CONTENTS.

EDITORIALS.

Paragraphs................................. 482, 483
Industrial Missions in Africa.............. 488
Congregational Council..................... 488
New National Duties........................ 489
Dr. Whitfield Beseguis...................... 489
Against the Catechum............. 489
War News........................................ 494
Things Worth Knowing.

Paragraphs................................. 484
Hidden Fountain—Poetry.................... 485
Our Flag........................................... 486
Santiago.......................................... 486
Missions.
The Supreme Need in Mission Work...... 486, 487
From E. H. Sorrell......................... 487
President's Address......................... 487
That Pocketbook—Poetry.................... 488
Women's Work.

Courteous to Children...................... 489
Conference of Negro Women................. 489
Young People's Work.

A "Smart" Young Man................. 490
Our Mirror:

President's Letter......................... 490
Paragraphs................................. 490
Excursion after Conference................. 490
Children's Page.

Tangled Threads—Poetry................... 491
The News that Went the Rounds of the

Church Gates................................. 491
Seventh-day Christians..................... 491, 492
About Being Resigned....................... 492
Spiritual Food.................................. 492
Our Reading Room.

Paragraphs................................. 493
Inc. Meditations on Marriage............... 493
Sabbath School.

Lesson for Sabbath-day, Aug. 13, 1898.—

The Shelma's Son......................... 493

POPULAR SCIENCE.

A New Kind of Fuel.......................... 494
Electricity and Photography............... 494
Reduced Prices to Conference.............. 494
SPECIAL NOTICES.............................. 494
Marriages........................................ 495
Deaths.......................................... 495
Rushing for the Pole....................... 495
How Gladstone Treated his Enemies........ 495
Our Cuban Allies......................... 495
Wax to Cover Jelly......................... 495

THE OLD ARMCHAIR.

LOVE it, I love it, and who shall dare
To chide me for loving that old armchair?
I've treasured it long as a painted prize;
I've loved it with tears and embalmed it with

sighs.

'Tis bound by a thousand bands to my heart:
Not a tie will break, not a link will part;
Would ye learn the spell?—a mother sat there;
And a sacred thing is that old armchair.

In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that mother would give
To fit me to die and teach me to live.
She told me shame would never betide,
With truth for my creed and God for my guide;
She taught me to look at my earliest prayer,
As I knelt beside that old armchair.

I sat and watched her many a day,
When her eye grew dim and her locks were gray;
And I almost worshiped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on; but the last speck
My idol was shattered, my earth-star fled;
I learned how much the heart can bear
When I saw her die in the old armchair.

'Tis past, 'tis past; but I gaze on it now
With quivering breath and throbbing brow;
'Twas there she nursed me; 'twas there she died;
And memory flows with a death-tide.
Say it is folly, and deem me weak,
While the scalding tears start down my cheek;
But I love it, I love it, and cannot bear
My soul from a mother's old armchair.

—Eliza Cook.
A. H. LEWIS, D. D., Editor.
J. P. MOSHER, Business Manager.
Published at Second-Church Avenue on the Fourth day of the month of May, in the year of our Lord one thousand eight hundred and sixty-six.

The address by Doctor Edwin H. Lewis, on Thursday, was the Educational Number last week. It was crowded out for want of space. We are sure that the theme will interest our educators, and the general reader as well.

In an editorial notice of the Cosmopolitan Magazine last week, the name became Metropolitan by one of those tricks which lie in wait for the unwatchful. We are informed that the Educational Number will rectify and this correction will serve to make a second comduringly notice of the Cosmopolitan of Irvington, New York.

To hear fruit is the immediate, as well as the ultimate, purpose of each Christian. "Getting to heaven" is altogether a secondary matter. Christ does not redeem men that they may enjoy the hope of salvation in selfish exclusiveness. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Sometimes good people complain that "the years are so short." So they are when one's life is full of work. But of all misery none can exceed that of having so little to do, so little of definite purpose and of real work that time hangs heavily and life is burdensome. Better die twice with overwork than be dragged to death by indolence and "nothing to do."

Lack of accurate and adequate knowledge is one prominent cause of failure and delay in the cause of reform. In temperament, social purity and Sabbath Reform thousands perish for want of knowledge. Many are misled and ruined because they accept as fact that which is false; many because they refuse light. Still it is true that in the earlier stages of reform, at least, people need education more than condemnation.

Let the student of the negro problem remember that the Twenty-fourth Regiment, United States Infantry, which, together with Colonel Roosevelt's Rough Riders and the Seventy-first New York Volunteers, so gallantly assaulted and took San Juan Hill July 1, was a negro regiment. Three companies of the regiment lost every one of their officers before the fighting was over, and the brunt of the fight was borne by these splendid servants of the United States.

Reports are coming in from Junior Endeavor Societies as to the sale of "Studies in Sabbath Reform." We hope the reports will all be in hand before Conference. If the larger churches do as well in proportion as some of the lesser ones have done—such as Nile and Farina—they must order from one to two hundred copies soon. We have increasing evidences that the Studies are filling an important place with investigators, and in the teaching work of pastors.

The Eighth Annual Convention of the Baptist Young People's Union of America was held at Buffalo, N. Y., July 14-17th, 1886. The attendance reached 12,000 or more, about 8,000 coming from outside the city. The Standard contrasts this number with the 7,000 who attended the National Christian Endeavor Convention at Nashville last year. The address of Dr. M. E. Sanborn suggests a great want in all similar societies and conventions when it says: "The greatest need of the young people as a whole is less machinery and more growth in knowledge and grace."

Some men stop at trifles and are always complaining that they are "terribly hindered" in whatever they undertake. The main hindrance is in themselves. One man shrinks from crossing an unbridged rivulet lest he shall dampe his feet. Another swins a torrent and gains a victory on the opposite shore. Progress is not determined by the obstacles men meet so much as by the obstacles they carry. Shakespeare enumerated an universal truth when he wrote: "It is not in our stars, but in ourselves that we are underlingers." Make ladders of obstacles and climb to success upon them.

The American Library Association held its Twenty-second Annual Session at Lakeview, N. Y., July 5-9. That Association has done much for the literary work and for every lover of books must be thankful. Good books are one of the world's richest legacies. If heaped together without order they are practically useless. Under the method of cataloguing and arranging now followed in the best libraries, books await the investigator in a way which conserves time and strength to a degree unknown under former methods. A good librarian is like a pilot in a strange harbor, or a guide in a strange city.

It is said that a minister who could not get a church invited Dr. Parker, of London, to explain the reason why. The doctor told him to stand up in the corner of his study and preach his best sermon. At the end of the performance Dr. Parker said: "I can tell you why you cannot get a church. For the last half-hour you have not been trying to get something into my mind, but something off yours." Not a few cases wherein sermons "fall flat" are to be explained on the same grounds. The man who preaches for the sake of telling his opinions only, is a failure. On the other hand, he who has a message for men, and who shows that they shall be moved to thought and action by his message, will not need for hearers. Talking, even noisily, about something is not preaching.

Censure was a popular preacher. He dealt with great themes, living themes, themes pertinent to the hopes, fears and lives of the people. When we know the history of the question of "the kingdom of God," as it had been discussed before Christ came, we can better understand much which he said. But the exceptional power of Christ as a preacher lay in two facts. He treated all great doctrinal questions from the standpoint of practical life. He did not discuss doctrines as abstract truths, but rather related them to actions, purposes, and thoughts in every-day life. He illustrated his sermons in ways familiar to his hearers. A lost coin from a common head-dress, the birds, the flowers, the vines, the sheep; these were his materials. He who could not discourse more powerful than anything else could be. Preachers may well study "history" under Christ, greatest of preachers.

A beautiful story of nobility, faith in God, and personal immortality, is told of John Quincy Adams, then he turned eighty years old. An old friend, meeting him on the street, said:

"Good morning! And how is John Quincy Adams today?"

"Thank you, John Quincy Adams himself is well; sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming untenable. We think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of his staff. It was not long afterward that he had his second and fatal stroke of paralysis in the capital at Washington. Beautiful is that life which grows stronger and sweeter while the "earthly tabernacle crumbles."

War at best is a terrible evil. But righteousness and justice have enemies which can be overcome in no other way. Under God's providence, by which the wrath of man is made to praiseungen. Our opposition have come to the world through war. It is cause for thankfulness that so much of the spirit of Christianity has already entered into the treatment which has been given to "Our enemies." Fighting "Bob" Evans refuses to take Shakespeare's advice, and he has been driven by the Iowa is put at the disposal of the conquered Cervera; officers and men vie with each other in bringing clothing and food for the prisoners, as though they heard the voice which comes down through the ages: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Our government provides for the free transportation to their homes of an entire army corps of Spaniards prisoners of war. "I have seen that the word "Remember the Maine" is not a cry of revenge and brutality. Again we say, as last week, let peace and righteousness hasten and let every Spaniard learn that we have taken the sword, not in hatred or revenge.

When speculation and questioning have done their best to raise doubts as to the "efficacy of prayer," the fact remains that men will pray, and that to the most devout, self-sacrificing and "determined" the world has known, prayer has been and is a vivid reality and source of power. Those who bear the burden of the world's sorrows, either in personal experience or in attempting to aid others, know this."

"Prayer is the Christian's vital breath, The Christian's native air."

Prayer changes with the changes in the relations of the soul to God, to life and duty. Hope and fear, joy and sorrow, success and failure, glad and gloomy, to struggle against obedience, all give character to prayer. But it must not be forgotten that whatever lessens the fervor and simplicity of prayer is to be dreaded. Whatever helps the soul to come into the presence of God it is well to have it brought to light and be sought and cherished. A child does not know how mother will answer its prayers. It accepts the fact and does not trouble about
the method. The same trust must enter into all true prayer. Prayer approaches nearest the highest standard when the petitioner accepts God's wisdom and not his own wishes as the determining factor in the matter of an answer. When we can rightly understand that God is in close and constant touch with all forces, all laws, and all lives which are willing and fit to receive him, prayer becomes a delight. It brings wisdom, strength, rest and peace.

INDUSTRIAL MISSIONS IN AFRICA.

The Examen, for July 21, gives account of a movement in the industrial work among the blacks in the United States. The Congregationalists are interested in this work, and organizations are being formed for pushing it forward. The meeting at Stenton passed the following resolution:

"Resolved, That we, a company of brethren of New York, New Jersey and Pennsylvania, met in Conference with the Rev. E. J. E. in the United States, believe that the time is ripe for industrial missions in Africa, and, believing that God is calling upon us to do the work, we call upon the denomination to make this work auxiliary to that of the Missionary Union, and we recommend Brother Joseph Booth to our churches."

Mr. Booth spoke in the Seventh-day Baptist church in Philadelpia, Pa., on the 9th of July. In addition to listening to that occasion we have had the privilege of learning something in detail of the nature of the work already done and proposed for the future, and it seems to us that Mr. Booth's plans and purposes are worthy of consideration and commendation.

CONGREGATIONAL COUNCIL.

