The sound of tears that, all day, had fallen, 
For night and day their pallid faces plead, 
And holy Justice cries aloud to me, 
'Take thou my sword and set the captives free.'

She went and conquered. Then with calm content 
To her high task again the Nation bent.

The great World clamored with insistent cry, 
"Carve Glory for the shrine! carve Victory!"

"Nay," said the Nation, that the World might hear, 
"This is the shrine of Freedom that Irear."

And vanquished tyrants said with wondering air, 
Who dreamed that Freedom was so heavenly fair?"

—Christian Advocate, (N. Y.)
A. H. LEWIS, D. D., Editor.
J. P. MOSER, Business Manager.

THE WELCOME GUEST.
BY ANN L. BOLTERSON.

With an eager heart I weekly welcome The Sabbath Recorder, and I know that words of cheer and well of wisdom, and the addresses on scripture are dear.

The here I’ve read the names of such dear, as pastor, teacher, friends or schoolmates dear; they are consecrated to shore beyond us. Whose words and work were once recorded here.

I wonder if each love Sabbath-keeper, It brings comfort and spiritual food.

If, to me, as in these columns, I feel inadequate to add my tribute. Where pens more able weave their lofty lore, but I cannot write, for I’m at a loss to cover, To bring my niche, though I have nothing more.

Grateful to write my name among the number Who have devoted and sacred Sabbath rest. Hoping one ray from my dim, feeble taper, May cheer some weary wanderer depressed.

The Executive Board of the Tract Society and the corresponding Secretary are anxious to come into the closest touch with the churches of the denomination. They wish to inspire greater interest in the work of Sabbath Reform where it now exists, and to awaken new interest where but little now is. They are at a loss to set in motion influences which will strengthen the churches through conversions to the Sabbath from among those who are closely adjacent to them, and who can find a church home close at hand when they accept the Sabbath. As opposing influences grow more intense, and popular indifference to all Sabbath-keeping becomes more dangerous, Sunday-observance, and to Sabbath-observance as well, we must awaken to the situation more and more with each successive sermon. The Board, through its Committee on the Distribution of Literature, is seeking to begin new forms of systematic work in each of the churches, from which much permanent good is expected.

The strength and persistency with which Seventh-day Baptist churches have sustained the unequal struggle for so long, and the strong spiritual life which they have developed and preserved are worthy of praise and cause for great thankfulness. The passion of this and of former generations has done much valuable work, and the young men of the oncoming generation promise to be worthy successors. But new demands, new duties and enlarged opportunities crowd upon us. To meet these we must be alert, intent, aggressive.

Hoping to aid in helping pastors and strengthening churches, the Recording Secretary will gladly accept invitations to hold Conferences or Conventions with groups of churches, as the churches may arrange. For the present it is deemed best, to confine the territory to the Eastern, Central and Western Associations. The first point in the Eastern is already arranged for: the Yearly Meeting of the New Jersey and New York Societies, in the Fourth Ward of New York.

There will be several advantages if the Conventions can represent a whole Association, an informal mid-year meeting of the churches. This would bring all the pastors and leading workers together, and the meeting with each other would be of more value than the meeting with the Secretary. It is deemed wise to leave the churches of each Association to arrange for time and place, and for such a program as the stronger Sabbath Reform forces of the Association. The hope of the Board is that the churches will come into closer touch with each other and with the Board in this way. The Secretary invites correspondence with pastors and Association officers, looking toward such conference and convention work.

While in Wisconsin a few weeks since, the Editor met a representative of a group of young men, devoted, able and earnest, who have been drawn into evangelistic work before they have been able to complete a seminary course. In talking of the work, its magnitude and importance, the wish was expressed that some suggestions concerning preaching, sermon-making, etc., might appear in the Recorder. Further consideration of the subject has led to the determination, by the Board, to publish a series of letters to young men, of which he hopes may be of some help to young men of the class referred to. It is also possible that some who have been longer in the ministry may find suggestions in these letters that will be of value in recalling what they leaned in seminary years ago.

Another purpose is entertained in the publication of these letters; that is, to secure the attention of those who are not preachers. Every devout listener ought to be able to judge of a sermon intelligently as well as kindly and receptively. Much unjust criticism would be avoided if those who listen to sermons understood better what a sermon aims at. Effective preaching is a mutual affair. Audiences and churches often contribute more to the success or failure of preachers than any other single cause does. A man may have all advantages possible from college and seminary, from books and study, and yet have his work hindered, if not nullified, by an unwillingness of the listeners to just critics. Here, as elsewhere, the noisy and unjust critic is usually the most ignorant concerning the matter criticized. Hence these letters are addressed to the young preacher and to all of his hearers. We invite all preachers, who are young or older, to read these letters with sympathy and care.

Did you pray for your pastor last week? Did you pray for yourself in deep earnestness? Have you any faults yet uncorrected? Do you daily with them as lazy boys hoe weeds, or fast enough to make them grow? Are you waiting for something outside yourself to make your life better? Do you blindly hope for great gain in spiritual life without corresponding struggle? These questions are for you. Do not try to give them to some one else.

This is an age of extremes. Our great cities present much that is intensely evil, and much that is intensely good. We are compelled to see both sides of the question in good work. Evil and indifference do much abound, but he is both short-sighted and unjust who says that these hold the whole field. The comparatively slow progress of Christ’s work on earth over which we grow more weary, and sometimes so disheartened, must be because the masses of men are so animal and worldly. Even God cannot force men into righteousness. They cannot rise to higher living without some choices, which reach out for God, or at least are willingly receptive toward truth and salvation. But viewed from any just point, the world gains in its upward trend. In spite of error, indifference and sin. It is God’s world yet.

It is reported, by the Congregationalist, that at Portland, Me., not long since, a minister preached from the text, “He that hath ears to hear, let him hear.” During the sermon he sought an illustration by asking how many in the audience remembered the first hymn that was sung that morning. The response was such as to say that probably by the next day but a small number would be able to tell the text or anything definite about the sermon. It is a sad fact that this is a true characterization of the way in which many people participate in the services of the Lord’s house, and of the comparatively slight grip which spoken discourse gets on the hearer. As attractive ephemeral literature multiplies, as people read the papers by headlines, they lose the power to concentrate attention and hold it in memory. Almost every one needs to take himself in hand in this respect. He can easily multiply his own enjoyment of public addresses by learning to listen with all his might. The careless auditor is doing him a little harm, and the disrespect shown to those who labor to bring the messages of life to him. If the preacher fails to bring the hearers what is needful, he becomes at once the cause and the victim of inattention.

A Congregational that is spiritually poor will gradually bring a good pastor to spiritual poverty, and a pastor who is not rich in spiritual things, however he may be gifted in intellectual, will soon paralyze the congregation as to spiritual life. Pastor and people are complementary parts of one whole. Giving and receiving are mutual in all religious experiences. He who is not genuinely sympathetic cannot secure sympathy. He who is cold and emotionless seldom awakens emotion. Soul culture is the first essential of success in both speaker and listener.

Not long since I met one into whose life great sorrows have poured. Tender earthly ties had broken in quick succession, until it seemed that all was sinking sand. Religiously, her life had been surrounded with a superabundance of forms and ceremonies, in which the deeper realities had been wanting. The stricken one grew hungry for closer companionship with Christ. The woman had longed to lean on the Master’s breast, as the beloved disciple did at the blessed Supper. As in all such cases, her seeking was not in vain. Above the power of forms, ceremonies and ritual, she found that higher communion with Christ, like the face to face communion of friend with friend. We can never be thankful enough for the help and comfort God gives to burdened lives and stricken souls who come to him with no form or ceremony or traditions to support them, and faith teaches. The soul-hunger and heart-ache of God’s weakest child commands the bounty of everlasting love.

You cannot serve the Lord well by “Proxy,” and it is useless to expect to reach heaven in that way. Personal faith and personal works form the only basis of member-
The Nation which, while creating itself, has created an Empire made up of forty-five subordinates; every one being to Porto Rico, to Cuba, and the Philippines such help and guidance as will, in time, make them worthy parts of the greatest Republic of all on which the sun has yet looked. Patience must be the motto with the people, which can not be cured in a moment. Above all else, we must carry the Gospel to Porto Rico with its message of love, and its power to uplift and save. All hail to new duties, new opportunities and to our new-born sister of the tropics!

Edward Atkinson, LL.D., has compiled a table of dietaries, scientifically adjusted, which provides the required nutritive material for a hard-working man, for an expenditure of twenty cents a day; for a man of moderate work, fourteen cents a day; for a man at light exercise or a woman at moderate work, at thirteen and three-quarter cents a day; for a woman at light exercise, at twelve and one-half cents a day ("Science of Nutrition"). Four hundred following Mr. Atkinson's directions, served four hundred and sixty-five meals at a cost of six cents per meal, exclusive of the expense for an Aladdin oven.

The growth of fruit raising in the United States is equally remarkable. This year Europe has taken prunes grown in Oregon and California. The same fruit has gone to Trieste and Budapest, the centers of the Turkish prune industry. Oregon prunes, pealed in French style and branded as French, went to the north of Europe to fill orders for French prune packers. Had it not been for low freights and fast time, the fruit orchards of California would not have surprised the world with their phenomenal productiveness and superior quality. The raisins grown on the Pacific coast would not have displaced Spanish raisins, and yet it is not ten years ago that importers laughed at the idea of Malaga raisins being supplanted by the domestic product.

The people of the United States, as a race, have better food and a greater variety than any other people in the world. Effete China has scarcely changed her dietary for forty centuries.

FOOD SUPPLY.

