition of the people to the dry and barren south country awaiting the filling of dry channels and ravines by the mountain torrents.

5. *They that sow in tears shall reap in joy.* This sentence is carefully balanced in the Hebrew, "They that sow in tears, in shoutings for joy shall they reap." The sowing time is a time of anxiety and trouble. So with the colonists at Jerusalem, now are they in distress; but there shall come a time for shouting.

6. *He that goeth forth and weepeth, etc.* This verse is an expansion of the idea of the previous verse. *Precious seed.* Literally, "the measure of seed." That is, the quantity of seed which he is to sow.

"THE LION SERMON."

The "Lion Sermon" is preached every year in St. Catherine's Greek Church, in the city of London. The service, which has been held on October 16 for the last 250 years, had a curious origin.

It is said that Sir John Gayer, who was at one time lord mayor of London, while traveling in an eastern country, was suddenly confronted by a lion. Being quite defenseless, the worthy knight fell on his knees and asked God to deliver him. The lion looked at him for a while, and then suddenly turned and walked off in another direction, leaving the suppliant unharmed.

Sir John Gayer, on rising from his knees, resolved that he would show his gratitude for his miraculous escape, and subsequently set apart a sum of money for a service to be held on the anniversary of his adventure, which is said to have taken place on October 16. The "Lion Sermon," therefore, from that time has been preached annually on that date in this old city church.

Popular Science.

BY H. H. BAKER.

Acetylene Gas.

Acetylene gas is colorless and has a very unpleasant odor and burns with a luminous smoky flame. Its elements are composed of carbon and hydrogen, and is formed when the electric arc is passed between carbon-points in an atmosphere of hydrogen, also by the imperfect combustion of illuminating gas, and other hydro-carbons.

This gas was discovered some years ago by Thomas L. Wilson, of St. Thomas, Ontario, Can., while smelting for metallurgical purposes. From time to time he used considerable rock salt, and also limestone in his furnaces as a flux; whenever the salt and limestone were used together the slag produced by the intense electrical heat produced a dirty grayish substance unlike anything he had ever seen before, which he dumped into a stream of water that was near; the water being shallow, after a while the pile of slag arose above the surface of the water.

One day he dumped some slag and some remained on top of the pile, and some fell down beneath the surface of the water; that above the water remained in a red hot state; that which fell beneath the water caused a steam to rise, which on reaching that which was red hot above, burst out into a flame.

The next time he had occasion to use rock salt and limestone together again, was in the night and casting the slag on the pile as before, the flame appeared, and Mr. Wilson was much struck with the brilliant white light that was produced; this caused him not to dispose of any more of his grayish stuff in this way.

The next batch he had he saved and while in a red hot state he poured over it some water, causing the steam and was surprised that no flame appeared. On further experimenting, when he held a lighted match he found what he supposed to be steam was gas, as it instantly sent forth a white flame.

Very many scientific principles have been developed by combinations taking place incidentally that have been of immense value, and have contributed greatly to the health and happiness of the people.

New Covering for Cotton Bale.

On one occasion, in making a search in the Patent Office at Washington, D. C., I noticed that a large number of devices had been patented for compressing and baling cotton. The inventions were so numerous and of such varied character, as seemingly to preclude the possibility of any further improvement in this particular direction. Another device, however, has been invented, which appears to have reached perfection in securing and protecting this staple in a condensed form, while in transit to market.

The latest invention may be dominated a metallic envelope, and is made of a thin sheet of steel, rendered rust proof, and which is so formed as to entirely envelope the cotton bale, thus rendering it fire, moisture and dirt proof, and also secures it against pilfering or sampling, and from being impregnated with any foreign substance.

The steel covering is held firmly together by a narrow strip of steel lacing being passed through slots cut to match where the edges come together, and which cannot be released

only by cutting; this obviates the necessity of using nails or rivets in fastening the cover together. Covers thus made are not much more costly than one made of burlaps and held together with several iron bands, which exposed the bale and allowed the cotton thieves, with a knife and hook, to secure a lot of cotton in a very short time.

These new steel cases can be used an indefinite number of times as the only piece destroyed is the narrow strip of lacing. The cotton is sampled automatically as it is baled, and the staple and grade are plainly stamped in duplicate, one securely affixed to the covering on the bale, the other goes to the broker for use in selling. The weight, grade and staple of the bale being guaranteed as set forth on the card.

We think this steel covering of a cotton bale combines advantages over any other we have ever seen. Had these coverings been affixed, a valuable vessel and several thousand bales of cotton would have been saved from destruction by fire, that now lie sunken and worthless at a pier in New York, having been thus submerged only a few days ago, to save the pier and other property.

"It's too bad," said little Bessie, "that there isn't another little Peters boy." "They have six," said her mother. "I should consider that about enough." "Well," said the little girl, "they can all take each other's clothes as they grow up, but there isn't any one to take little Johnnie's, and it seems kind of wasteful."—Harper's Bazar.