The Tenth Triennial National Council of Congregationalists was held at Portland, Ore., July 7-13, 1898. Dr. F. A. Noble, of Chicago, was chairman. Among the more important actions taken by the Council was the extinction of the "color line," so far as the influence of the Council goes. The Alabama State Association of Colored Congregationalists, representing 1,500 members, and the State Convention of White Churches, representing 2,500 members, each sent delegates claiming recognition. The Council refused to recognize either of the two organizations, and advised that the color line be abolished by mutual action at home. The advice was accepted.

The Committee on Union with Other Denominations reported advanced steps toward seeking a confederation of all Protestant churches. By a small majority the Council voted to become a member of the Anti-Saloon League. A representative of English Congregationalists was present, who gave and received many evidences of good fellowship between English and American Congregationalists. The Rev. Dr. Whitsitt, the English delegate, was quite dramatic. As he advanced to the edge of the platform the English flag was unfurled beside the American, the choir sang, "God Save the Queen," and the season was rounded off with a swell of applause. Congregationalism was planted in Oregon about fifty years ago. The world knows the story of Marcus Whitman and his labors in Oregon, of which Congregationalists are justly proud. Two hundred and fifteen members attended the Council, which was strongly marked by that earnestness, culture and breadth of thought which belongs to American Congregationalism.

NEW NATIONAL DUTIES.

We are making history with a rapidity which cannot be easily determined. We are in a current of events that is sweeping on resistlessly, changing our national relations. No man can predict what the outcome of a twelve-month may be. But so far as we can judge from the human forces that seem inevitable that before the present war is ended we shall find ourselves in full control of the Spanish colonies in the West Indies and in the Philippines. Nearly 2,000,000 people in the Atlantic Ocean, and possibly 10,000,000 in the Pacific Ocean, freed from 300 years of Spanish misrule, will be under the protection of our flag, and look to us for stable government, for justice and for guidance. Our effort to secure right and justice for Cuba has failed. But let God in his own wisdom, not ours, be more careful in making plans which are always larger than ours: his plans for us, for the world.

The important feature in the situation is not territory but people. It is not the Philippines, Cuba, nor Porto Rico, so many acres. The real issue is souls, not income from customs duties.

Under the protection of our flag there should be established in the West Indies and the Philippines some sort of local government which shall be at once free and stable, under which the people may enjoy the advantages of civil and religious liberty, be sharers in the products of their own toil. There should be inaugurated such reforms as will lead to the perfecting of institutions and religious uplifting of the people: these radical changes do not come hastily, but come they will in time. It is our duty to inaugurate these reforms and supply the conditions of progress. These hundred years of Spanish rule has left behind little or nothing for the people who now come to us. Spain has no love for liberty, and no genius for colonization. It is our privilege and our solemn obligation to replace Spanish despotism with American liberty; to substitute for Spanish mediocrity the Christian civilization of the twentieth century.

Such new national duties, if accepted with a just sense of what we are commission to do under God, will become national blessings. In seeking to lift up those who have been oppressed and groaning, we shall be doing good. Happy will be if new duties take the place of political schemes and party strifes. When personal ends, with the individual or the nation, give way to the higher purpose of helping others, all manner of good follows.

DR. WHITSETT RESIGNS.

Our readers will recall the fact that about two years ago, we think, Dr. Whitsitt, President of the Southern Baptist Convention of the United States, who was previously the Doctor, after the first furor of opposition had cooled, there was hope that wisdom would prevail and that the case would be disdained. At the most it was only a case of imperfect historic knowledge, or of misinterpreting, history, even if he was mistaking. Good sense and Christian charity both demanded a dismissal of the case. But there are men in the Southern Baptist denomination who were not willing that the case should end in this way. Accordingly, the matter was brought before the State Convention of Kentucky recently, and a series of resolutions adopted which were directed not so much against Dr. Whitsitt as against the seminary with which he is connected. Hitherto the right has been against him. Now his opponents have changed front and made war upon the seminary itself, determining to withhold their approval and patronage so long as Dr. Whitsitt remains its president, and calling the Southern Baptist Convention at its next general session also to disown it.

Under these circumstances the Doctor has resigned. We do not blame him for desiring to get away from such lies as these ignorant brethren have heaped upon him. We honor his purpose in resigning in order to save the seminary from the opposition of the narrow minded men who have made war on him and on the school. But Southern Baptists must be pitted more than he was against them. To oppose a man of scholarship and unblemished character on such grounds, and to refuse the right of discussion and debate on a matter of history in such a way is to stand self-condemned. The Recorder sends commendation to Dr. Whitsitt for standing by what he believes to be facts. That is good Baptist doctrine. Whatever may be the outcome, he will stand far above the smaller men who have driven him out.

AGAINST THE CANTEN.

The following appeal to the President has been prepared, urging him immediately to revoke General Order No. 46, establishing the Army Canteen. We have already expressed our hatred of the Canteen, and gladly print the petition. We also urge our readers to sign it and make it known in full (street number, town and state), and forward promptly to E. C. Cleveland, Secretary, 155 La Salle Street, Chicago, Ill. If preferred, copies of the petition, with space for names and address, may be obtained by writing to the Secretary. The petition is as follows:

To William McKinley, President: We as citizens of the United States of America, sharing with you the pride we justly feel in the glorious army and navy, respectfully petition that, as our Commander-in-Chief, you immediately consider the grave danger which threatens our soldiers by reason of alcoholic beverages, which are now being sold at the Post Exchange of the regiments under General Order No. 46, dated, Headquarters of the Army, Washington, July 26, 1890. It is in order that all ground of temptation and danger to the brave sons of the nation may be completely removed, we also respectfully petition that, as Commander-in-Chief, you immediately consider the grave danger to the brave sons of the nation which threatens our soldiers by reason of alcoholic beverages, which are now being sold at the Post Exchange of the regiments under General Order No. 46 above referred to, and command that hereafter no beverages containing alcohol or other dangerous substance shall be sold or dispensed to any soldier or sailor while he is in the service of the United States and on duty.

Resident

Town

State
WAR NEWS.

With the fall of Santiago, and the decision to send the surrendered Spanish troops home at the end of the war, the United States, interest in the war turned to Porto Rico. In keeping with the facts reported in our last issue, the invasion of Porto Rico has gone forward steadily. After sailing from Santiago General Miles set sail on his plans as to the placing of landing, which had been fixed on the north-eastern coast of the island. General Miles announced the landing as follows:

ST. THOMAS, July 26, 1898, 9.35 P.M.

Secretary of War, Washington, D. C.

General Miles were such that I deemed it advisable to take the harbor of Guanica, first fifteen miles west of Ponce, which was successfully accomplished between daylight and 11 o'clock. Spaniards surprised.

The Guanica, Commander Wainwright, first entered the harbor; met with slight resistance; fired a few shots. All the transports are now in the harbor, and infantry and artillery rapidly going ashore.

This is a well-protected harbor. Water sufficiently deep for all transports and heavy vessels to anchor within two hundred yards of shore.

The Spanish flag was lowered and the American flag raised at 11 o'clock to-day. Captain Higgison, with his fleet, kept volunteers and armed assistance.

Troops in good health and best of spirits. No casualties.

Miles, Major-General Commanding Army.

The landing at Guanica saved time and trouble, and was made without loss of life. The place is easy communication with the important points of military interest on the island by railroads and highways. It forms an excellent point for awaiting the arrival of other detachments of the invading army, and for organizing the work without embarrassment in the presence of fortifications and the enemy. Evidently General Miles acted wisely in the matter. The point of landing is much more healthful than Santiago is.

PHILIPPINES.

Detachments of troops continue to reach Manila. At this writing a message announcing the arrival of General Merritt, Military Governor of the Islands, is hourly expected. It is reported that the city will be surrounded with little or no fighting, when the American forces make a formal demand upon the Spanish commander. The probability of foreign interference in Manila is less than last week. The attitude of Germany has been overruled as to its war-like character.

SPAIN SEeks PEACE.

On Wednesday, July 27, it was announced, officially, that Spain had begun to make overtures looking toward peace. The official announcement was as follows:

WASHINGTON, July 26, 1898.

The Spanish government has sued for peace, not through the great Powers of Europe, but by a direct appeal to President McKinley. The proposition was formally submitted to the President at 3 o'clock this afternoon by M. P. Leon, the French Ambassador, who had received instructions from the Foreign Office at Paris to deliver to the United States Government the terms of peace formulated by the Spanish Ministry.

At the close of the conference between the President and the French Ambassador the following official statement was issued from the White House:

"The French Ambassador, on behalf of the Government of Spain, and by direction of the Spanish Minister of Foreign Affairs, presented to the President this afternoon, at the White House, a message from the Spanish Government looking to the termination of the war and the settlement of terms of peace.

These steps are only tentative, but they indicate a government which is prepared to realize the hopeless nature of her resistance. These indications are hailed everywhere with pleasure. President McKinley is hard at work formulating a reply to the inquiry made by Spain. That reply, doubtless, will be in the hands of Spain when these lines reach our readers. The reply must be general, and considering the tendency of Spain to parley and procrastinate, some time may elapse before any results are reached. Meanwhile the war will be pushed, on our part, as the best way of securing an early peace. We trust that the movements will be in the direction of surrounding and investing important points with little or no fighting. Spain's case can be made more and more hopeless without much, if any, actual fighting. The war should be made to end by the weight of Spain's failure and the threat of our arms.

SICKNESS.

There is much fever at Santiago; but not an unusual amount of yellow fever. On the 27th of July the report showed 3,770 cases of sickness, with 2,924 cases of fever; there were 639 "new" cases that day, and 558 cases of recovery or return to duty. The bulk of the fever cases are "malarial," and the death roll is low.

TERMS OF PEACE.

While statements of an official character are not made, we think that the terms of peace will be such:

1. The freedom of Cuba under the protection and practical control of the United States.
2. The permanent occupation of Porto Rico by the United States in place of a war indemnity. Spain is bankrupt. A just demand for money and reparation the United States could not be met. We must accept territory instead.
3. The disposition of affairs in the Pacific will be more difficult. We think that our influence should not be withdrawn from the Philippines until we are sure that Spanish rule will be reformed or that the islands will never pass again under Spanish rule. We can afford to make terms now which will permit the arrangement of details in the Pacific for future consideration. We should have a coaling station in the Ladrones, in the Philippines, and elsewhere.

Mr. Gladstone will have had it made clear to him that he had heard while in Egypt that the whole of his fleet will be in the hands of the British Government, and that the British fleet will occupy the islands and occupy them until Spain has paid her indemnity.

The soldiers under General Shafer, who have made such a splendid campaign at Santiago, are to be sent into camp at Montauk Point, L. I., for rest and recuperation. The whole country will commend that step. The Regiment made up of "immunes" will be sent to garrison Santiago.

Typhoid fever at Camp Alger, near Washington, D. C., gives cause for increasing anxiety. It seems now that a serious mistake was made in locating that camp.

THINGS WORTH KNOWING.