Variety, value and extent are splendidly illustrated in the food prices found in our markets at small cost. This is illustrated if we consider what the expenditure of a nickel will secure to a family of five in the city of New York at the present time. In the line of fresh fruits each may make choice of a pear, apple, banana, orange or lemon; or divide three pounds of fine Concord grapes. They may have a tin can containing a portion sufficient for each of five persons of string-beans, peas, beans, tomatoes, sweet potatoes, okra and tomatoes; sweet corn, oysters, clams, salmon, swordfish, bluefish, sea-birds, one-quarter or one-half pound of potted ham or tongue, a quarter box of sardines, at prices varying from five to ten cents. For two years a three-pound can of sound tomatoes or a two-pound can of sweet corn at twenty-five cents; tomatoes at seventy cents; and these goods are available in any quarter of the globe at any time of the year, and can be kept indefinitely. Cereals are wonderfully low in price and of very fine quality. One pound of rolled oats, hominy, wheat flaks, cornmeal, tapioca, sump, barley, or rice can be bought at a retail for from two to four cents, and each pound will furnish ample food for a family of five, for one meal, at less than one cent for each person. Flour has been one of the cheapest of foods for years past coming from one and one-half to three and one-half cents per pound. A few moments' observation and study of the quantity and quality of food available for a dime will prove a surprise to anyone interested in how to live cheaply and well. It seems like a fairy tale when compared with forty years ago.

McKinley on Lincoln.

President McKinley, speaking to a crowd of 40,000 people at Springfield, Ill., the other day, bore a double tribute to Abraham Lincoln and to the Negro in these words:

"Follow-citizens: I am glad to be at the home of the Martyr President. His name is an inspiration, and a holy one to all lovers of liberty the world over. He saved the Union. He liberated a nation. He said: 'Man is born free and everywhere free.' He said ought to be free, because there might come a time when these black men could help keep the jewel of liberty in the hands of the family of nations. If any indication of that act or that prophecy were needed, it was found when these brave black men ascended the hill of San Juan, in Cuba, and charged the enemy with their own hands, and vindicated their own title to liberty on that field and with our other brave soldiers gave the precious gift of liberty to another suffering race.

The name of Lincoln will live forever in immortal story. His fame, his work, his life are not only an inspiration to every American boy and girl, but to all mankind and what an embarrassment his life work has been to all of his successors in the Presidential office! If any of them at any time has felt that his burden was heavy, he has only to remember the greater burden of Abraham Lincoln to make his seen light. I congratulate you that your great state furnished him to the country at the time it needed him best, but the whole country guards with you his sacred memory."
LETTERS TO YOUNG PREACHERS AND THEIR RECRUITERS.

LETTER I.

I should be glad if I could communicate these thoughts to you in person, rather than in cold type. But one of the first lessons a preacher must learn is that personal choices must be made, and that he must make the most and the best of the circumstances. I venture to hope that the advantages of the method will be overcome by the repeated reading you will give this letter. The hint of giving you as briefly as is consistent with accuracy, such suggestions and instruction as will become the foundation of the sermon-making habit. No one can give in detail what each man must work out for himself. All I shall give you will only serve as a foundation, and guide, in the development, each for himself, of his own powers and faculties. You have already learned that books and lectures are but suggestions and helps. Success or failure depend upon yourself. "It is not in our stars, but in ourselves, dear Brutus, that we are underlings," expresses the universal truth that all appliances, surroundings, aids and suggestions are, in a certain sense, dead means. You must take the material and build from it such structures as he is able, each structure being pervaded by his own personality. Do not, therefore, expect me to tell you all things which you are to do, nor detail all habits and methods which you are to follow. I shall give you the result of many years' experience on my part, and the suggestions and experience of the masters who have written or spoken upon this theme, both in Europe and America. You must not attempt to copy, slavishly, any method or any model; nevertheless, certain fundamental principles and methods lie at the foundation of all true success. If I succeed in suggesting to you these fundamental principles, methods and habits, the ultimate history of your success or failure will depend upon the earnestness and wisdom which you bring to bear in applying them. Greater than all this, and more important than all principles and methods, will be your personal relationship, that of you to God. For the Spirit of truth, through whom the Word has been given, and through whose aid alone the Word can be successfully preached.

DEFINITION.

The term "homiletics" is derived from the Greek verb διαλέγω, the radical idea of which is that of living, and communicating together, freely. Webster defines homiletics as "the science which teaches the principles of adapting the discourse of the pulpit to the spiritual benefit of the hearers." This definition is too cumbersome. A simpler one, which is accurate enough for our purpose, is: The science of preaching, homiletics is the system of preparation through which, as preachers, we seek to become workmen in the Master's cause, approved of God and efficient. The value of proper preparation cannot be seen, unless we consider the end which is sought through preaching.

GOD HAS PROVIDED A SAVIOUR.

When any given result is of paramount importance, corresponding care is necessary in our efforts to attain that result. We are everywhere confronted by the fact that this world lies in sin, and men are continually reaping its bitter-fruits: sorrow, degradation, misery. In every Church he should find himself self in infinite love and justice, as the world's Helper and Redeemer. This revelation of God, in all its forms, is a "Word," a message, from God. The Bible is God's Word among books. Christ is that Word incarnate. The Holy Spirit is the comforting and helping Messenger. These combine to bring light and salvation to all who will believe. The light of the gospel is the power of God, and the wisdom of God, unto salvation. Through the faithful obedience which the gospel requires, men partake of the divine life. God abides with every trusting soul. This is the "good news" which brings the true light into earth's darkness. It re-creates man's spiritual nature; it gives sunshine to all earthly shadows, and joy in the midst of all human sorrow—it is life and immortality, a present and an eternal salvation.

THE PREACHER PROCLAIMS THIS GOOD NEWS.

The preacher is commissioned to bear this news to the sin-stricken and dying. God says to him, I am with you. I bid thee come, to seek thee in my name. Carry light to all who sit in darkness. Lift up the fallen. Comfort the sorrowing. Encourage the faltering, and strengthen the weak. Go indicative my truth and defiance to make war on every form of sin and evil. Lift up your voice against all error and unrighteousness. Wield the sword of truth, sharp-edged, and unsparing, when crime is to be punished and wrong is to be condemned. Go, bearing this message without fear, and, lo, I am with you unto the end of the world.

Such a commission from the all-loving and infinite Father, supplemented by such promises, has already been given to you. Surely, then, it is of paramount importance that you know how to preach. Care, and culture, and patience, are all requisite to the fulfillment of such a mission. Its sacredness, importance and value to men cannot be overestimated. You ought not to enter upon it without due preparation, which can be attained. If he who is to devote himself to science or art, which involve only material things, needs to spend years in preparing for his work, surely he who is to preach the everlasting gospel ought to consider his work aided by the resources of the Church and all the agencies can supply.

THE NATURE OF THE MINISTERIAL OFFICE.

A correct apprehension of the nature of the ministerial office will aid in understanding how the work of that office can be done best. The New Testament describes the office as being pre-emminently one of service. Christ was the model minister. Not only during his earthly life, but since he ascended to the right hand of the Father, he has constantly spoken to men, and served them with an infinite helpfulness, through the Comforter. When an aspiring woman besought him to grant her sons the first places in the earthly kingdom for which she looked, he rebuked her, and asked, "Can you drink of the cup of which I am to drink, or be baptized with the baptism that I am baptized with?"

When the aspiring ones answered, "We can," he told them that, as his servants, they would be called to suffer, to be bereft of a similar ministry of suffering and trial. Failing to understand the meaning of his words, the ten were angry against the two brothers. Our Saviour's reply to them was still more explicit. It revealed the true character of the office which they and their successors were to fill. Christ said: "But whoever among you desireth to be great, let him be to you a minister, and whoever among you desirereth to be first, let him be your servant; even as the Son of man came, not to be served, but to serve; and to give his life a ransom for many." Matt. 20: 20-28.

CONTRIBUTED EDITORIALS.

By J. C. Rudolph, Chicago, III.

It is hard for the poor Indian, with his un­ tutored mind, to understand why white men at Duluth are allowed to sell whisky, while he is arrested and imprisoned for doing the same thing.

Canada is to be thanked that her recent campaign has "raised prohibition to the dignity of a national issue and has placed it upon that footing for good."

The greatest victories of the war were won in the gospel meetings where soldiers enlisted under the banner of King Jesus. These personal decisions are the ones that are permanent and fundamental to a glorious future.

We might all profit by the generous example of the grey-haired woman who took the chief magistrate by the hand at First Regiment armory and said: "I am a democrat, but I love you."

Dr. Carter Helm Jones, of Louisville, thinks that the bane of religious life is the disposition to do our work by proxy. We want to save our cities, we "gather in a committee and formulate resolutions, and then imagine the work is done, and not a wave of trouble rolls across our peaceful breaths."

Abating a nuisance. "Irene! Irene!" called a voice from the house. No answer. "Irene! Irene!" more strenuously, and with an added threat in the intonation. The little frizzle-headed girl on the front lawn gave no sign. Apparently she did not hear. She was busy fingering the handle of the best and carry which had stopped at the edge of the curbing. She was interested too in the dress of the lady who was just now alighting to visit someone in the flat above. This breach of etiquette on the part of the small girl was viewed with growing horror by the woman at the basement window who evidently had some sort of guardianship over the child. The tones of the voice became more clamorous and insist­ent: "If you don't come right straight away and close the carriage, I shall have such a lach­ ing as you never had." Even this dire threat failed to have the desired effect, and then, "flash-quick the stay-chains of her temper broke." Amid the scowling jubilee which ensued the stoic aunt, not to be trifled with, repeated, "If we had been the lady in the carriage, we could have gotten along very well with the investigations of a curious child, but to have that howling dervish attracting the attention of all the people within the range of her strid­ ings is to go home immediately and offer the follow­ ing pieces of advice to the readers of the Sab­ bath Recorder: First, in trying to abate a
nulance, do not become one yourself; second, never promise a child anything, whether of reward or of privilege, that you do not mean to make good; third, speak gently and sweetly,—it is easier and really more effective when backed by the calmness which means decision: and, O, young ladies, Shakespeare was right when he spoke of "a voice gentle and low, an excellent thing in a woman."