MARRIAGES.

WHITFORD—TERRILL—At the Seventh-day Baptist parsonage, Farina, Ill., Sept. 14, 1899, by the Rev. L. D. Seager, Mr. Orlo J. Whitford and Miss Emma Terrill.

BURDICK—MENDENHALL—In Watertown, Wis., Sept. 28, 1899, by Rev. Geo. J. Crandall, Mr. Harold M. Burdick, of Milton Junction, Wis., and Miss Mat'ie Alice Mendenhall, of Watertown.

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 who'll What He has given. They live on earth in thought and deed as truly As in His heaven. —Whittier.

GREENMAN.—Mary L. Greenman died at Farina, Ill., May 6, 1899.

She was born in Berlin, N. Y., May 3, 1830. Funeral services were conducted by Rev. L. D. Seager.

STILLMAN.—Epheriam D. Stillman was born in Independence, N. Y., Dec. 19, 1821, and died in Whitesville, N. Y., Oct. 6, 1899, at the home of his daughter, Mrs. Chas. Austin.

He was united in marriage with Lorana Wood, Nov. 22, 1847, who, after about forty-three years of faithful and loving devotion to husband, home and family, passed on before him into the life beyond, Sept. 13, 1890. There were born unto them four children, two sons and two daughters, all of whom survive them. He gave his heart to God, committed himself to his service and was baptized by its pastor, H. D. Clarke, into the fellowship of the Seventh-day Baptist church of Independence, N. Y., when in the seventeenth year of his age. From that time until death he continued steadfast in the faith, loyal to his covenant, devoted to the cause of his Lord and Master, and leaves to his friends the comforting assurance that through faith in Christ he has entered into the rest of God's people.

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"I should spank whoever did it," said Mrs. Banks, gazing severely at her little son.

"Well, then, you'd better begin to get up your muscle," said Tommy, gleefully, "'coz papa's broken it."—Harper's Bazar.

WANTED!

The following Publications are needed to complete the work of placing our printed matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of these, and will do so, will thereby help a good purpose. Send to J. P. Mosher, Manager, Plainfield, N. J. All charges will be paid at the Publishing House.

- Conference Minutes, 1807-1855. Seventh-day Baptist Register, Vol. 1, No. 4. Sabbath Visitor, Vol. I, No. 20. Vol. III., Nos. 28, 51. Vol. IV., Nos. 48, 44. Vol. V., Nos. 26, 38, 40, 42, 49. Vol. VI., No. 50. Vol. XI., No. 44. Sabbath Recorder, Vol. XVI., Nos. 37, 51. Vol. XVII., No. 27. Vol. XVIII., No. 22. Vol. XIX., No. 21. Vol. XX., Nos. 23, 26, 31, 35. Vol. XXI., Nos. 1, 51, 52. Vols. XXII-XLVI., entire.

Special Notices.

North-Western Tract Depository.

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

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

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

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 1279 Union Avenue.

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 hold 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.

SOUTH-WESTERN ASSOCIATION.

Program of the Order of Business of the Seventh-day Baptist South-Western Association, to convene with the Seventh-day Baptist church at Attalla, Ala., on Thursday, Nov. 13, 1899, and days following.

- 1. Convene for organization at 10 A. M. 2. Introductory Sermon, at 11 A. M., by Eld. G. M. Cottrell; Eld. R. L. Wilson alternate. 3. Education Hour, at 3.30 P. M., led by Eld. S. H. Babcock, of the North-Western Association.

SIXTH-DAY.

- 4. Missionary Hour, at 10 A. M., led by Rev. O. U. Whitford, or representative. 5. Woman's Hour, at 3 P. M., led by Mrs. A. B. Lanphere; alternate, Mrs. R. L. Wilson.

SABBATH-DAY.

- 6. 11 A. M., Missionary Sermon by Secretary O. U. Whitford, or representative.

FIRST-DAY.

- 7. At 10 A. M., Tract Society Hour, led by A. P. Ashurst. 8. Sermon by A. P. Ashurst at 11 A. M., followed by joint collection for Tract and Missionary Societies. 9. Young People's Hour at 2.30 P. M., led by Miss Carrie Wilson. 10. Lone Sabbath-keepers correspondence and conference Hour at 3.30 P. M.

SECOND-DAY.

- 11. At 9 A. M., completion of unfinished and miscellaneous business. Preaching and other services will be arranged for each evening by special committee.

S. I. LEE, Cor. Sec.

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.

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.

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Ink stains may be removed by soaking in ripe tomato juice, or by soaking in strong brine and then wetting with lemon juice. Some use ammonia instead of the lemon juice. Resin, wax and turpentine pitch may be removed by alcohol. Hard pitch may be softened by lard, and removed by turpentine and soap.

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For scorched places soak the spots in soap-suds or a solution of borax, and hang in the sun. Repeat if necessary.



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