They cost now $1,000 to build an electric cab of the kind now in use in Paris.

Papier can now be hung on the wall by machinery. The device has a rod on which a roll of paper is placed, and a paste reservoir with a feeder placed so as to engage the wrong side of the paper.

Mr. Randolph Guggerheimer, President of the Municipal Council of Great New York, has given a view of the use of prose and indigenous language in public. It provides a heavy penalty.

Oversets are now being sent to Europe from New Zealand, being frozen in solid blocks and then frozen in blocks twelve inches long, six inches wide, and two inches thick. The blocks are wrapped in paper, and packed eight in a case. Should the experiment prove successful, a new industry promises to be started in the colony.

On one occasion two gentlemen, invited as guests at a table where Mr. Gladstone was expected, made a wager that they would start a conversation on a subject about which even Mr. Gladstone would know nothing. To accomplish this end they read up an ancient magazine article on some unfamiliar subject connected with Chinese manufactures. When the favorable opportunity came the subject was started, and the two conspirators watched with amusement the growing interest in the subject which Mr. Gladstone's face betrayed. Finally he joined in the conversation, and the experiment turned into a swashing of teeth—to speak figuratively—when Mr. Gladstone said, "Ah, gentlemen, I perceive you have been reading an article I wrote in the — magazine some thirty or forty years ago."—St. James Gazette.

The "laws of war," as now agreed upon by civilized nations, contain features of great value. They forbid the use of poison; murder in the enemy's camp; refusal of the conqueror to give quarter; the use of arms that will give unnecessary pain; the abuse of a flag of truce, and all unnecessary destruction of property, public or private. They also declare that only fortified places may be bombarded, and that public buildings of whatever character shall be spared; that plundering by private soldiers or their officers shall be considered inadmissible; that prisoners shall be treated with common humanity; that the personal effects and private property of prisoners, excepting their arms and ammunition, shall be respected; that the population of enemy's country shall be considered exempt from participation in the war, unless by hostile acts they become combatants.

STARTLING DISCOVERY IN EGYPT.—It has been known for some months past that the most startling discovery in Egypt within recent times was made last winter by Mr. Quibell. But the details of all its results have been jealously guarded. No one has been able to draw the discoverers out. A prominent Paris scholar succeeded in obtaining a few photographs. A great French explorer knew of certain rumors that he had heard while in Egypt, and a well-known German Egyptologist succeeded in getting on the track of small bits of information. The English authorities who were in possession of the chief material were not allowed to write on the subject. In the face of these obstacles, to obtain more accurate information, Professor Dr. W. M. Muller, one of the leading specialists of the world, undertook to prepare for The Sunday Times the first real report of the discovery. He went to London to examine such MSS as were available, then turned to interview the French Egyptologists, then to Germany on a similar mission. The result of his combined travel and researches is given in The Sunday School Times of July 30. Still more recent news as to Oriental research in Palestine, Syria, and Egypt, is furnished in Professor Hilprecht's department in the same journal.
HIDDEN FOUNTAINS.
By Andrew J. Durand.
What matters, toiling one, if no one sees or knows? The more we work for the good and true the better.
What tho' in the careless world no mortal heed or care?
The stronger and better will grow the wheat if we but plow the bare.
What if the work we do is thankless, payless task?
Let the knowledge of deeds for the Master done be the only pay we ask.
What if our toiling brings us censure, grief and pain. No honest labor for the right can ever be in vain.
What matters to one cares or knows? From many a hidden, unseen spring a stream refreshing, peaceful.
The ashes that are brought to bloom, and the fields that are made more green, Are but sweet because the sorrow of freedom is unseen.

OUR FLAG.
By Margarette S. Mason.
Two papers read at a service of the Plainfield Seventh-day Baptist church, May, 1898.
The Symbolism of the Flag.
The symbolism of our beloved flag is simple enough for a child to understand, yet fraught with meaning that grows newer deeper with the years.
Think for a moment of its trinity of color. The red of daring and courage, and resistance to tyranny, even unto blood; the blue of truth and perseverance, the white of purity—all its hues were born in heaven.
The story of the memory of those brave colonists who "fired the shot heard round the world." They saw a vision of a land free and independent, which should be a brighter embodiment of liberty than the world had yet beheld. They saw a vision, and they died for it; and their children and children's children entered into the glorious fulfillment of their dream. But the cost!

Listen to Mr. Lowell's words:
"Think you these felt no chains
In their gray hands the conquered farms;
In household faces waiting at the door,
Their evening step should lighten up no more;
In fields their boyish feet had known;
In trees their father's hand had set;
And which with them had grown,
Waving each year their lively coronet;
Felt they not pains of passionate regret
For these unsold goods that seem so much our own?
These things that seem so themselves,
And life priced more for what it lends, than gives,
You, many, many years ago;
Strove to detect their fatal feet,
And yet, that starting voice—
Therefore their memory inspiration blows
With schoolmasters always gone,
For manhood is the one immortal thing
Seventh Time's changeable sky.
And where it lighten once, from age to age,
Men come to learn, in grateful pilgrimage,
That length of days is knowing what to die."

It was in the bearing of many stripes that the infant nation made good its Declaration of Independence; and fitly, ever since, have the stripes in our flag commemorated their self-devotion.
It is among the stars in our azure field speak eloquently of sovereign states, where women are honored and children taught, property protected, and personal rights upheld, and where Christians, to whom the star is a sacred symbol, are allowed the utmost freedom in their religious worship.
Yesterday it brought freedom to a people in slavery; to-morrow it will wave over a people rescued from tyranny and slaughter. Only a symbol? True, a symbol. But it represents the birth, the progress, the civil liberty, and religious tolerance of a great nation.

And now, in this solemn time, when it is daily gathering new force and meaning, let us to the breeze with a prayer that God will keep it unsealed in the eyes of a watching world.
The Proper Use of the Flag.
In these days of fervid patriotism the question as to the proper use of the flag has aroused considerable interest, and a note of protest and of warning has been sounded, to which it is wise to listen.
We have laws forbidding some wrong uses of the flag, such, for instance, as printing advertisements upon it; but the good sentiment of the American people, once an arrest of truth has been experienced on the subject, will do little to discourage any law.
The law is for miscreants who, wilfully and for gain, will desecrate what is sacred. But good citizens need only to think of what our flag stands for to-day, to be deterred from any unworthy use of it.
It is not too much to say that flag never waved in a nobler cause than that which the Stars and Stripes leads to-day. For, however, the tongue of the traducer may wag, it is not for pride of conquest that our strong and young nation has chosen herself, and called on war to serve her ends and compel her biding—not for self gain or glory, and not, through sordidly injured, for revenge. Our other wars have been undertaken for our own advantage; for freedom, and the rights of freedom for the assertion of right, and to preserve our integrity as a nation.
This time God has called us to prove that we do not live to ourselves alone.
"From this shall all men know that there is one among earth's nations that hath learned the higher law, the law of love."
We say nothing of past deeds and past heroes, of present wealth and power, and the manifold lessons in self-government and statesmanship which this nation has taught the elder world; and we remember humbly those passages in our history which we would fain blot out. But to-day the ensign of the United States lends in a holy war, and he who serves under it may so live in the very spirit of Christ.

How then can we best show our love and reverence for a flag thus honored of God? And is it not the result of that love and reverence that should be used in decoration worthy of some serious thought? Shall we use it in petty, trivial ways, as we do every passing fancy? Shall we post about, with our other neckties, one made of these emblematic colors? Shall we make of them a soft pillow to be tumbled about the divan or the veranda? Shall we make belts, hat bands, sashes, even chair seats of them? Are such uses of the national colors fitting and reverent, or incongruous and disrespectful? Let us beware how we cheapen that which represents so great a cause.

But the banner is ours—it belongs to every man, woman and child in the country. How, then, shall we use our own? True patriotism is at no loss, neither is there any lack of high and becoming uses. Let it float over our homes and schools, and the many churches, as next holiest to that which they represent. Wrap it about the mortal part of the fallen soldier, let it drape his casket, and flutter over his grave. If we wear it as a badge, let it be an added grace, not a substitute for some necessary article of apparel—an emblem, not an ornament. Display it whenever and wherever it expresses real love of country and devotion to her just cause, but let it be in some large, dignified way worthy of its significance. In our love for the flag of the free, our gratitude that we were born under its protecting fold, let not these people be accustomed to treat sacred things.

SANTIAGO.
Santiago has proved three things.
It has proved that the Spanish make brave sailors and soldiers. In the Spanish war born of desperation is as tenacious as courage born of hope. But this is not the highest form of courage. It is better to lose a cause when a cause is lost, and learn the lesson of defeat, than to die for a lost cause and be buried in the grave with it. The dash which Cervera made for freedom was the last resort of a brave general; the refusal of Jose Toral to surrender Santiago is the last of God's pride, which fights on when fighting is useless. The London "Spectator," in a suggestive article on the "Spanish Temperament," a few weeks ago, depicted its pride and callowness. These qualities which characterized the British grenadiers under Wellington, the boys in gray and the boys in blue at Gettysburg and in the Wilderness, have shown themselves again before Santiago under Shafter.

Santiago has proved that the sixteenth century is no match for the nineteenth; that unintelligent courage is no match for intelligent courage. The Spanish fleet at Manila is destroyed without the loss of a single American life; the Spanish fleet at Santiago is destroyed with the loss of only one American life. This is not because Spanish sailors are not brave fighters, but because they are not educated fighters. Naval battles require mechanical skill, and Spanish sailors have none of that mechanical skill. The conflict at Manila and that at Santiago were between the Public School and the Instruction; between a century which teaches the common people to think and one which forbids them to think. There is no way so certain to produce that which is sure to stir the war to its last extremity.

The Presbyterian and Lutheran have been cast into the crucible of war; there is stronger iron to be wrought in the world in adherents. Of these the Presbyterians claim to have 20,536,000, while the Lutherans, according to the Becker, have 56,424,032. Of this number 47,757,503 are baptized members in Europe.
missions
by g. u. warrewod, cur. secretary, westonry, r. l.

the supreme need in mission work
by rev. g. e. macdougall, m.a., london, england.
[the article expresses my own feelings and thoughts of late i ventured to put this week in place of paragraphs. i know it is a little long for the average reader, but i thought the reading and thinking about it afterwards may prove beneficial.-g. u. warrewod.

throughout the whole missionary world there is at present a very deep sense of need. in every report of every society this finds expression; in every letter of every missionary this is felt. opposed as our missionaries are by the gigantic and growing masses of heathendom, they feel overwhelmingly their own helplessness. the power of evil is so terrific, and the forces of evil are so active, that they are apt to despair. so from every mission land the cry of the missionaries comes to our ears. and what do they cry for? not men, not money, but prayer. even above the urgent cry, "come over and help us," and god knows they have enough reason to utter that cry, we hear the words, "brethren, pray for us.

this longing on the part of our missionaries for prayer is a most blessed sign. if the call of the missionaries is responded to by the home churches, and we really get down on our faces before god in prayer, we may see in these last days the mightiest outpouring of the spirit of god upon the world that the church has ever witnessed.

in this deepened sense of the need of prayer which is noticeable on every side we have a token that he is entering into full sympathy with her. for the lord jesus has all along told us that the supreme need of missionary work is prayer. in his first utterance on the subject he made this plain. "when he saw the multitudes he was moved with compassion for them, because they were scattered abroad as sheep having no shepherd. then saith he unto his disciples, the harvest truly is plentiful, but the laborers are few. pray ye therefore, lord, that it may be filled." before "go," before "live," comes "pray." this is the divine order, and any attempt to alter it will end in disaster.

prayer is to missionary work what air is to the body—the element in which it lives. missions were born in prayer and can alone live in the atmosphere of prayer. the very first duty of a church in organizing its foreign missionary work is to awaken, maintain, and sustain, in its members the spirit of prayer.

reasons why prayer should be proclaimed
1. prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. he who prays for missions never forgets that the work is god's, that he is aiding in the divine enterprise of missions. prayer puts god first. it reminds us that he is the supreme director. it reminds us also—that in so far as we follow the line of his will we can have true success, and it inclines us to wait on god that he may reveal his will to us.