"Some of the Things that Hinder Healing."

From Zion's Banner, published by Bro. C. J. Sindall, at Minersville, Pa., we quote the article headed above, which seems to us the right gospel to preach whether presented in the home, the pulpit or a divine healing mission. It is clear that whatever the effect upon the body of the doctrine preached and practiced by Bro. Sindall, the effect upon the heart must be to heal and cleanse. No one ever followed the rules given below without finding God precious to his soul:

What is it that hinders so many of the sick from getting healed? One of the hindrances is unbelief; you may believe that it is for others but not for you. Another hindrance is present sin continued in, and still another, sin unconfessed; you may have committed the sin or sins many years ago, it makes no difference, as long as it is unconfessed for God, it will stand between you and God, and your heart will tell you it is so. You must get close to Jesus and confess it to him. If you have wronged anybody, go to them, if you can and confess. "Confess your faults one to another. If there is a health problem, you may have to confess to your doctor, and to those you have wronged in the past. And this is not just a platform talk, but a sincere, heartfelt confession."

Another hindrance is an unforgiving spirit, hatred, suspicion and bitterness. If anyone has wronged you, forgive him, do not wait for him to repent. God cannot do his work in your heart. But he will take the bitterness out of your heart if you go to him.

Another hindrance is the fear to surrender to God's will. Something that you do not want to give up.

Another hindrance is the religious party spirit. Do not be afraid to go close to God. He is our Father in Christ. He is more tender than a mother, and his will is the wisest and the best. Trust in him and learn to say: " Thy will be done." It is his will to heel you. He says: "I will, be thou clean!"

A CHRISTIAN'S PRAYER.

My God, in me Thy mighty power exert,
Sanctify my will, my heart, my tongue control;
And stand prepared for death's important hour.

I want a week, a gentle, quiet frame,
To Him who died a sacrifice for me.
And this is, at bottom, the trouble with the diplomats of Europe, with prime ministers, with leaders of "Er Majesty's Hopposition," and of travelers from Europe and from Asia, who "do America" in six months. Even men of intelligence, skill and education, who have been born and drilled in old-fashioned forms, can make nothing of the central truth of our system. They think that it is mere platform talk or buncombe, when we say that the People—People with a very long history of this Nation and directs it, and will continue to do so. "Of that they can make nothing."

But, all the same, this is the truth. The People made the Government. The People, armed and disciplined, is the Army.

The People is the Fountain of Honor.
The People is the Ultimate Appeal.

President McKinley knows this very well. Mr. Cleveland knew it. Mr. Harrison knew it. Arthur knew it. Hayes, Garfield, Grant and dear Lincoln knew it perfectly. Not one of them, in his writings, spoke of himself as the "ruler of America," nor ever dreamed that he was, nor ever wanted to be. Each of them, in his turn, was the Chief Magistrate of America, or, if you please, the Chief Servant, or the Chief of Staff. But no one of them ever said, or even thought, in the conclusion of home, that he was the "ruler of America."

Every now and then a newspaper man from Ireland or Germany or England, or some genteel foreign minister, shows his ignorance of it.

One sees the same mistake in nine-tenths of what is written on such subjects by men and women who have been bred in European schools. In my own house, once, an English gentleman of great intelligence told me that he had visited the White House, and was most glad to pay his respects to "the ruler of our great nation." Poor man! He thought he would please me! But he saw his mistake soon enough. I stormed out:

"Ruler of America? Who told you he was the ruler of America? He never told you so. He is the First Servant of America." And I hope the poor traveler learned his lesson.

But I remembered, what I took care not to tell him, that even in the New York Tribune, within the year, the President called "The Ruler of America." Of course this was an accident. The Tribune knows well enough that no President ever ruled America, not for a quarter of a second. Only the blue-pencil point had broke off that night in the proof-reader's hand in the Tribune office.

Everything which goes wrong now is relegated to the schools. When a man's beef-steak is burned, he writes an article to show that cooking should be taught in all the public schools. Or if someone in the White House sings flat on Sunday, he proposes that music should be taught in the public schools. How would it do to try this for the benefit of the next generation?

Let each school in the nation meet in the large hall once a week, and after proper exercises, let there be a little catechism, which might be studied from the Oregon sailor's narrative.

Question. Who is above the Postmaster?
Answer. The Postmaster-General.
Q. Who is above him?
A. The President.
Q. Who is above the President?
A. The Supreme Court.
Q. Who made the Supreme Court?
A. We, the People of the United States.
We made the nation, and we rule it.

And it would not hurt the schools—or the children or the editors or the future—or the People of the future, if they could all be made to understand, by the united efforts of teachers and parents, pulpits and press, that the People is under the rule of a Power whose mills grind surely, though they grind slowly. The mechanist will be complete when they learn that.

He is above the People, and no one else is.

Nurture can be "evil" which unites me more closely to God; and whatever tempers drives me to his breast, though all the four winds of the heavens strove on the surface of the sea, will be better for me than calm weather that lets meanstray farther away from him.—Alexander McLaren, B. D.
missions.

by O. U. Watford, cor. secretary, Westerly, R. I.

from e. a. babcock.

grand marsh, wis., Oct. 11, 1898.

Rev. O. U. Whitford, cor. sec.

Dear sir:—I send you a report of the building of a church here, which I wish you would have printed in the Sabbath recorder, that the churches which have helped us may see how the money has been used. In behalf of the Grand Marsh church, I wish to thank all who have so kindly remembered us, and say that I think this money has been put where it will bear fruit, and if any one wishes to help us in discharging the remaining debt, it will be received with thanks; but what we want now most of all is the prayers of these sister churches that we may receive the blessing of the Spirit, that this may be a church in which the Spirit of God may dwell. We cannot say how this church was put up, only that the Spirit of God worked through the hearts of men. The glory is God's. We are very thankful, and our feelings are best expressed in the 103d Psalm.

"Earth's crammed with heaven, all lives of the shut with God, But only be that see's take off his shoe."

Blessed are they whose eyes have seen.

I will soon send you a picture of our little church here, which was taken at the time of the dedication.

Receipts.

Raised on the field ......................................... $59.50

Received from Mr. G. W. hills ........................................... 11.75

Milton Junction church ........................................ 5.00

Albion church .................................................. 3.50

Milford church .................................................. 3.00

Handed to me by individuals:

E. D. bliss .................................................. 2.00

G. R. Bass .................................................. 2.50

Ben hayson ................................................ 50.00

Daniel Freeborn ............................................... 1.00

Mrs. oscar Freeborn ......................................... 1.00

Total receiptss ............................................. 114.50

Expenditures.

Paid for lumber and fixtures .................................... $129.25

For carpenter work ............................................ 17.01

For paint ...................................................... 27.50

Total expenditures ........................................ $169.76

Total receipts ............................................. 114.50

Balance not paid ........................................... 32.36

I cannot make a report of the entire cost of our church, as there has been so much donated in both lumber and work. You will see that the carpenter work was only $17.01. Seventeen dollars on a building 20x30, finished inside and out, complete. No bill for painting—I have done all that myself. I have only accounted for the money which has been paid in, and what is not paid yet.

[Notwithstanding a program of the dedicatory service of the new meeting-house at Grand Marsh, Wis., was published in the last Recorder, and some items given, the following report of Pastor L. A. puttee, of Milton, Wis., to the corresponding secretary, will be read with interest.—O. U. W.]

I promised Bro. babcock, before he returned from Conference to his work, that I would attend the dedication when they should be ready for that service; meantime, the people at Home and Grand Marsh invited Bro. Hills, who, with the doing a little missionary work at marquette, to preach the dedicatory sermon. Thus we were both there, and put in two full days at the church. Bro. Hills preached Sabbath morning, and I preached the dedicatory sermon, and I preached in the afternoon, after conducting the review of the quarter's Sabbath-School lessons in the history of Israel.

In the evening a Seventh-day Adventist brother preached an excellent gospel sermon, such as we expect at such a time. On Sunday Bro. Hills preached, both morning and evening, and I again in the afternoon, and administered the ordinance of baptism to two men, one perhaps a little under, and the other a young man who had been in the room. The older man, I was told, desired to join the church, but the younger was not quite settled upon the question of the Sabbath. There has been much teaching through all this region that the church and its ordinances are a vain formality, and that the church itself is an evil; so when this young man, by prayer and study of the Bible, came to desire baptism as a Christian duty and privilege, not knowing when a favorable opportunity would present itself, and when he declared his willingness to study the Sabbath question, and to walk in the light of truth as it should be made clear to him, I thought it best to wait on him in baptism, though this is not my custom.