2. prayer is all this, especially to our missionary committees and missionary boards. we are often tempted to take the management of the work into our own hands. the carrying on of a mission involves so many business details that unless the church is simply full of prayer, men will be tempted to forget god, and will try to do god's work in their own way. prayer, therefore, keeps the eye turned to him, who calls, and opens his ear to hear the voice, and brings the heart more and more into sympathy with his purpose.

2. prayer supplies the means by which the needs of our missionary work may be met.

the first great need of missions is men. it has the highest place to be reaped we must have laborers. but how are these laborers to be secured? surely by prayer. is not this what the lord told us? "pray ye therefore the lord of the harvest that he will send forth laborers into his harvest." this is the surest way to get missionaries is by the throne of god. appeals to god will man the fields more quickly and more efficiently than appeals to man. in the evangelization of the world the missionary prayer-meeting is a greater force than the missionary public meeting. a praying church never lacks missionaries.

if missionaries are not forthcoming to carry on the church's missionary work, it is a sign sure that that work has not the place it ought to have in the church.

the second great need of missions is money. the apostle puts the two together when he says, "how shall they hear without a preacher? and how shall they preach except they be sent?" money is needed. how is it to be obtained? by prayer. the silver and the gold belong to the lord, and in answer to believing prayer he can bring it forth from the purses and the pockets of his people. and he will often begin with those who are praying. this is what we have to learn. teach your people to pray. you have labored already taught them to give to missions. people will always give for the support of a work which has a real place in their prayers. if our missionary committees and boards were only half as anxious about having the money as our people are about buying their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. prayer meets needs in connection with missionary work in no other way. this is a matter to which i invite most serious consideration. have we ever realized how much has to be done in connection with our missionary work that can only be done by prayer? i believe if we realized this we would realize the urgency of the question more.

i.) we appoint a committee or board to manage our foreign missionary work. how can we secure that the committee will act wisely, and will jealously employ the means put at its disposal? only by prayer. nothing else will secure that the men we appoint are kept in touch with god so that in the work the spirit of god as the spirit of wisdom shall rest on them.

(ii.) we desire to have our missionaries in the foreign field. how shall we secure that the right men go forward? what provision shall we make that they may be men full of faith and of the holy ghost? we send these men out into the heathen field. how shall we prevent them against discouragement, against faint-heartedness, against unbelief, against laxity? only by prayer. nothing else will do it. the best men that can be obtained for this service need to be continually upheld, and a church has no right to send out any man unless she is prepared to uphold him by prayer.

3. we gather from among the heathen, the furthest work of our missionaries, groups of men and women, and bring them into the fellowship of the christian church. but how are we to encourage them, and keep them true? only by prayer. our missionaries can not do it. they may be far away. our money can not do it. it is not money they want. needs like these can be met in no other way than by prayer. this is an absolute necessity for the proper carrying on of missionary work. if it is to prosper it must be steeped in prayer.

the character of the prayer needed
let me say at once it must be prayer which costs us something. we must not in this matter offer to the lord our god of that which costs us nothing.

1. prayer for missions must be intelligent. many pray for missions whose prayers are practically valueless because of their ignorance. they have a zeal in this matter, perhaps, but it is not according to knowledge. their service is a mere idle thing. how can prayers be of any real value, if we will not take the trouble to inform ourselves about that for which we pretend to pray? missionary prayer burns hotly only when fed with the fuel of missionary information. prayer must be based on knowledge. the knowledge which leads to true missionary prayer is twofold.

(1) it is the knowledge of the principles of missions, that is a knowledge of what god wishes to be done. this can only be obtained by painstaking study of missionary literature, and diligent attendance at missionary meetings. he who has not sufficient interest in missions, who can not be shown that it has been done will certainly not have sufficient interest to lead him to pray for the doing of it.

2. it is a knowledge of the facts of missions, that is a knowledge of what god is actually doing. this is to be obtained only by painstaking study of missionary literature, and diligent attendance at missionary meetings. he who has not sufficient interest in missions, who can not be shown that it has been done will certainly not have sufficient interest to lead him to pray for the doing of it.

2. prayer for missions must be definite. what is true of study in general is true of missionary study. we should endeavor to know something about every mission, and everything about some missions. while we endeavor to keep ourselves informed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field. the missionaries working there should be known to us by name. we should, if possible, make their personal acquaintance. we should make them our personal friends. their names should be household names with us. every prayer for them they are apt to despair.

3. prayer for missions must be intense. we must learn in this matter to labor in prayer. but what is implied in this laboring in prayer? it implies our getting into sympathy with the mind of christ. it implies...
that we look on the perishing multitudes with the year of Christ until his passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the bread of life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon us a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured through our hearts such a tide of the love of Christ that we can forget our own souls as he yearned for the lost world. And then we kneel to pray, to labor, to wrestle, to agnize in prayer that laborers may beset forth, filled with faith and the Holy Ghost, to gather in these multitudes to the fold of Christ.—The Missionary Review.

From E. H. Socwell.

The work upon the Iowa field during the quarter just closed has been very much of the same character as in time past; although no special results can be reported, yet the field is in a healthful condition.

At Wilton the Sabbath service and Sabbath-school are well attended, and a deep interest is manifested by many of its members.

The interest at Grand Junction continues good, and several of the students were well attended by a majority of the society.

During the early part of the quarter I attended the Annual Y. P. S. C. E. Convention of the Ninth District, held at Maquoketa, and presented a paper upon the topic assigned me, "Secret of Success in Christ's Service." The Convention was largely attended, and each session was alive with enthusiasm and deep spirituality. At this Convention I formed several new acquaintances among the religious workers of this part of the state, and then I have been furnished with each of them with Sabbath literature.

During the month of April I attended the "State Congress of Liberal Religion," held in Cedar Rapids, where I met the representative clergymen of the so-called Liberal Christianity in Iowa. A large number of these workers I had met before, but some of them I met here for the first time. The papers and the discussion of them, and the discourses, were scholarly, but were sadly lacking in spirituality and helpfulness, yet I received many excellent impressions and listened to many preaching sermons during the two days of the Convention.

At the winter session of the Semi-Annual Meeting of the Seventh-Day Baptist Churches in Central Wisconsin, I was invited to preach the introductory sermon at the June meeting. In response to this invitation, I attended the meeting early in June, held at Marquette, and did what I could to help make the meeting a success. During the various sessions I preached six discourses to good audiences. The audiences increased in size steadily, even to the close, and it has told that people attended who had not been seen at religious services for years. The interest was good, and it seemed unfortunate that the meetings could not be continued, for I am confident that good results would have followed. Near the close of the meetings, and the return of Pastor Locchoer, I adminis-tered baptism to one willing candidate, who professed faith in Christ during the meeting. The baptismal service was very impressive—was said by many present to be the most imposing baptismal scene they had ever wit-nessed—and as the candidate stepped from the water, there were many tears of joy stand-ing upon the cheeks of the congregation. If I was conditioned so it was possible, I should be glad to return to Marquette and assist Pastor Locchoer in keeping the meetings at least a month, and should expect great things from God at that place.

From Marquette I went to Berlin, and spent two days, calling upon the people and preaching upon each evening. On the last day of my visit at Berlin, I baptized two can-didates into the fellowship of the Berlin church. The expense of this trip was freely met by the people on the field, and it was a great pleasure to me to be privileged to visit and labor with these friends for even a short season.

When in Cedar Rapids at different times, I have called at the "Sunshine Mission," and have become quite well acquainted with Mr. Ward, who is at the head of the Mission, and for many years during my stay with him, he acknowledged his belief in the Bible Sabbath. I hope to see him again in the near future, when I have time for a more full conversation with him upon the subject.

During the quarter I have made personal visits in Maquoketa, Delmar, Cedar Rapids, Marion, Robbins, Gower, Des Moines, Grand Junction, Patton and Garrow.

Statistics are: sermons, 18; visits, 81; prayer-meetings, 17; pages of tracts used, 1,352.

Still trusting, I enter upon the duties of a new quarter, praying that I may do well whatever falls to my lot in the Master's service.

WILTON, IOWA, July 3, 1888.

PRESIDENT'S ADDRESS.
Delivered at the Annual Meeting for 1888, of the Doc-tor's Alumni Association of the University of Chicago.

by Edwin H. Lord.

Ladies and gentlemen: At the risk of being tedious in my very first sentence, I beg to say that the privilege conferred upon this body of the graduate alumni who have received the doctor's degree is a noticeable one. The alumni of colleges and universities usually manage to affect the policy of the institutions who are their alma maters, for sooner or later they secure representation upon the board of trustees or of overseers. But it is the exception for such boards to be invited to take a more direct part in the con-duct of their institution by electing from the faculty a representative in the body which guides the educational policy of that institution. We have the privilege of electing a senator. It is not a merely perfunctory statement when I say that this ought to be a genuine responsibility with each of us. It is easy enough to let the election become a form; it is important that it should not.

Last year we elected a senator with reference to his previous public utterances on the question of Latin in the curriculum. This year the executive committee has ventured to recommend a subject of discussion affecting the curriculum even more radically, and to hope that every one of the hundred doctors of this Association may speak and vote on this question as a candidate.

Should grants for professional study begin at the end of the Junior college course—that is, at the end of the Sophomore year? The question as worded does not say how much work, nor where it should be pursued.

After the reading of the brief introductory papers the chair man and professional study should begin an affirmative. Two reasons suggest themselves, of which I will first mention the less important:

This is, the crying need of better doctors and lawyers. There is a widespread agreement that the law and medical courses are too short, though the latter are longer than the former. In an article in the current number of the Educational Review, President Thwing throws emphasis on the need of fuller general preparation for professional study. Two years, however, were suggested by his discussion: first, that the average student intensifying professional study will not study in college for four years, except under compulsion; secondly, that the medical and law schools are too poor either to furnish instruction in the required subjects to students who have well prepared, or tuition low enough to secure any considerable number of such students. But if the student could secure of some sort of honorable distinction, by title or degree, at the end of the Sophomore year—a corollary to the foregoing professional study to begin in college then—many a young man would be spurred to secure this amount of liberal education. The professional schools, moreover, would at once recognize the advantage of a growing sentiment in favor of this amount of general preparation, and would employ it as a lever to secure the increased endowments necessary to raise their standards.