Bro. Loothboro was also present, and he and Bro. babcock gave good help to the devotional meetings, and in all the services led the singing. An excellent Christian spirit pervaded all the services. On Sabbath the people came over from Coloma, twenty miles distant, and stayed through the afternoon observances, most of them returning to their homes in the evening. On Sunday the people of the vicinity, generally, turned out, so that from first to last the little house, which will seat about forty persons, was well-filled, all through the time of over-flowing. There was no begging for money as is so often done on such occasions; but as some persons came desiring to contribute something to the work, collections were taken which materially lessened the few remaining bills. The house is a plain, but neat, frame structure, upon a substantial stone foundation. It is finished except the building of a chimney and a little inside painting. Some small bills for material, not yet paid, must be met by certain individuals who will settle them on their own account, or with such help as they may personally receive from interested friends. The lot is a gift from a First-day man, so that the house was dedicated to the ownership of God, and free from all encumbrance. The little church and society are to be congratulated for this good work which they have done to the Lord. Much credit is due to Bro. Edwin Babcock for the faith and zeal with which he has pushed this enterprise, who, also, with Bro. Herbert Vanhorn, of Milton College, put in a good many day's work upon the building. The church gratefully acknowledges generous gifts of money from the churches in Southern Wisconsin toward the purchase of lumber and other material, and extends its thanks to Milton College for the donation of the old chapel steeple, with which the house is comfortably seated.

[The little church appears united and hopeful. It numbers thirteen members, but the society, embracing children and all such as are interested in the family life of the church, may possibly number thirty-five or forty persons. One of the greatest difficulties of maintaining meetings is the scattered condition of the society. Some of the families have moved away. The church near the church located nearby between these two extremities, all these families must go seven or eight miles to the place of meeting. But they are thankful that they have a church of their own.]

On my way to Grand Marsh, I stopped at Glen, twelve miles north of Kibbourn City, and stayed all night at the home of Dea. Samuel C randall, formerly of Bolivar, N. Y., and in the evening preached in the church near by. On Tuesday I went to Grand Marsh, eight miles further north, Sabbath morning. Here, as well as at the "Sabbath-day church," the utmost cordiality was shown by all denominations of Christians.

This visit has deepened my conviction that Central Wisconsin furnishes a wide-open field for Seventh-day Baptist missionary work. The people, so far as I can judge, are open-hearted and frank; but they need instruction in the fundamental truths of the law and the gospel of God. Patient, persevering and prayerful work would be necessary to overcome the poison of the no-law teaching which, all through this country, the people have received.

But God would, I believe, bless his own Word if rightly presented, and give it a glorious victory.

from e. h. rocwell.

During the quarter-embrace of this report, I have been kept busy with my varied duties, but there is nothing of special importance to report from the field. The interest at Welton is good, and the attendance upon public worship is usually good.

Bro. J. H. Harlow, of North L sopr, spent some time with us after Conference, and preached several stirring sermons for us that did us all good.

Our church at Grand Junction is still maintaining its interest in spiritual things, and during the quarter was greatly refreshed by reason of our Annual Meeting, which was held with this church.

The delegation to our Annual Meeting was not large, but the meeting was of deep spiritual character, and was one of the best Annual Meetings we have held during the past ten years. Bro. H. D. Clarke was the delegate from the Minnesota Semi-Annual Meeting, who, together with Bro. L. D. Burdick and wife, of Garwin, and myself, furnished the preaching time with us after Conference, and preached several stirring sermons for us that did us all good.

Quite early during the quarter I visited Garwin for a few days, while on my way further west, and made several calls and preached once.

During the month of August I was called to Des Moines to solemnize a wedding, and while in the city I finished some missionary work begun when there in July. From Des Moines I was called to Garwin, to preach the funeral discourse of Sister Blanch Bond, Bro. Burdick being absent in the East, and while on this trip I stopped in Marshalltown and visited Bro. M. H. Gear, a member of the Welton church, who is now an inmate of the Soldiers' Home. While at Garwin on this preaching season, including one for the U. B. church. None of the expenses of this entire trip were charged to your Board.

In returning home from Western Iowa, I recently visited Bro. W. H. Whitford and wife, of Altoona, who are living at Victor, where Mr. Whitford is principal of the graded
DOS COLOSSIANS 2: 16 TEACH THE ABROGATION OF THE SABBATH?

This passage is the rallying-point of those who hold to the abrogation view. It reads as follows: “Let no man judge you in meat, or in drink, or in respect of a feast day, or of a new moon, or of a Sabbath-day.” R. V.

There are only two grounds on which this view can be maintained: first, that the term “Sabbath” in the original being plural includes the weekly Sabbath as well as the ceremonial, or, second, that the text and context demand its inclusion. If either or both of these assumptions be true, it certainly proves its abrogation. Some one recently said: “No man has authority to exclude the weekly Sabbath from the expression ‘Sabbaths.’” This is true only on the assumption that the term “Sabbaths” always includes both. Now it is so well known that Israel had weekly and annual Sabbaths and Sabbathies years. The two latter were quite distinct from the first. And being so, the presumption is that neither would be in some instances, at least, spoken of separately. The following passages, Lev. 23: 24; 32, 39; 25: 2; 26: 34, 35, 43; John 19: 13, with others, show conclusively that both the singular “Sabbath” and plural “Sabbaths” were used where the weekly Sabbath was not included. Hence, no man has authority to affirm that Col. 2: 16 includes the weekly Sabbath, unless he can show that the text and context require it. The abrogation theory purely fails here just here. It rests on an assumption that cannot be proved. The fact, moreover, that a majority of evangelical Sunday people do not see abrogation in this passage is a demonstration that it is not clearly there, or every one could see it. But it must be clearly there, or abrogation cannot be inferred.

2. The tenor of Scripture is against it. “The obvious meaning of Scripture—especially of precepts and fundamentals—to plain people is the true and literal sense of the Bible says so. See Isa. 35: 8; 1 John 5: 3. Now it is a fact that not one in a thousand, though reading the Bible through a hundred times, without a catechism at his elbow, would ever dream of Sabbath abrogation in this Sunday sanctification. Indeed, most of them never get this idea except from a catechism, or from one who got it there. I am sure I did not, and have yet to see one who got it otherwise. The fact that the vast majority of Sunday people claim no other than human or ecclesiastical authority is a demonstration that abrogation and Sunday-keeping are clearly opposed to the evident import of Scripture. Hence, unless the Scriptures are deceitful, they do not teach it.

3. Another fundamental principle of Biblical interpretation lies fatally against it. “‘Doubtful and ambiguous passages must not be interpreted to contradict explicit and decisive ones.’ Sunday-keepers themselves testify that Col. 2: 16 is a doubtful and difficult passage. The abrogation of the law, it squarely contradicts the explicit and decisive teachings of Christ, Matt. 5: 17, 18; Mark 2: 27; Paul, Rom. 3: 31; 1 Cor. 7: 19; James 2: 10, 11. If these passages do not teach the obligation of the Fourth Commandment of the Decalogue, and that the Sabbath was made for all men, then what language could that New Testament Christians so understand them is thoroughly attested by the fact that there is not a single instance of Sabbath secularization or Sunday sanctification on record.

II. An examination of the text and context confirm the foregoing.

1. In verses 14, 15, Paul speaks of things that were “against us,” “contrary to us,” and “nailed to the cross.” Was the Sabbath against, or contrary to, us? Christ says it “was made for us.” If it was nailed to the cross, why was not the rest of the Decalogue nailed there? But Paul says, “We establish the law.” He didn’t say “Sabbath.” Hence, the Sabbath was not of things “taken away.”

2. In the text, four items, “meats,” “drinks,” “feast days,” “new moons,” all clearly ceremonial, are enumerated, and “Sabbathas” being in the list must be like them. But the word “Sabbath” is no more ceremonial than Sunday. If so, why? Besides, the Sabbath was made before ceremonial...
**Woman's Work.**

By Mrs. R. T. Ruggles, Hammond, La.

**WHO WILL GO?**

Through the doors that open stand
Who will go?

Calls tevive on every hand,
You whom Christ from sin has freed,
Hear the Lord of glory plead.
For the door is wide in need.
Who will go?

**Soul.**

Does Jesus speak to you,
Will you go?

Has he work for you to do?
He has borne the cross before,
Tell him you will go, and more.
Enter then the open door!
Will you go?

—Selected.

"Lord, show me what I can do individually. Let each one of us do our own duty as well as we can, and not plan our gifts by what others give.

We have great faith in our band of women who believe in the mission. Let us remember the God's loving-kindness in the past, and plead most earnestly that he will incline our ear and hear our united petitions for a deeper interest in his work in all its various branches.

One sister writes: 'There are not enough earnest prayers for this object, or it would have been solved now. How hard it is to bear the delay. God grant us light, and progress very soon.'

Another writes: 'I hope the united prayers for help will avail much. God has promised to answer the prayers of his children, and I have faith to believe that there will be some way opened for the teacher to be sent. I think our one trouble is lack of faith.'

There has never been a time when the Boys' School meant so much as it does now. In the great change that is coming upon China as a nation, we wish to bear our part in forming the minds of the boys who are to be the future men. The following was sent by a sister in Connecticut. It is written throughout by all. She writes: 'Hope the money may be raised, and firmly think it will.'

**Chinese Policy.**

—EFFECT ON MISSIONS. — By BISHOP GRAVES. —

Bishop Frederick Roger Graves, of Shanghai, gave an interesting address at Trinity church, Thursday evening, concerning the effect of the present political situation in China on the work of missions in the Empire. "The country," he said, "is wholly unable to have a policy of its own, or to defend itself against foreign nations. It has for three hundred years been the greatest nation in point of numbers, and in many ways has led the Eastern world. Now, as Lord Salisbury has said, it is dying of slow decay. There are two possibilities: the one is that the country may be divided into an independent nation and become a great power, or it is bound to be partitioned among European nations. The question as to the effect of the outcome upon missions is: whether the nation shall be shut up by Russia, or kept open by England. If the former shall prevail, China will be, like Russia, kept out of the world's markets, but its empire shall continue to keep open the country, railroads will be built, commerce established, the rule of the mandarins will continue, and the great market of the world will be open alike to the United States, with every other commercial nation. The larger proportion of missionaries in China are from the United States, and after fifty years of labor by devoted men and women the fruit seems about to be borne above ground."

"If the north of China should come under the control of Russia, that portion would be closed to American missions. Not that there would be any vio-
lence or open opposition, but the missions would be so handicapped by all sorts of govern-
mental restrictions that progress would be impossible. The same would be true is Germany or any other European nation with narrow views should become dominant in China, leaving England or some of the other missions of the world to make the best of it."

The United States stands by England, and gives China a chance with other civilized nations, there will be progress and reform.

"The missions in the vicinity of Shanghai, in the lower Yangtse Valley, are carried on by means of native helpers. The schools for training the younger as the larger part of the endeavor. The work is by no means a small one. It does not consist of gathering in a few,here and there, but whole families are gathered and taught by their own. The Chinese in this country are by no means typical of the race. They are from the lower classes of the south, and are not in any way the same sort of people as the missionary-minded people of the North. The Chinese have brains, are devoted friends when once they are moved to activity, and catching up as the Chinese are, the Chinese are no more than the Chinese who are.

The following letter has been widely circulated in our churches, but lest some church or some of our isolated members may not have received it, I take the liberty to send it to our Columns for publication:

—ELLA F. SWINNEY.

My dear Sisters,—The great desire that has so long been felt to send out a missionary teacher for the Boys' School in Shanghai may be nearer a possible completion than we were led to think when active efforts already made, at the recent Conference the Woman's Board suggested that in the six Associations a proportionate place be given to the work of the Boys' School. We are now anxious to know if the subscribers would ask to be sent in to Mrs. Ross, in Milton, Wis., by the close of this coming November. One-quarter of the teacher's traveling expenses and one-quarter of the salary for the first year, a third of the remainder, and more besides has already been given in; and now we need to hasten to make up the remainder.

This action of the Woman's Board must give great joy to all hearts, and certainly fill us with enthusiasm and zeal. It really looks as though a missionary will be sent out soon; and so ask myself earnestly and eagerly, 'how can I make some money and send it quickly to Mrs. Ross for this object?' so may every woman and girl in your church and throughout all our churches ask the same question, and find a way of accomplishing it.

It will be a great thing to have a teacher reach the field, commence the study of the language, and be preparing for active work in the school that needs him so badly. My heart and constant sympathies are in this effort; and may you feel this call from Christ to send out one of his workers into the field, as coming from him who loved us and gave himself for us, directly to you. May God bless us in his work, and help us to do now what we can for him.

Yours, very sincerely in His cause.

ELLIE F. SWINNEY.

A SACRIFICE.

We had held our annual thank-offering meeting as usual, but the gathering was small, as the day was rainy. The offerings—well, if every woman in our Congregational churches were to give as those twenty women gave that day, we should hear nothing more of debt, of retrenchment, of discouraged missionaries, of distressed native helpers. The Lord's coffer's would be running over. But the story of our giving is not of that afternowon only, or of the faithful few who had gathered the treasure to do this in pure remembrance of him who had given himself for them, and for all the world. A day or two after this meeting there came a gentle rap at my sitting-room door, and a little lady who had been at the gathering entered. She was a widow, and had been out to find a place for herself and her son, doing always for every good word and work all, and more, we often thought, than her means would warrant. She sat silent for a moment, seeming to have no special errand with me; then she hastily said, 'Ma'am, if you could spend but a day or two at Ashaway, and catching her breath, said: 'Mrs. Smith, here's my wedding ring. I have a little trouble with my finger, and cannot wear it any more. I had laid it away, but and here her voice almost broke. I think the news wants it;' and she laid it in my hand. The plain, elegant ring which nineteen years before had been placed on her finger with the pledge, 'Until death do us part.' Then she arose from her chair, saying only, 'I don't think I ever made it out of love,' and with her eyes full of tears went silently out. I wonder what he who sits 'over against the treasury' thinks of this offering. I wonder what he will transform this sacrifice into. Have we a similar measure of love for him to give? "Go ye into all the world?"

Is any alabaster box too precious to be poured out at his sacred feet?—Life and Light.

**SEVENTH-DAY BAPTIST ASSOCIATION IN EUROPE.**

The movement for the organization of an Association in Europe is taking shape in a very satisfactory way. The churches in Holland have appointed a joint committee to consider the preliminary steps in this object. A draft of the schedule of "suggestions" sent out by the Holland churches is before us. It will be sure to interest our readers, and hence is printed herewith. Rev. F. J. Bakker, of Rotterdam, is Secretary of the committee.

The Recorder finds pleasure in commending the movement.

Suggestions for the First Meeting of the Proposed European Seventh-day Baptist Association.

1. That the first meeting be held at Haarlem, Holland.

2. That this meeting be held in April or May, 1899.

3. That the meeting extend over at least three days, and that these be the last days of the week, including Sunday.

4. That the four or five known churches be asked to send representatives: Haarlem, Rotterdam, Assen (Dutch Colony), and Zutphen. Also other (Seventh-day Baptist) of whom we may know.

5. That among the points which ought to be discussed at the meeting, the following should have a place:

(a) What are the best and most suitable means of making known to the people the Biblical character of our principles as Seventh-day Baptists?

(b) What ought to be our position toward other beliefs—namely: Sunday as the day of rest, and especially what ought to be our position toward Seventh-day Adventists, their doctrines and principles?

(c) What part ought we to take in the work of reform against the habit of drinking intoxicating drinks? Also what part ought we to take in the work of other reform, particularly against prostitution?

(d) Can it be, as for us, as churches and Sabbath-keeping people, to maintain a moral and true correspondence? If so, how can this be practiced?

(e) Is it practicable for us to have a "European Organ" (paper), even if only a quarterly, in which there could be something for all and everyone to read, and to which articles could be contributed in the four languages, English, German, Danish and Dutch?

(f) Shall our European Association send a delegate to the General Conference of the Seventh-day Baptist churches in the United States of America, to represent us at their next session at Ashaway, Rhode Island, in August, 1899? Many communications concerning church matters, the work of our churches, mission in our home countries and abroad, personal experience, etc., etc., are all communications, concerning and deliberations of the proposed Association shall be only for the enlightenment, edification and strengthening of all our people in their work, and in this way shall be to bind any church, or to make syllabic articles or anything of that kind, whereby they might be real enemies to the cause. It should be only for brotherly cooperation in the work of the Lord for our mutual benefit and help.
SEVENTH-DAY BAPTIST TEACHERS AS SPECIALISTS.

By A. W. White.

Recently the writer listened to an appeal to our Seventh-day Baptist young men who are preparing to teach, urging them to continue their studies until they become specialists, that they may be prepared to fill the various chairs of college teaching. He expounded this idea with an appeal to the practical, to the matter of the home, and said that another institution would have claimed his sympathies, or it would not have been lost to us. Especially would the temptation be strong to do so if the home place were filled by a man from another school and another denomination.

Then again how different the story is likely to be if a First-day young man takes the vacant position. He takes the place because no better one is offered to an inexperienced teacher. By education he may be a specialist and thus be better equipped than the Seventh-day Baptist young man, but he has not been the special favorite of the man who alone knows, if he be President indeed, the special needs of the institution. He has little love for the institution and less for the denomination, and hence when he becomes a true specialist, both as to education and as to experience, he slips away to an institution that is able to pay in money for value received, leaving our college to hire another man to take a post graduate course of practical class-room work and who will also make our college a stepping-stone to something better above.

Many an institution has thus contributed to Chicago's greatness. Wisconsin has just made a man of an able man who goes to strengthen an institution that could pay a bigger salary.

This First-day young man with all of his special preparation may never develop into a strong class-room instructor, whence he is likely to become a fixture in the institution to the detriment of the college.

Kenyon, Allen, Whitford, all have built up wisely in training in stanch Seventh-day young men into their faculties. May the policy continue.

IN MEMORIAM.

Frank H. Bonham was born at Shiloh N. J., Sept. 21, 1858. He was a son of Richard J. and Hannah A. Bonham. When 14 years of age he was baptized and united with the Shiloh Seventh-day Baptist church.

He attended school at Shiloh and the South Jersey Institute at Bridgeton, where he graduated.

He has been a faithful worker in church, Sabbath-school, Christian Endeavor and other lines of Christian and society work. At the time of the death of the President of the church society; for several years he was Superintendent of the Sabbath-school, and was a teacher in the same when he was taken sick.

Last winter his health was so poor he went away for treatment, but did not improve, and when he returned home in June it was evident he had failed rapidly. He decided to go to Colorado Springs, Colo., where he lingered a few weeks and passed as we trust into the life triumphant, Aug. 15, 1898. After he had been in Colorado a short time he began to realize the value of his position, but no word of complaint or murmuring escaped his lips. Perhaps for the sake of his sister Anna, who accompanied him, and his brother Charles who followed them soon after, he did not speak of dying, but always seemed cheerful and content.

Dr. Braislin, the Baptist minister of Colorado Springs, was very much interested in Bro. Bonham. He was from Mount Holly, N. J., was trustee of the South Jersey Institute where he remained for several minutes before Frank's death. When he asked him if he had made his peace with God, he said yes. The Doctor kindly conducted the funeral services, and interment was made there.

"It is hard to lay him away here, so far from home and friends," but he knew his brother and sister, the immediate family, expected to remain, and was pleased when Charles decided to buy a house there.

The Shiloh Christian Endeavor Society, of which Bro. Bonham had been a member for several years, was a member until death, offered resolutions of sympathy, which were sent to the family.

Our Brother Frank H. Bonham was a good Christian man, a tender and loving brother.