A still more important thing is indirectly suggested by President Thwing's article. The need is not so much for four years of college preparation as for special preparation essentially professional in its nature. The special preparation afforded in even the best American professional schools for the practice of law and medi-cine is acknowledged to be much less in amount than that afforded abroad. But the endowments of our better colleges are entirely adequate to furnish much of this professional training. Already in at least ten American universities some credit is given in the professional schools for work done in college. It would seem reasonable to extend this tem-porizing expedient into a system. Not much would be gained by the professional school in taking the majority of their candidates directly from the Sophomore year, and nothing except time would be gained by the student. But both school and student would profit by every moment the latter spends in getting a part of his professional training in college. Gradually the amount required for the degree in law or medicine would increase, and the student would be apt to get it earlier than if he took a full general college course and a less satisfactory professional course thereafter. President Thwing, argu-ing for the full collegiate preparation and a
larger professional training also, thinks that for the advantage of American life the ages of twenty-eight or thirty is "not one whit too advanced for the doctor, or twenty-six for the lawyer, to begin his professional career."

He then contends that this age is not too advanced for the advantage of the individual, if he is able to spend these few years in preparatory study. But obviously he cannot, being the average student, afford this time when he must pay heavy tuition and incur heavy expenses at the professional school. President Eliot states the problem of larger endowments to provide for this advanced study, but larger endowments can hardly be expected under the present circumstances.

The student, then, cannot afford the eight years of training, general and special, and he will not resign, find another, or for no other reason than the enforced celibacy involved. The lawyer and the doctor cannot be expected to defer their settlement in life several years later than their business friends. Indeed, if people are going to fail in love and marry, it is generally because they do so that they are thirty; else, not to speak too satirically, they may never do so at all.

A third phase of the general argument that the proposed plan will improve professional education is the substitution upon senior college work itself. The general effectiveness of this work could hardly fail to be increased by a more serious application of the plan of electives. That the proposed plan would bring about a more serious application of the system of electives, they can be no question of doubt. At our own University the students have, under guidance, chosen with remarkable wisdom, with far less machinery than is in operation at Harvard. Neverthe-

less, here and everywhere, it cannot fail to bring to people, and, as far as I can determine, to the work of any college student to be looking toward a definite goal, his professional degree. Is it not marvelous that more intellectual and youthful emulation should keep men studying for four years a mass of material, whether it be good or not? Is it not a wonder to them some day? The system tends a little to produce New England garrats full of curious and various lumber, fascinating on rainy days, but hardly useful on week days.

I now come to the second consideration, which seems to me even more important than the first. I mean the probable reaction of such a plan on the secondary schools. If the universi-

TABLE OF CONTENTS

That Pocket-Book for the Pocket-Book.

by Una Bell

Scene No. 1.

Said farmer Brown to his good wife,

"I've been at home a long while.

But if you have been blessed

And, --well, that I guess I will have to do.

For that enters up the pile, I see."

She gave her thoughts. In accents plain

No. II.

"If you go to the church to pray,

And,--and, how you have been blessed

Of course they're hers as well as mine; the farm, the house, the kine.

He's been to the fair, and well he looks.

And,--and, how you have been blessed

Now do you think it really fair

"If you go to the church to pray,

She gave her thoughts. In accents plain

The crops are ours, and well they look.

I'll go to the fair, and well we'll see.

You'll see that she's gone, and well she's gone.

And,--and, how you have been blessed

For she gives out his golden wings.

"The farm, the house, the barn, the kine.

The crops are ours, and well they look.

Her step he knew, his thoughts run thus:

Wherever her steps he knew, his thoughts run thus:

"The farm, the house, the barn, the kine.

The crops are ours, and well they look.

She's been to the fair, and well we'll see.

For she gives out his golden wings.

She's been to the fair, and well we'll see.

Her step he knew, his thoughts run thus:

Wherever her steps he knew, his thoughts run thus:

She's been to the fair, and well we'll see.

For she gives out his golden wings.

He's been to the fair, and well we'll see.

You'll see that she's gone, and well she's gone.

I'll go to the fair, and well we'll see.

"The farm, the house, the barn, the kine.

The crops are ours, and well they look.

I'll go to the fair, and well we'll see.

For she gives out his golden wings.

She's been to the fair, and well we'll see.

I'll go to the fair, and well we'll see.

She gave her thoughts. In accents plain

No. II.

The farm is small, and hilly too,

"I must take my Cave to bring the

And,--and, how you have been blessed

She gave her thoughts. In accents plain

When he comes in from the fay.

Of course they're hers as well as mine; the farm, the house, the kine.

He's been to the fair, and well we'll see.

You'll see that she's gone, and well she's gone.

I'll go to the fair, and well we'll see.

She gave her thoughts. In accents plain

No. II.

The farm is small, and hilly too,

"The farm, the house, the barn, the kine.

The crops are ours, and well they look.

I'll go to the fair, and well we'll see.

She gave her thoughts. In accents plain

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She gave her thoughts. In accents plain

No. II.
 Upon another occasion Mrs. B.—had the pleasure of serving the value of tact and consideration. The children were again steaming across country behind an imaginary locomotive, when she disturbed them by unexpected and highly inappropriate kisses.

“Why, mamma, we’re playing choo-choo, and going all the way to New York!” exclaimed Rob.

Realizing her mistake, the mother asked instantly, “But won’t you kiss mamma good-by?”

This was satisfactory, and the children lifted eager faces in farwell. A few moments later, however, mamma again forgot the game and sat down upon the couch which served as a train. The immediate outcry was promptly heeded, but when the train “slowed up,” in approaching the next station, she boarded it with all due formalities, calling forth shouts of appreciation from the little people. Then they had a happy ride through fields and woods, over bridges and through towns, till Rob’s quick eyes saw in the glow and blaze of the evening sun, the great wheel of the city in the distance.” (A delightful play of the imagination!)

Children appreciate courtesy shown them by grown people, and they also notice a failure in politeness on the part of those with whom they come in frequent contact. After Rob fairly burst into tears because a gentleman who was calling at the house failed in a simple act of courtesy.

“I didn’t say good-by to Rob,” lamented the child. “The same afternoon we went upon a visit, and when we took leave our host followed us to the door and called, ‘Good-by, Rob!’ After we had left the house the little fellow’s face was radiant.

“I didn’t say good-by to Rob!” he soliloquized grandly, and, with an emphasis that indicated plainly his remembrance of the former omission. Upon another occasion the children went to the post office and a working man opened the door for them.

“That is a nice man,” said Rob, “he opened the door for me.

In my study of children I am constantly discovering new directions in which this simple oil of courtesy may be useful. When making a demand upon the services of a child, for instance, one soon learns to avoid a sudden interruption of the present business. A slight warning is easily given as, “Rob, when your horse is put up in the barn will you hand mamma that book from the table?” or “Will Mab call nurse for mamma when dolly is put to bed?”

Children are so imitative that the surest way of teaching them good manners lies in the constant practice of politeness in dealing with them, and it may also be said, incidentally that they are especially quick in reproducing the bearing of their elders toward servants and dependents. A child’s intuition is sure, however, and his imitation always goes deeper than the external act, reaching to the inner thought and intention. He may fail in reproducing the graceful manner of courtship if he is not sinners but will never fail to divine and grow up into the real spirit of those about him.

One dandelion plant in your green lawn this year means a thousand somewhere next year. So, if your words and acts, are blessed be God! our good ones, too, multiply and spread in our own lives, and the lives and characters of others.—W. C. Daland.

**CONFERENCE OF NEGRO WOMEN.**

At the recent Sociological conference in Atlanta University a session was given to mothers, and one phase of the work of that institution was illustrated by the interesting discussion which occupied the afternoon. It was opened by Mrs. George Washington, of 1874, who spoke on Good Manners. She mourned the decay of old time courtesies in both races, and gave a graphic sketch of Henry W. Brady, who grew up near natives in their native city, Athens. She had seen Mrs. Moore, when great funerals were held, lift his hat and say, “Goodmorning, Uncle Billy,” with the air of a Charlestown.

Miss Lancy Laney, class of 1873, thought that much of the old civility was servility and its decay desirable. Mrs. Hill knew nothing of slavery or its masters. Her hasty determination to remain ignorant of slavery and keep her children ignorant of it showed a phase of Negro pride that promises well, not only for forgetting those things which are behind,” but “reaching forth unto those things which are before.” Another mother said, “Be polite to your children and they’ll be polite to you.”

Mrs. S. S. Butler, wife of a prominent colored physician, led in the discussion of Children’s rights. Their right to be well born and well fed was treated in such a scientific way that when many more mothers receive like advice the infant mortality of negroes must be lessened.

Mrs. Maroda Hill Ross, class of 1888, read a fine paper on Cleanliness, which was doubly forcible coming from a mother who keeps her home and two little boys in good order, notwithstanding six hours a day are spent teaching in order to help her husband pay for their house. Another speaker discussed the seventeen maxims for parents sent out by the Mother’s Congress. She had hired the university students to print several hundred copies, that she might give one to each mother and teacher.

She also distributed Mary Taffier Whitney’s: “A Letter to Girls and a Letter to Boys,” two of the latest and best edicts on the subject of morality. After a paper upon the Care of Homes, by Miss Brittain, class of 1893, President Bunstead added a few inspiring words upon the beauty and blessedness of motherhood.

“Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak cheery words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If a sermon helps you to avoid the preacher and tell him of it. If the editor writes an article you can, write a still better one next week if you should send him a note of thanks. I have always said, if my friends have vases laced away filled with the perfumes of sympathy and affection, I hope if they should happen to me, in some of my weary hours, that I may be cheered and refreshed by them while I need them. If we would fulfill our mission we must anoint our friends beforehand for their burial. Tears falling on the icy brow make poor comfort, while praise can even make a wreath for the sweetest flower of life. The best contributions to the subject of decoration are the smiles of those these flowers are to decorate. The best flowers are the smiles of these people.”
Young People's Work

A "SMART" YOUNG MAN.
A word to the wise is sufficient.

A religious publication tells us that in a Pullman car on an English railway a young traveler, seeing an old gentleman putting on his overcoat, hastened to assist him. While doing this the young man saw a flask, such as liquor is carried in, peeping from the pocket of the overcoat, and at once thought he saw a good opportunity for a practical joke. When he had finished helping the stranger, he quietly drew the flask from the pocket, and said, "Won't you take a drink, sir?"

The old gentleman did not recognize his flask, and withdrawing from the young man answered in a serious tone, "No, sir, I never drink."

"It won't do you any harm," insisted the young joker. "Young man," said the old gentleman, loud enough to be heard by all who were in the car, "if you go on drinking, at forty years old you will be ruined. Brandy and other intoxicating liquors are the curse of our country. I was very young when my mother died, and the last thing she did in this world was to call me to her bedside and say to me, 'John, promise me that a single drop of spirits shall never touch your lips.'"

"Very well," said the joker, "in that case I must drink it alone." So he said, so done. He unstoppered the flask and took a large draught. Scarcely had he done this when, throwing the bottle to the ground, he broke out with an oath, and said, "My mouth is all raw!

At this the old gentleman discovered the disappearance of his flask, and, to the great amusement and laughter of all the persons present he said, "Ah, young man, another time you will be more careful, and avoid appropriating what doesn't belong to you. I am Dr.——, and this flask contained quinine and iron for one of my patients."

The young joker, seeing his prank turn out so ill, landed at the next station.

INNOCENT AMUSEMENT IS HEALTHFUL. If you have not smiled for a day or two, read the following selection:
A farmer stopped in front of a Michigan city electric light plant and asked a bystander:

"What is that air buildin', a factory?"

"No, a plant, came the answer.

"What do they raise there?"

"Currents," replied the quick-witted bystander.

"What are they worth a bushel?"

"We sell them by the shock."

The farmer pulled his beard, scratched his head, and drove down town to market his vegetables.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People: Sabbath-day, July 23, was spent with the Christian Endeavor Society at Albion, Wis. This is one of the strongest societies of the North-Western Association. In the morning I spoke to a large congregation, though the day was very hot. The large church from the pews has nearly all driven six miles to meet with us. This is another church quite strong, but located in a country too rich, it seems, to grow Seventh-day Baptists. It has a fine church building and only about a dozen faithful Sabbath-keepers left; but they are holding out bravely. Eld. S. H. Babcock, pastor at Albion, proclaims for them every other Sabbath afternoon. The Albion Christian Endeavor usually meet in a class room, but this time in the main audience room. We had first an informal talk on the committee work of the Society. Difficulties were discussed. The Society holds its business meetings once in three months, consecration meetings monthly. The committees report every day some work of the same to the Society. Here is just where we usually fail in our society work, to do the detail work of the committees, then to promptly report the same, and constantly train up young members to take this work when older ones are called away, or to other duties.

A Junior meeting is held at 4 P.M. each Sabbath, a small, but interesting one. Albion has a large and bright lot of young people. Our people own many rich farms in this locality and this has made them attractive, in order to hold the boys and girls on. The farm is where the largest per cent of useful and successful men and women have been reared. I wish we could get an education to make this kind of life more attractive and break the desire to get away from the farm to the town to live; to "get into business;" to go from the place of a "producer" to that of a "middle man." God bless the farmer boys and girls. Do not work them over eighteen or twenty hours a day.
E. B. Sanders.

The Second Alfred Society has added sixteen active members to its list during the past year, and the entire membership has been aroused to greater earnestness and zeal in the Master's work. Recently they have taken up new lines of work, and added four new committees to their former list. The annual report is full of encouragement.

The Junior Society of the Second Alfred church is a band of earnest, willing little workers, and more especially so since the recent revival. Many of them are new-fangled Christ. They pray and sing with spirit, and give earnest testimonies. Very excellent work is done by them in their part of literary work, while the floral decorations of the church are usually by them.

Every Christian life should be transfigured. There is a sense in which even a true believer's body becomes transfigured. We have all seen faces that appeared to shine as if there were some hidden light behind them. There are some of these who have learned we have life's lessons of patience, peace, contentment, love, trust, and hope, and whose faces really glow as they near the sunset gates. But whatever grace may do for the body, it also transfigures the character. The love of God finds us ruined sinners, and leaves us glorified saints. We are predestinated to be conformed to the image of His Son. Nor are we to wait for death to transfigure us; the work should begin at once.

There is a transfiguring power in prayer. It was not only for Jesus praying that the fashion of his countenance was altered. What is prayer? It is far more than the tame saying over of certain forms of devotion. It is the pouring out of the heart's deepest cravings. It is the highest act of which the soul is capable. When you pray truly, all that is best, noblest, most exalted, purest, heavenly in you, press up toward God. We grow toward that which we much desire. Hence prayers for Christ-likeness have a transfiguring effect upon the heart.

Holy thoughts in the heart have also a transfiguring influence on the life. As he thinketh in his heart, so is he. If we allow jealousies, envious, ugly tempers, pride and other evil things to stay in our heart, our life will be but the reflection of these unlovely things. But if we cherish pure, gentle, unselfish, holy thoughts and feelings, our life will become beautiful.

Communion with God transfigures a life. Every one we meet leaves a touch upon us which becomes a part of our character. Our intimate companions and friends, who draw very close to us, and are much with us, entering into our inner heart-life, make very deep impressions upon us.

When we meet with Christ, abide in him, the close, continued companionship with him will change us into his likeness. The effect of this companionship is the transfiguring of character.

Again, keeping the eye upon the likeness of Christ transfigures a life. We each have in our soul, if we are true believers, a vision of that loveliness that makes all the rest of the world a mirror. There we see the image of Christ. If we earnestly, continually and lovingly behold it, the effect will be the changing of our own lives into the same likeness.

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A. M. Wilcox.

EXCURSION AFTER CONFERENCE.

Through President Williams of the Conference, we have the following information concerning an excursion, reference to which has been made before by some correspondents of the Recorder. To those who have not seen that section of Wisconsin and the remarkable natural phenomena, this excursion will offer an interesting trip. The letter is from the Passenger Agent of the Chicago, Milwaukee and St. Paul Railroad:

Mr. W. B. Williams:
Chicago, Ill., July 22, 1898.

Dear Sir,—We have decided to run a special excursion train from Rockford, Beloit, Milton Junction and other points in the vicinity, to Kilbourn, on Tuesday, Aug. 30. Train will leave Milton 7.50 A.M., arrive at Kilbourn (Dells of the Wisconsin) 10.55 A.M. Returning train will leave Kilbourn at 6.30 P.M., arrive at Milton about 9.30 P.M.

The excursion rate from Milton to Kilbourn and return is $2.00, $2.00 being allowed only on August 30. The ticket sold at this rate will include a coupon for the round trip steamboat ride through the Dells. There are three steamers now at the Dells, capable of carrying 400 people. On summer excursion dates they all wait at the landing for the arrival of our special train and make it their particular business on such dates to care for the excursionists.

You can announce these facts to the people whom you expect to attend the Convention. If I can give you any further information will be glad to do so.

If you ascertain approximately either before the beginning of the Convention or during the first day or two of the Convention, how many will take the excursion, it will be of advantage to us. If you can give us an estimate by August 12 to 15, it will help us very much, as we will determine on the basis of your estimate of the number of people who will attend from the ranks of your Assembly, the other points from which we will also sell excursion tickets.

Yours truly,

G. S. Mars.
We used to be pilled in dozens, said a dinner plate, "not a crack or bruise in us, and now we are not only chipped here and there, but nearly half of our companions have broken into bits and thrown on the top of the ash barrel.

The other plates had similar tragedies to relate, and the talk was kept up until morning. The water pitcher dreaded the packing in the barrel more than the javelins of the van. "The hay is jammed down our throats with such a pressure, it is really stifling," it moaned.

The controversies of the china closet were kept up most of the night. So much fretting and worrying might have made them less vigorous for the coming change that was in store for them, but they did not realize that.

After the china community had packed in the barrel and put in the van, there was such a rumbling over the pavements that they began to see the wisdom of being packed in tight. Had they not been, they would have been a moving body where they reached their destination. The man who unmailed the barrel and took out the china was very pleasant. They never heard a word of scolding, or felt a thrill of rudeness through their frames when set them down on the table. For the family who had missed the china was glad that her descendant had such a gentle, patient man for her husband. She had heard what sudden, unpleasant characteristics some men will show when it is house-cleaning time, or moving time, and she was astonished.

The children were in and out, and performing all manner of antics of joy about the room. Until not the lady of the house and her maid had put the china up in her riper years. The china closet closed doors they could look right out of the window and see the green grass and the trees coming into leaf, and the early spring flowers blooming by the side of the garden walk. No wonder the children were most of the time so pleasant, helping his wife get things to rights. The broken-nose tea-pot was tempted to try some steps of the minuet on the shelf, in its delight, for it was in just such a place as this that she had lived and honored her grandmother's table and china closet in her young days.

After the new home had been put to rights, every one went about with smiling faces. The children did not tenant their mother, or keep saying, 'What shall I do now?'

"You needn't groan so, if you have broken your nose; you never had to be disgraced by being sold at auction," said a soup tureen.

"I was sold at auction once. A horrid man held me up, and pouncing me on both my sides, he said he would never send me under the table, and I was taken away by the lady here. I've made three moves under her rule; on the third move my nose was broken—until then I was always brought into sight and my beauties pointed out to visitors, while my interesting life story was told.

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the Stuart and Commonwealth period were the "Sabbatarian," or "Seventh-day men." Two hundred and fifty years ago, and down to the beginning of the present century, there were in London, and some other parts of the country connected with them, a large and flourishing congregation of individuals who regularly assembled for worship and instruction on every Saturday, giving up all work and business on that day and regarding it as in a special sense the Lord's day, the holiness and rest of which could not be violated by their usual labor or work or pleasure without committing sin. Very few people are aware that there is in London now a remnant of one of these Sabbatarian churches, consisting of a few respectable people who meet every Saturday afternoon for worship, conducted in the usual nonconformist way, in an old chapel up a court in Eldon St., Moorfields. Impelled by curiosity—I hope of a legitimate kind—I sought them out a few months since. They did not number more than twenty persons, but I learned that they had obtained the services of a minister from America, where some of the sects, begun in England, but almost or quite extinct here now, still exist in comparatively flourishing conditions. Not only have they been favored with the services of a minister, understanding to be a learned scholar and a devout believer in the Seventh-day Sabbath, but they have hopes that their numbers will increase and that the true Sabbath will begenerally kept in London yet.

How strange and thought-provoking it was to sit in the little old meeting-house entirely built in, save for the traffic in the city streets, and feel the contrast between the actual world of London, with its incomparable activities and labors then in full progress, and the little company gathered there, separating themselves from all the rest of the Christian world solely on the ground that they hold the observance of the seventh day as a holy Sabbath according to the Fourth Commandment to be one of the inviolable moral laws of God, and eternally binding on the people of the earth! Strange, too, it was to remember that two hundred years ago there was a London merchant named Joseph Davis, who so believed in this pious opinion that he had suffered imprisonment in a dismal cell of Oxford Castle on account of it, and who when he died enjoined the congregation, to which he belonged, with nearly all his property, consisting of the manor of Little Maplestead in Essex, with almost all the land in the parishes, including the greatest part of the entire village and the town of Clapton, on account of "the right of presentation" to the incumbency. Joseph Davis bought the church property at Maplestead at its market value, and by his will left it so that ultimately it became the private endowment of the "Seventh-day" congregation. There is some reason to believe that for many years chief interest of the little congregation meeting in Eldon St. is purely historical; and even while the worship was proceeding I could not help my mind dwelling on persons and scenes connected with its past, with which a liking for new large and flourishing churches in this city has made me tolerably familiar. The church, as it is still called, only recently migrated to Eldon St. Its former place was in Mill Yard, Goodman's Fields.