The relatives have the sympathy of the family and of the dear sons with them in their common loss. The following resolutions were drafted by a committee appointed by the Sabbath-school.

I. L. COTTERELL, Pastor.

WHEREAS our Heavenly Father, in his infinite wisdom and love, has seen fit to take from our midst Frank H. Bonham, one whom we had learned to love and esteem as a friend and Sabbath-school teacher and earnest worker in all lines of Christian activity; therefore,

Resolved, That we deeply sympathize with his relatives and friends in their affliction. Also,

Resolved, That while we miss him from his accustomed place in our midst, and while a feeling of sorrow comes over us, we yet thank the Lord that he has gone on before, and is now singing songs of worship in a land of rest.

Resolved, That a copy of these resolutions be sent to the brother and sister, Charles and Anna Bonham.

WALTON G. DAY, Asst. Pastor.

Resolved, That our B. H. M.昨晚. J.

Resolved, That our B. H. M.昨晚, J.

Resolved, That our B. H. M.昨晚, J.

Resolved, That our B. H. M.昨晚, J.

AFTER CONFERENCE, WHAT?

This is the question that has again and again risen up before my mental vision. Now that several have spoken upon other points and questions, this may be the opportune time for me to take the attention of some for a time.

It would be difficult to understand how any warm-hearted, interested worker could attend the late sessions of our General Conference and not give thoughtful attention to the earnest addresses, and not drink in of the devotional spirit found in the early morning meetings, and not find, from the ashes of unrealized desires and purposes, rising up to life and reality new purposes and plans for the future. This is all right; it is what all such meetings as the Conference do for us. Dear reader, it is that Conference where inspiring sessions, has become a thing of the past, since it is behind us, the question to claim our attention and for which we should seek an answer is, What is to become of the purposes and plans that were stirred within us? What is the record of our life and work to be for this year? What is my effort to realize the fulfillment of the truest desires of my heart? What am I willing to do that the cause of God and truth may be advanced and men brought to know the dear Father? Many questions like these may rise within our hearts and call for an answer. They have in mine, many times since Conference. And I have desired to realize the value worth of the Conference to me by being a better pastor, a more whole-hearted worker, in behalf of dying souls. The Holy Spirit is a precious possession, and I have been rejoicing over since Conference in a fuller possession than heretofore. And at the Yearly Meeting at Nortville, I was Nobrill to praise the Lord for his presence and help in those meetings. Brethren, let us lay aside every weight and the sin that doth so easily beset us," and let us "press toward the mark for the prize of the high calling of God in Christ Jesus." Then will it be the next Conference rejoicing and praising the Lord for all the wonderful things that have been wrought in his name.

E. A. WITTER.

Norwich, Neb., Oct. 9, 1898.
Our Mirror

President's Letter

The following letter has been sent to the Secretaries of all our Christian Endeavor Societies, unless omitted by an oversight. If you have been overlooked or if you have no Endeavor Society, please address a catalogue of these books, write me for one.

Will the Societies write to the "Mirror" any work done or matters of interest from your Christian Endeavor young people? Let us make a vigorous winter campaign.


Dear Fellow Workers,

I am the President of the Young People's Board. I am very anxious that our young people shall not only keep their pledge by reading the Bible daily, but that they shall become deeply interested in it, come to love it more and more, and also help others to be become interested in it.

Spiritual power of the church, you may have noticed, is very largely vested in those, who are constant Bible students.

Wasted years is the regret of many Christians when they find the bitter fruit of a wicked Christian life; I wish we might save some of these years, lengthen the lives of our young people for usefulness; we can never "Re deem the time.

The church needs more spiritual power; we need a deeper consecration, that we may withstand the great pressure of both pleasure and business.

But our days are abundant, but good, helpful ones are not so commonly thrown in the way of many.

The Literature Committee has often been at a loss to know what they could do for the society and for others.

"The Colportage Library" catalogue within, may assist you in becoming interested, and in interesting others, in the Bible; if your members have not these books, or do not care for them, will your Christian Endeavor pressure some one to place them in the hands of the Literature Committee, and they circulate them among those who would read them?

Young women, do you realize what an influence you have, how you may exert it for good over brothers, and over other young men; many of them have no homes and no sisters to help them; you can scarcely realize the temptations to which they are exposed.

Winter evenings are before us; may I ask what you are intending to do with them; this is doubtless the last winter of life for some of us; let us be wise, unselfish, and unless you have better plans, will you not start a reading circle in your homes?

Barnes of the "Mirror," with the account of recues we have given in these books, will stir as you have others to new life, will crow out and take the place of bad books with some.

The titles of some of the books are, "Pleasure and Profit," "Our Bible," "Kidish Barnes," "Surrendered Life," "In His Name," "How to Mark Your Bible.

I am sure you will read them alone, but you may assist others more by reading them in a circle. We have very good preaching, but we want more plain gospel food.

Pray over this, in your fifteen minutes "Morning Watch;" if you have adopted it. Talk with your pastor about it; if he has not these books, assist him in procure them; if he would like for you to meet him for a season of prayer before the morning service, do so, or pray for a deeper work, or for special meetings during the coming winter.

If you wish to order any of the books through me there will be a small profit for our Board on small orders, while the cost to you will be the same.

E. B. Saunders.

Rock River, Wis.—Although past the time of our monthly report, we will say that the Christian Endeavor meetings are still held here, but with good interest and attendance as we would wish; but we hope in the future it will be better. The Quarterly Meeting was held at this place a few Sabbaths ago, commencing Oct. 8th, but owing to the rainy weather no much material conference was held; but the results of the meetings we had splendid weather. The program in part was as follows: Eld. George Burdick, of Milton Junction, gave a short sermon Sabbath morning, after which communion service was held in the afternoon. Eld. L. A. Platz, of Milton, filled the pulpit. Sabbath evening the service was opened with praise service, Mrs. Lena Green acting as organist and Mr. Balch as choirleader, after which we listened to a catalogue of books, write me for one.


BY MRS. R. L. HULST.

"Great peace have they that love thy law;" Thus a wise, speaker long ago.

With chastened soul and pure intent, To God's own truth and peace, not mean.

Not of the man-made law spoke he— The senseless rites of Pharaoh.

The burdens laid upon the Hebrews Thrown on laden souls, with sins weighed down, But of commandments carved in stone, Fashioned by God's own hand and thrown.

On Sinai's Mount mid thunder-crash, Lord tempest's roar and lightning-flash.

Immortal, perfect, just, they stand An ancient monument, grand; A testimony to God's might; A lofty standard of the right.

Christ kept the law. Mid sufferings oft, Hungering, friendless, tempt-out-toed, Yet gave he honor to his Maker; The peace of God his recompense.

Lovingly, gently calleth he "Take up thy cross and follow me." Dare we then to our Leader say In this! or in that, we obey? Nay, he who willfully doth break His own, give us leave to say— Will you not consider the claims of the society and the event that has drawn this attention is the work of Milton, Wis., a town of approximately 6000 people. Milton is the county seat of Rock River County, and is situated on the Rock River, a tributary of the Wisconsin. The town is well supplied with schools and churches, and has a Christian Endeavor Society, consisting of about 50 members, which meets weekly. The society has been in existence for several years, and has made steady progress in its work.

The meeting was held in the Milton High School, a large and well-equipped building, and was well attended.

The program consisted of a short Bible reading by the pastor, followed by a prayer meeting, during which the members were urged to study the Bible and to grow in their spiritual life. The meeting was concluded with a message by the pastor, in which he encouraged the members to continue their work and to be good witnesses for Christ.

The society has been very successful in its work, and has made a good impression on the community. It is well organized and well managed, and is doing a great deal of good work. The members are energetic and zealous, and are doing all they can to promote the cause of Christ and to advance the kingdom of God.

The society has a history of success, and has been a model for other societies to follow. It is a credit to the town and to the church, and is a source of pride to its members. The society has a bright future, and is one of the best examples of its kind in the state.
A BEDTIME RHYME.

Noddy, noddy, noddy, nee,
You never can guess what I see!
Three little chucks,
On very red bricks,
A bowling for little worms three.
Noddy, noddy, noddy, nee,
You think you can guess what I see?
I've a bit that will wire
And a goose that can think,
And a gobbler that's going for me!
Noddy, noddy, noddy, nee,
And now do you know what I see?
There was a white little 1TP,
All bowling the treat of a tree.
But, noddy, noddy, noddy, nee,
How many things sweeter I see—
The swallows are nestling,
The robins are resting
And singing at twilight to me.
And, noddy, noddy, noddy, nee,
Yet dearest of all that I see—
At the top of the stair, waiting for me.
In nights, my little girls three!
And all is it noddy, noddy,
For very soon now we shall see
Three little beds,
As sleepers here can be.
And here is the last nodder—
The last that you and I see!
For we have a room
From the full moon's beam
And buses my little girls three. —Outlook.

THE STORY OF A PET FLYING SQUIRREL.

Several years ago I was presented with a young flying squirrel, and as it was too young to remember its woodland home, it soon became a very happy and dainty pet. It had built for its use a large airy cage, some eight feet long, and about fifteen inches wide, as nearly as I can remember. This cage had boards on ends and for bottom of cage, and was covered with a strong wire netting that was fine enough to prevent the occupant from the attacks of cats or dogs or other outside enemies, and yet open enough to admit plenty of fresh air constantly. At first he was fed on milk, and he always had water to drink when he wanted it. After a few weeks he was allowed a piece of cotton, wound on a stick.