Readers of Mr. Walter Besant's novel, "All Sorts and Conditions of Men," will remember that one of the most interesting characters is Miss Rebecca Armitage, whose father is the minister of a little meeting-house belonging to the "Seventh-day Independents," situated in the Reformatory district of London, and where there is an almost perfect picture of the Mill Yard Seventh-day Baptist chapel as it was, and of the little congregation and its eccentric minister. Mr. Besant fully understands what the place and its congregation stand for:

"A little house with a deep flowerbeds and a lillied brick wall, in which the little chapel they have caused to be painted on the wall the Ten Commandments—the Fourth emphasized in red—with a text or two bearing on their distinctive doctrine. As for the position taken by these people, it is perfectly logical and, in fact, impregnable. There is no answer to it. They say, 'Here is the Fourth Commandment. All the rest you can observe. Why not this? When was it repealed and by whom?' If you put these questions to Bishop or Presbyter, he has no reply; because he has never seen such a thing repealed. Yet, as the people of the connection complain, though they have reason and logic on their side, the outside world will not listen but goes on breaking the commandment with light and unthinking heart.

The church for ten or twelve years since, demolished to make room for railway extension. "Goodman's Fields" in which it really stood is, or rather was, near the Minories and not far from the Tower of London. That quaint old historiographer, John Stow, in his "Survey" (date 1577), tells us that "Here on the south of the Abbey (Convent of Nuns of the order of St. Clare called 'Minories') was for sometime a farm belonging to the said nunnerie; at which farm I, myself, in my youth have fetched many a pennyworth of milk, and never had less than three ale-pinte in the summer, nor less than one ale-squat in the winter for one half-penny, hot from the cow as the same was milked and strained. One Trollope, and afterwards Goodman, were the farmers there and had house to the pain."

As one treads the crowded streets of the Minories now, and loses his way, perhaps among the labyrinth of massed buildings, it seems almost impossible to realize that here once were green pastures and grazing kine where milk "hot from the cow and strained," could be bought at the rate of a half-penny per three pints. Do dairymen "strain" their milk now we wonder? Stow goes on to tell us that "Goodman's son, being left heir thereof, let out the ground first for grazing of horses and then for garden plots, and live after a gentle sort of subsistence. He lieth buried in St. Botolph's church."

The original place of worship of the Seventh-day congregation, however, was not in Goodman's Fields, but in Bull's Alley, near what is now the Whitechapel Road. What this locality was at the time may be gathered from Stow's description of the "suburb without Aldgate": "And without the barres (approaches to Aldgate, or Old-Gate, one of the principal gates of the city, still called by the same name) bothe sides of the streete bee pastures and gardens, even up to the Whitechappel Church, and almost half a mile beyond it into the common field; all of which ought to lie open and free for all men. But this common field, I say, being for some time the beauty of this city on that part, is so en-croached upon by building of filthy cottages, and with other purpursor's" inclosures, and layatesles, that, all proclamations, and Acts of Parliament, made to the contrary, not-withstanding, in some places it scarce re-mained a sufficient highway for the meeting of carriages and droves of cattle; much less is there any faire, pleasant, or wholesome way for people to walk on; which is no small blemish to so famous a city, to have so un-necessary and useless part of the street, or passage, thereto."

It was in one of these "alleys" that the Seventh-day chapel stood, at which in 1661 a certain John James was the minister, of whose tragic history we shall have to tell further on.

(Continued next week.)

ABOUT BEING REIGNED.

There are cases, as I am told by the name of Christian resignation what is in reality a most unchristian mental laziness. We are not creatures of a blind cruel fate that is whirling us like foot-balls here and there. Thousands of persons sit down in the ashes and let the wind blow them, and the breath of the Lord's Spirit carry them, and cloth them and their when they ought to be stirring themselves and get food and raiment for themselves.

It is not the will of any providence of any kind that human beings should suffer and serve and be humble. At the very time the resigned paupers are being fed by charity, public and private, the price of cotton for clothing was never so low, while America's chief bread grain, corn, is almost equally cheap.

The time is well to put up with, for the time, that cheerfully, too, evil conditions and situations that we cannot immediately get out of, all the while steadfastly resolving that we will find a way out of them sooner or later. That state of mind, however, is altogether different from being willing to sit stupidly down and accept as permanent the unpleasant situation. Poverty in particular is something that a human being should be resigned to. There is plenty for all of us, and there is no virtue, neither religion, in being resigned to do without our just share of things.—Westerly (R. I.) Sun.

SPIRITUAL FOOD.

Not all people can have an abundance of physical life, but all Christians can have an abundance of spiritual life, and it is their own fault if they do not; for Jesus said, "I am come that they might have life, and that they might have it abundantly." One essential to development is food; and not only food, but the right kind of food. A man may exist on angel cake and lemon pie, but he will never become strong on that kind of diet. He must not only avoid things that are injurious, but he must partake of food that is nourishing to the body and the spirit. Even so the Christian must not only avoid poisonous literature, but must feed on the Word of God and on literature that is helpful, stimulating and strengthening. There is a great amount of religious literature in this age, but contains very little spiritual nutrition; and one reason why so many young Christians have so little spiritual growth is because they live to such an extent on this spiritual material. Like children, we turn away from the food that is nourishing to that which is more palatable, and physically the results are the same.—Ex.
Our Reading Room.

Sabbath School.

INTERNATIONAL LESSONS. 1898.

LESSON VII.—THE SHUNAMMITE'S SON.

For Sabbath-day, August 18, 1898.


GOLDEN TEXT.—Cast thy bread upon the LeaD, and he shall redeem thee. Prov. 22: 8.

INTRODUCTION.

This part of the Book of 2 Kings seems to be a collection of wonders wrought by Elijah. So far as the record goes he seems to have been much more of a worker than Elijah. Elijah was a wild prophet of the desert, appearing suddenly after an absence of years, delivering his message, and disappearing as suddenly. Elijah lived among the people, and wrought many miracles of beneficence and healing. Elijah was the enemy of kings. Elijah ministered as well as he could to the monar­chies. There are also many resemblances in their lives and acts. Bishop Hall speaking of John the Baptist compared them somewhat, not in his master, not in his grace only, but in his actions. Both of them divided the waters of Jordan, the one as last act, the other as his first. Elijah's curse was the death of the children. Elijah rebuked Ahaz to his face; Elisha, Jehoram. Elijah supplied the drouth of Israel by rules from heaven; Elisha supplied the drouth of the three kings by waters gushing out of the earth; Elijah increased the oil of the Shammel; Elisha increased the oil of the prophet's house. Elijah did not see the Shalman's son; Elisha the Shunammite's; both of them had one mantle, one coat; both of them climbed up one Carmel, one mountain. Between last week's lesson and this are several incidents of Elijah's wonder-working. He healed the poisonous waters of the fountain of Jericho; he cursed the children who reviled him as he was on the way to Bethel. When the three kings of Israel, of Judah, and of Edom, who had gone forth to fight against Moab, were in danger of utter failure on account of lack of water in the wilderness, Elijah gave them instruction, which, in the providence of God, brought them relief from their distress and triumph over their enemy. He also enabled the widow to pay her debt by a miraculous supply of oil.

Immediately before our present lesson we are told of the blindness of Elisha and the child who had a chamber with walls provided on the roof of her house for the accommodation of the prophet whenever he might happen to stop. The child was seized by a fit, and Elisha did not revive her with the gift of a child. Now this lad had died of sunstroke, and the mother, in deep affliction, was going to the prophet with her sorrow.

25. The man of God. This phrase is frequently used as a designation of the prophet. To Mount Carmel. A journey of four hours or so. Gehazi, his servant. Gehazi did not come in the eastern history with Elisha, as the prophet with Elisha. Behold yeonder is that Shunammite. She was well known to them, and the prophet regarded her with kindness.

26. Run now, I pray thee, to meet her. The prophet doubtless perceived from the rapid pace at which she was going that there was some urgent reason for her haste, or else fear of being overtaken by the messenger of the king. And she answered, It is well. The word translated It is well, is literally Peace. It is the word of God to the Hebrews, and was not to be used except by those to whom he addressed it, or by the sacred messenger. And she answered, It is well. The word translated It is well, is literally Peace. It is the word of God to the Hebrews, and was not to be used except by those to whom he addressed it, or by the sacred messenger. And she answered, It is well. The word translated it is well, is literally Peace. It is the word of God to the Hebrews, and was not to be used except by those to whom he addressed it, or by the sacred messenger.

1. One who is not Christ's by listening to his call and going after him, is not ready to be a teacher. He may lead others to the knowledge of Christ, and then he would make them fishers of men. Following must come before fishing. The twofold charge as to love and care of souls until our own soul is saved, and we are, indeed, following Christ. —J. R. Miller.

28. Did I desire a son of my Lord? It is possible that this and the following question are but the concluding words of the last verse. This is rather more natural to suppose, that she stops for no explanation, and begins at once to express the uppermost thought in her mind. She had not asked for a son. She had thought the promise of the prophet too good to be true. Why should she have been given a son to lose him? They inferred from her words that her son was dead.

29. Gird up thy loins. The command was to bind them, because the children were about to be carried; this would interfere with running. Take thy staff. The purpose of this command is not apparent. Placing the staff on the feet evidently seemed necessary from all. Many explanations have been suggested. (1) Elisha sent Gehazi, without expecting any result, simply that the mother might see that something was being done. (2) Elisha did not at first intend to go; when he changed his mind and started with his mother, the power sent with the staff was revoked; (3) the child would have been lost by the staff if not taken; (4) Gehazi was not a fit messenger, and so the miracle failed. None of these explanations seem satisfactory.

30. In the nature of the prophecy the prophet had foreseen that his message would be a child of a reed, if not apparent, aid in the work of restoration. When Elisha was himself present, the miracle was not unexpected, and so had no temporary, futile action. And he brought the child. This simply a command for haste. The Orientals spend much time in solutions. Lay thy hand. A command of many to a single person by carrying to the sick. A duty in which Paul had counselled. Acts 19: 12.

31. Speaking, Literally, attention. This rendering also makes better sense. It is the same word that is used in 1 Kings 18: 20, and there translated (any that regard thee). It is something for the mother to hear when he has lost control of the faculty of speech. The child is not awaked. Very often in Scripture, as well as in our own conversation, death is spoken of under the figure of sleep.

32. Upon his bed. That is, upon Elisha's bed.

33. Skirt the door upon them twain. There is to be no spectator of the great miracle. Compare the action of our Lord when he raised to life the daughter of Jairus. He permitted only a chosen few to enter with him. And prophesy to the Lord. Gehazi's power was not in himself, but from God.

34. Lay upon the child. Elisha had no doubt in mind of Elisha's ability to raise the child. Compare 1 Kings 17. And the flesh of the child waxed warm. The miracle was gradual. Gehazi did not know it was Elisha's power. Elisha could not have brought the child back.

35. Then he returned and walked in the house to and fro. The R. V. properly inserts the word once. The prophet evidently had never been in the house. Gehazi did not have the power of healing to come in and see it. The prophet did not lose control. He was still possessed by the spirit of prophecy. The child is not awaked. Very often in Scripture, as well as in our own conversation, death is spoken of under the figure of sleep.

36. Take up thy son. He does not say, behold, how great a thing I have done for thee; but simply, Take up thy son. He makes such a display of power as to move them to ask, What can I do for thee? They ask in faith. Temples and palaces were thrown down to look into the face of heaven. Gehazi did not have the power of healing. Gehazi's power was not in himself, but from God.

37. And fell at his feet. Expressing his gratitude and thanksgiving. This does even before she has chanced in her arms the dead one so wonderfully restored to her. CIGARETTES have had much said against them by late and recently. The dangers have appeared in various papers. The decision of the army examining sorquenes, that they unfit their users for the hardships of military duty. It is sometimes possible to arrive at the conclusion of intelligent observers that the cigarette is an enemy to good health. Every young man who keeps a box of cigarettes has his wife and family instinctively send demands by striking them off his list of luxuries.

A CLOCK in St. Petersburg has ninety-five faces, indicating simultaneously the time at each spot around the world. The inscriptions on the clock besides the movements of the earth and planets. So complicated are the works of this clock that it was two years before we could put it together after it had been sent in detached pieces from Switzerland.
Popular Science.

BY H. H. Baker.

A New Kind of Fuel.

A German chemist has invented a new kind of fuel, composed principally of the waste or residue of petroleum.

The process of manufacture consists in taking eighty parts of the residue of petroleum, ten parts of fatty matter, such as palm oil, and ten parts of soda. These must be heated without coming in contact with the air (by super-heated steam or otherwise), for the space of one hour, at a temperature below the boiling-point of petroleum, or 150 Fahr. When the mass is cool it becomes solid.

There can be mixed with it grease and charcoal in a powdered form, in small proportions, and if it is desired to be less solid, resin may be used in the place of grease.

When in the melted state, it can be cast in molds of any desired shape or size, for convenience in handling or use.

Fuel may be obtained by this process that shall contain over ninety per cent combustion, and leave less than five per cent residue. The combustion is found in abundance, in almost every part of the globe, science lends a hand to give even its waste a value, and supply a want that is beginning to be felt by the absence of wood and coal.

Electricity and Photography.

Electricity and photography have formed a co-partnership, joined hands, and gone into business in making lamps for weaving textile fabrics, colouring the landscape, marine views, animals, fishes, birds, etc., and even portraits fluey finished. This, it is said, will completely revolutionize the formation and application of designs and save an enormous amount of labor, as photography has taken the place of miniature painting.

The business is carried on by a newly invented electric lamp, that is now weaving handkerchiefs in the Jubilee Exhibition, at Vienna, Austria. I am assured that as soon as a handkerchief is ordered, within three minutes the purchaser will be photographed by the lamp, the design is found in abundance, and in thirty minutes a beautiful silk handkerchief will be woven, having the purchaser’s portrait in the center, finished in the highest style of the art.

What an advance in photography! No black drapery, no dark closet, no developing, no calling to-morrow afternoon, all done by light, while you look on and wait and wonder!

This new electric photographic lamp is to be exhibited at the forthcoming Paris Exhibition, as one of the wonders of the age, and as a triumph of an Austrian genius.

The Emperor Francis Joseph and Mark Twain having had their portraits woven in silk, I have decided to have mine woven in silk at the earliest opportunity.

How’s This?

We offer One Hundred Dollars Reward for any case of Cutarrh that cannot be cured by Hall’s Cutarrh Cure.

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We, the undersigned, have known F. J. Cheyne for the last 15 years, and believe him perfectly harmless in all business transactions, and financially able to carry out any obligation made by their firm.


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Reduced Fares to Conference.

Milwaukee, Wis., August 24-30, 1898.

The Western, Central, Trunk Lines and New England Associations have granted a one and one-third rate to Conference, upon the following conditions:

First. Each person desiring the excursion fare must purchase a first-class ticket (either limited or unlimited) to the point of sale, at which he will pay the regular rate of not less than fifty cents, and upon request the ticket agent will issue a printed certificate of purchase of the standard form as shown in the following copy:

<table>
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<th>Ticket Agent’s Signature</th>
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</table>
| If you will please go to your railroad agent on the 20th inst., and learn the fare of your trip, and get your ticket, and please to go to your ticket agent and have your certificate.

Ticket Agent’s Signature.

Inquire of your railroad agent in advance, and if he is not provided with such certificates he will at once apply for them.

Second. If through tickets cannot be procured at the starting point, parties will be charged the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, requesting a certificate from the ticket agent at the point where each purchase is made.

Third. Tickets for the return journey will be sold, by the ticket agent at the place of meeting, S. C. кож, in the case of a first-class limited fare, only to those holding certificates signed by the ticket agent at point where ticket through place of meeting purchased, countersigned the next night at the Conference, at the proper place.

The Conference will be held on the premises of the Milwaukee Gas Company, for the benefit of the Conference only, the proceeds not to be used for any other purpose.

Special Notices.

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

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Sabbath, Sabbath, Sabbath!

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AUG. 1, 1889.

THE SABBATH RECORDER.

SABBATH RECORDER, 1889.

MARRIAGES.

VAHORN-CARPENTER.—In Ashaway, R. L., July 19, 1889, by Rev. G. J. Cunningham, minister of the church, Mary E. Vanhorn of West Haven and John W. Carpenter, of Ashaway, R. I.

WILLIAMS-LAWTON.—At the residence of the bride’s parents, Rayfield, R. I., July 19, 1889, by Rev. T. J. Vanhorn, of West Haven, Hattie E. Williams and Thomas E. Lawton, of Rodman, N. Y.

DEATHS.

SOMEBODY'S NOTEBOOK.—Inserted free of charge will be any death notices that are in addition to notices in newspapers at the rate of ten cents per line for each line in excess of twenty.

DUNHAM.—On Wednesday, July 27, 1889, at Plainfield, N. J., of Bright’s disease, Elizabeth A., wife of the late Alexander and Elizabeth Crandall Dunham, aged 47 years.

MAJOR.—In Rutland, N. Y., July 10, 1889, Oscar Major, of consumption, aged 34 years.

He was a son of Major Marsh and Elizabeth Gardner, both deceased, and was born in Vermont, N. Y. A brother and sister, viz. Misses Mary A. and Mrs. Bertha Pursglove, during the last weeks of his illness, and received from her most faithful and tender cares.

RUSHING FOR THE POLE.

Three parties are now pushing efforts to reach the North Pole, by ships and sledges. Captain Svedrup has gone north in the Frun, Nansen’s boat; Walter Wellman has fitted out an expedition from the extreme point of northern Europe; and Robert E. Peary has sailed away in the Windward, with the intention of meeting the party from the east coast of Greenland to Cape Bismarck. Thus I shall complete the definition of the great island. If I deem it best not to try the sea ice in the first season, I shall leave the discovery of the Pole until the succeeding season, and, if possible, march southward a little beyond the region of the American Eskimos, and wait until the first snows of the next season.

In that time surely I shall find opportunity to advance toward the Pole.

Hitherto I have chosen the interior plateau of Greenland, covered with a heavy deposit of ice, in some localities of more than a mile, for my sledges. During this time I shall not ascend the cliffs to the "inland ice," but shall keep to the sea level. For the most part I shall make my journey over the sea ice that remains attached to the coast of Greenland, and spend in waiting for a season when the floes are smooth and lie close together. In that time surely I shall find opportunity to advance toward the Pole.

As an impressive incident of the remarkable naval battle at San Juan, as told in the newspaper dispatches:

Commodore Schley coming alongside the Texas from the Cristobal Colon in his gig, called out cheerily, "It was a nice fight, John Adams."

The veterans of the Texas lined up and gave three hearty cheers and a tiger for their old ship and shipmates. Captain Adams called all hands to the quarter deck, and with bared head, thanked God for the almost bloodless victory.

"I want to make public acknowledgment here," he said, "that I believe in God the Father Almighty. I want all you officers and men to lift your hats and hand from your heart say, 'Hooray for the Father Almighty.'"

Our Cuban allies.

Our Cuban allies seem to be trying to compel the American vessels to adopt various conduct; at least the reports we have of them give that impression. Much has been heard of various speculations about the reports. One day we hear that the Cubans fight nobly; again that they are not pushed as long as they are not invaders, that they are not invited to help in road-making, that they are not driven as invaders. We have heard that they massacred Spanish prisoners and again that the reports are exaggerated. It is not only hard to determine what the Cubans are doing, but it is not at all easy to say how far they are representatives of what is left of the Cuban people. They seem to be a body of rough men, with no discipline, fighting every man on his own hook, interested in the American invaders, and careful to gather up clothing and other supplies that the invaders throw away. We have heard that they are starved, and again that they are well fed. Both reports may be true, but it is not at all easy to determine how far they are representatives of different Coubans. Obviously it is too soon to form any general opinion about them.—Harper’s Weekly.

WAX TO COVER JELLY.

An idea that might have been borrowed from the waxen comb that keeps honey sweet and pure is the use of paraffine wax to cover the tops of jelly glasses. Paraffine has been used for this purpose by housewives for a long while, and now it is made more and more in favor every year as the simplicity, economy and facility of preparation of our jelly glasses has been more and more become known. Paraffine wax can be obtained at all drug stores at a moderate cost.

When preserving is done the wax is melted and a layer of it is poured on top of the jelly. This hardens at once and being perfectly air-tight keeps the jelly from moulding, growing tough on top. It is easy and cleanly to apply and to remove, and among housewives everywhere it is agreed to be the most satisfactory. When the wax is taken off after eight or ten months have elapsed the jelly is found as soft and fresh at the top of the glass as at the bottom, and the wax can be saved and used for the same purpose again.—American Kitchen Magazine.

The largest dam in the world is the Croton, eighty-two feet high and only four miles from Kitchawan, New York. This great structure is more than a quarter of a mile long and 216 feet high at the base. It turns the whole Croton River into the aqueducts to New York City. Its reservoir, with a water supply back 40,000,000,000 gallons of water, is the largest artificial lake in the world.

For Sale at a Sacrifice.

A Business Building in Milton Junction, Wis., solid brick, 25x30, 2 stories above basement, all newly finished, and in first-class condition. The rent is $250 per annum and a splendid opening for a Seventh-day Baptist parsonage. A short distance from the depot. 

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THE SABBATH RECORDER.

Aug. 1, 1868.

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Our regular meetings of the Sabbath School Board were held at the meeting of the Society in this city, on January 4th and 5th.

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