Here in nice cages, nicely carpeted with straw (all of them half as busy and smelling not unpleasingly), live the sick dogs. “But what is the matter with that little sky, who is howling so dismally in yonder corner?” you inquire. “Oh! only the bronchitis,” answers the doctor in charge of the sick animals, “although he may not sound as.” As we pass in at a little gate we almost trip over a small King Charlee spaniel, who is limping about with a bit of wood apparently tied to one foot. “Poor Prince, he has broken his fore-leg,” explains our show-man, “but he is getting better fast, and will soon be able to get about without that splint.” A large St. Bernard is lying on a table. Two doctors are at work upon him. One is holding him down, while he encourages the poor fellow with kind words and soothing pats. The other man is cleaning out this patient’s ear with a long piece of cotton, wound on a stick.

“Poor doggie, good doggie, lie still, it will all be over soon,” explains the kind man who holds him. And the sagacious animal, suffering very much, looks up into his doctor’s eyes with a helpless, appealing look, which is full of confidence nevertheless. He knows that it is all for his good, and that these human beings are kind ones; but what a delighted and relieved dog he is when finally all is over, and he leaps down from that horrid table of suffering and dashes about the room wagging his tail and shaking with suppressed energy.

A large porcelain bath-tub, in a far corner of the room, is prepared with warm water and soap to give another sick doggie a bath. Towels and sponges, just such as you and I would use, my dears, are scattered about for the use of the dogs. Through a small door one catches a glimpse of vines, shrubs and blue sky. One seems to be living in the country; but no, these plants and vines are only artfully upon an old tin roof, to look like a garden, for Mr. Doggie to go in and play in.

Here we found a limping sky terrier, whose hair was not so luxuriant as it should be, enjoying the air. Two wicked-looking bull-dogs, with enormous ears, human eyes, and very bandy legs, next attracted our attention by bowing in the most curious fashion. “Why do they howl like that?” I inquired. “Are they very fierce?” “Oh, no!” answered the showman. “They are just howling off.”

We stepped in and looked at the corner for cats before we left this interesting place. Three fine angoras were cuddled fastly up in their cages amidst the straw. One designed to stretch herself and yawn at me, but the others only blinked. A sick cat does not like to disturb itself. Bidding our show-man goodbye, we patted the Old-hye, with his mended leg, on the head once more, and turned to go down the narrow stairs out into the street.

“What a fascinating place,” said I to my companions as we stepped out of the door. “I did not know there was such a place in that city.” “Neither did I,” answered my friend. “Why, if I were ill, I should most be willing to go there myself.” —Examiner.

A DOG’S HOSPITAL.

Yes! my dear children, there is such a place. There is a very interesting hospital in New York City, and I went to see it myself the other day.

Way down in a side street on the upper side of the way there is a stable. Over the door of this stable stands a wooden horse, who is in the act of prancing out into the street. He is painted white. On the second floor of this stable, and behind this white horse, up a flight of very narrow stairs, you find the hospital I have spoken of.

Here in nice cages, nicely carpeted with straw (all of them half as busy and smelling not unpleasingly), live the sick dogs. “But what is the matter with that little sky, who is howling so dismally in yonder corner?” you inquire. “Oh! only the bronchitis,” answers the doctor in charge of the sick animals, “although he may not sound as.” As we pass in at a little gate we almost trip over a small King Charlee spaniel, who is limping about with a bit of wood apparently tied to one foot. “Poor Prince, he has broken his fore-leg,” explains our show-man, “but he is getting better fast, and will soon be able to get about without that splint.” A large St. Bernard is lying on a table. Two doctors are at work upon him. One is holding him down, while he encourages the poor fellow with kind words and soothing pats. The other man is cleaning out this patient’s ear with a long piece of cotton, wound on a stick.

“Poor doggie, good doggie, lie still, it will all be over soon,” explains the kind man who holds him. And the sagacious animal, suffering very much, looks up into his doctor’s eyes with a helpless, appealing look, which is full of confidence nevertheless. He knows that it is all for his good, and that these human beings are kind ones; but what a delighted and relieved dog he is when finally all is over, and he leaps down from that horrid table of suffering and dashes about the room wagging his tail and shaking with suppressed energy.

A large porcelain bath-tub, in a far corner of the room, is prepared with warm water and soap to give another sick doggie a bath. Towels and sponges, just such as you and I would use, my dears, are scattered about for the use of the dogs. Through a small door one catches a glimpse of vines, shrubs and blue sky. One seems to be living in the country; but no, these plants and vines are only artfully upon an old tin roof, to look like a garden, for Mr. Doggie to go in and play in.

Here we found a limping sky terrier, whose hair was not so luxuriant as it should be, enjoying the air. Two wicked-looking bull-dogs, with enormous ears, human eyes, and very bandy legs, next attracted our attention by bowing in the most curious fashion. “Why do they howl like that?” I inquired. “Are they very fierce?” “Oh, no!” answered the showman. “They are just howling off.”

We stepped in and looked at the corner for cats before we left this interesting place. Three fine angoras were cuddled fastly up in their cages amidst the straw. One designed to stretch herself and yawn at me, but the others only blinked. A sick cat does not like to disturb itself. Bidding our show-man goodbye, we patted the Old-hye, with his mended leg, on the head once more, and turned to go down the narrow stairs out into the street.

“What a fascinating place,” said I to my companions as we stepped out of the door. “I did not know there was such a place in that city.” “Neither did I,” answered my friend. “Why, if I were ill, I should most be willing to go there myself.” —Examiner.

LONG COMES "LIZA WITH THE BROOM.

Just as soon’s I get to place,
Nora’s ar’kin train of care.
Out there in a nice warm kitchen,
Trouble’s in my name stays.
Long comes Liza with the broom:
"Look out now, I’ve got to do;
Clear your ducks out of my way—
Can’t be bothered here by you!
Then I think I’ll try the stoop;
So I move as meek a lamb.
Get to playin’ nice as ever—
Out comes Liza’s broom, ker-slam!
Come now, boy—"you’re in my way—
Out she flies. “I’ve got to sweep my Nora’s ar’kin care, oh me
All go tumbling in a heap.
"Want to sweep me off the earth?
That’s how I talk back to them;
But it’s not a tune of good—
I run away with such a whiz,
Sweepin’ dust right in my face.
That I have to cut an’ run,
Glad to hurry from a scene.
Where’s there not a bit of fun!
When I have a little boy,
He shall play just where he likes,
Litterin’ up the kitchen floor.
All he wants to, makin’ kites,
Pasin’ scrap-books, playin’ cards,
Jolliest place in all the town;
There she’s at be a ‘Liza then.
Always howin’ my boy run!
—Harriet Frances Crocker, in St. Nicholas.

STOPPED AT THE RIGHT PLACE.

Mabel, a very uncommonly conscientious young maiden of four, was sent into the parlor to entertain a caller for a few minutes until her mother could appear.

“Do and you know the alphabet, Mabel?”

When she had finished, her mother inquired.

“Well, will you say it for me?”

Mabel began very glibly; but after three or four she stopped, and said, “I know the ‘A’; but no, I guess I I mustn’t tell all I know.”—Little Christian.
Our Reading Room.

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

LONDON, ENG., MILL YARD CHURCH.—On Sabbath-day, Oct. 1, we had a baptismal service. The candidate was Charles Richardson, son of our church secretary. The service was an impressive one and the example of the young brother who thus put on Christ cannot but have a good effect upon us all. This makes the third person baptized since Dec. 31, 1897. He was received at the annual church meeting held the evening after Sabbath, Oct. 8. We have thus received three members during the past year, and among the causes of thankfulness for these blessings is the fact that all these are young men, and all are determined Sabbath-keepers and are pursuing ways in life in which they will be enabled with God's help to keep the Sabbath.

Last Sabbath (Oct. 8) we observed the Lord's Supper, and in the evening held the annual church meeting at the home of Bro. Gilbert.

At that meeting, besides receiving the member referred to, we elected as deacons, to fill the place of our late Bro. Molyneux, Mr. William O'Neil, of Eastleigh, Hants. We thought of choosing two deacons, one among our non-resident members and one from the English church, but a choice was not clearly indicated and so the matter was passed for the present. Bro. O'Neil visits London from time to time, and is most zealous in the cause of truth and reports a continued interest in our work.

We also elected a committee, consisting of the pastor, secretary and Bro. Barier, to consult with the committee of the Dutch churches as to the views of the European Association, to be held next year. It was voted that we ask the church at Natton to appoint some one to act with our committee. We heartily approved the suggestions made by the Dutch committee, only in addition giving it to understand that in the constitution of the Association there should be a clear definition of what constitutes a "Seventh-day Baptist church," inasmuch as the Association is to be composed of "Seventh-day Baptist churches."

PASTOR.

ADAMS CENTRE, N. Y.—Sabbath-day, Oct. 8, 1898, was the thirtieth anniversary of A. B. Prentice's pastorate of the Adams Seventh-day Baptist church. The Sabbath-school class appointed for that day to attend to the floral decorations, "having for its teacher Mrs. Flora Baldwin," remembering it was just thirty years since Mr. Prentice came to be our pastor, thought it fitting as a tribute of respect to him in appreciation of his labors, "and also to place the event before the church members who in this busy life had not noted the flight of years," to make the decorations tell the story.

On the platform both sides were massed, palms, begonias, canna, and other plants, the orchestra rail and all about the deck were twined and wreathed with festoons of running vine, while large quantities of nasturtiums of evegreen type, which were massed, were supported by means of clover and the purple wild aster. Suspending amid the green drapery of vines, at the right of the desk front was a large wine-velvet plaque on which rested the figures '88, made of the golden autumn leaves of the beautiful cut-leaved birch, signifying the date of his coming, and another at the left bearing the figures '98, the present date. While immediately in front and behind, flowers and vines, hung a velvet panel of same hue as the plaques, having on its surface the number 30 in large gold figures, which told in a silent, impressive manner the story of the life work in our pastor among us.

The services were appropriate to the occasion; and as neither the pastor nor the class knew what each intended, it did seem both were led by an unseen hand. The pastor gave a brief history of the church, and preached a short sermon. From this, his history, we gathered a few facts that no one could be expected to know that we send them to the Recorder for publication, thinking they may be of interest to many of its readers who have once lived among us.

Mr. Prentice, in 1890, two men with their families, Kithan Green and Joseph Witter, settled in this region. Soon others followed. The church was organized June 9, 1822, with 13 members.

The church building was completed in 1837, and opened for service the second day of its erection, by adding 18 feet to its length. The erection of the tower and steeple, and the construction of the basement rooms, other changes and improvements, have since been made. In seventy-six years the church has had nine pastors, viz.: Halsey H. Baker, Ell S. Bailey, Joel Green, Giles M. Langworthy, Alexander Campbell, Geo. E. Tomlinson, Ada B. Prentice; at brief intervals also, William Quibell, Enoch Barnes and Herbert E. Bullock supplied the pulpit. During Mr. Prentice's pastorate, 321 have been added to the church and 143 have died. The present membership of the church is 268. He has preached 2,475 sermons, an average of 829 a year, has conducted 571 funerals, an average of 18 a month, and has married 161 couples.

The text of the first sermon he preached to the church, 30 years ago, was, "We are laborers together with God." 1 Cor. 6:9. His text this anniversary was, "We preach not ourselves, but Christ Jesus the Lord; and we declare his death unto men for justification;" 2 Cor. 4:5. In this sermon he especially emphasized the thought that the pastor is responsible to his Lord, and for his sake is to serve the church; that as leader he is seeking to promote the business for which every member is pledged to work equally with himself.

R. E. T.

OTSELC, N. Y.—We note with pleasure that Rev. J. G. Burdick came to us on the morning of the 18th. We thank the Lord for his safe arrival. The continued storm suggested we that we remain at home over the Sabbath. By invitation of Pastor Swiney, Bro. Burdick occupied the pulpit of the DeRuiter church Sabbath morning. The audience really enjoyed the service which followed the preaching service.

The weather being more favorable Monday morning, we rode over to Otsego and gave notice through the school for preaching service at the Otsego church on Tuesday, the 18th. More several calls among the farmers and school people in an adjoining school district, and left an appointment for a meeting for Wednesday evening.

It was a matter of regret that some of the friends whom we wish to have with us were ill. The meeting at our church made a good impression. The sermon was appropriate and the half-hour spent in sacred song was much appreciated. Students had continued and we expect to see them all present for the rest of the week at Otsego; also for Sabbath afternoon at Lincklaen, and for Sunday afternoon, the 23d, at South Cayler. The Quarterly Meeting is to be held at Cayler Hill on the 29th instant.

October 18, 1898.

PLAINFIELD, N. J.—Sabbath and Sunday the Thirty-first Anniversary of the Plainfield Young Men's Christian Association was celebrated in many of our churches, by addresses from prominent Y. M. C. A. workers, special offerings, music, and other appropriate services. In our own church the annual report of the Association was read by Mr. D. E. Tittsworth, a former Director, in the abs., and Cottrell have had the pleasure of the Y. M. C. A., in a manner always clear and strong, and, at times, very tender. From the first this church has been one of the most prompt and liberal supporters of the Association, and furnished the largest single contribution toward the cost of its excellent building.

PASTOR MAIN.

CHICAGO, ILL.—Fifty-two people—large and small—from the Chicago church and society, attended the General Conference. At the Sabbath services during the past few weeks, the congregations have varied from sixty-five to eight-five. Baptism was administered to two adult candidates on Friday night, Sept. 30. The covenant-meeting, which preceded, was one of deep interest and tenderness, long to be remembered, but not easily reported.

Three new members were received by letter on Sabbath-day, Oct. 1.

The pastor is preaching along the line of the higher Christian life.

The C. E. Society is very wide-awake and vigorous. The half-hour meetings following the Sabbath-school each week, are prompt and inspiring.

Our Sabbath-school is remarkable in holding the interest of the adults. Nearly all who attend the church services remain to it.

Evangelist Saunders and Pastors Peterson and Cottrell have been visiting. Their hand-shake was cordial, their words helpful. Peterson's sermon on the three reasons why the Bible is a silent book to any one, was full of soul thoughts. Cottrell was vigorous and stirring, as usual. As for Saunders, there are two adjectives that can describe him.

Dr. Lewis has four children who are either members or regular attendants of our church, but one of these is soon to accompany her to the other land. We have no two adjecives that can describe him.

Our membership is drawn from all directions. It is pleasant to see how soon the transplanted slips take root in the new soil, and begin to bear fruit.

Milton, Wis.—A very pleasant social event in the life of this quiet town was the golden
wedding of Mr. and Mrs. Robert Williams. They were the parents of the late Allegheny and Altoona, and were married Oct. 11, 1848. Six years later they moved to Wisconsin, living for three years in North Johnstown, after which they moved into the village of Milton, where they have resided for the past forty-one years. During this time Mr. Williams has been a prominent figure in the mercantile business of the place, having been succeeded a few years ago by the present firm of Dunn, Boss & Co. Naturally they had a large circle of friends who were very dear to them, and so it was with their friends. Of these friends nearly one hundred gathered at their pleasant home last Tuesday, to celebrate with them the golden day. It was not altogether a surprise, and yet it possessed, to the long married couple, some surprising features—a kind of "unexpected surprise." Their daughter, Mrs. F. C. Dunn, had proposed to invite a few friends for an informal reception. This they expected. But that so many should come, and that such a large token of good will as in their hour of need was brought was wholly unexpected. A delightful little luncheon was served, after which Dr. Platt, in behalf of the company, made a neat little speech, extending congratulations on the worth of "lifelong friends," and a "good Christian prayer," Mrs. B. H. Stillman read a few lines of poetry written for the occasion, and Mr. Williams feelingly responded to these cordial greetings. Altogether it was a most enjoyable occasion.

We are having a very remarkable autumn. It is now almost the middle of October and there has not been frost enough to injure the most tender garden plants. Our church services are more largely attended than usual, including the Friday-night prayer-meetings. The pastor has recently spent a Sabbath at Grand Marsh, assisting in the dedication of the new church at that place. Last Sabbath we had no preaching on account of the Quarterly Meeting at Rock River. The next session of that body will be held with us in February, 1899.

COUPLAND, Colo.—It was my privilege to spend last Sabbath with the little church in Boulder. This city of 5,000 inhabitants, situated more than a mile above sea-level, peopled securely at the foot of the mountains, at which height, the dew is sparkling in their varying tints of light and shade.

The nearer the standpoint of small, one-story houses, which make one wish they would be a little more ambitious and build higher. There are a great many pioneer houses within a short distance of the city, where people are beginning life on a very small scale with the hope of prosperous times and better accommodations in the future. Two days were very pleasantly spent in the home of the pastor, Rev. S. W. Wheeler, and with Mr. and Mrs. O. D. Williams. By the kindness of the former, I saw something of the city, the buildings and grounds of the Western Chautauqua, the State University, and best of all, had a glimpse of the grandeur and wild scenery of Boulder Canyon. Its narrow mountain road, winding along the creek, around huge masses of overhanging rocks, crossing hundreds of feet in mid-air, gave a series of wonderful scenes that make one wonder what the next curve will reveal. A narrow curb is the other side of the road, where the little wave has not yet been defeated, but where the Reality has already come. Our people have a substantial little church, nearly finished, in which a congregation of forty or fifty. A Sabbath-school of good proportions followed the morning service. The younger ones went to the basement where theivers and young men remained in the audience room of the church. The school is efficiently conducted by Mr. Bert Clark.

They give strangers a heart's welcome in every building. Mrs. Williams has been a prominent figure in the mercantile business of the place, having been succeeded a few years ago by the present firm of Dunn, Boss & Co. Naturally they had a large circle of friends who were very dear to them, and so it was with their friends. Of these friends nearly one hundred gathered at their pleasant home last Tuesday, to celebrate with them the golden day. It was not altogether a surprise, and yet it possessed, to the long married couple, some surprising features—a kind of "unexpected surprise." Their daughter, Mrs. F. C. Dunn, had proposed to invite a few friends for an informal reception. This they expected. But that so many should come, and that such a large token of good will as in their hour of need was brought was wholly unexpected. A delightful little luncheon was served, after which Dr. Platt, in behalf of the company, made a neat little speech, extending congratulations on the worth of "lifelong friends," and a "good Christian prayer," Mrs. B. H. Stillman read a few lines of poetry written for the occasion, and Mr. Williams feelingly responded to these cordial greetings. Altogether it was a most enjoyable occasion.

We are having a very remarkable autumn. It is now almost the middle of October and there has not been frost enough to injure the most tender garden plants. Our church services are more largely attended than usual, including the Friday-night prayer-meetings. The pastor has recently spent a Sabbath at Grand Marsh, assisting in the dedication of the new church at that place. Last Sabbath we had no preaching on account of the Quarterly Meeting at Rock River. The next session of that body will be held with us in February, 1899.

BOOK NOTICES.

A PEACE OF THE LIVING.—By Mary F. Butts. "Published by the United States Sunday School Union, Boston and Chicago, 5 x 7 inches, cloth. Illustrated, 25 cents.

The little poem beginning, "Build a little fence of trust around to-day," has sung its way into innumerable hearts; but that is only one of scores of beautiful heart-songs written by Mrs. Mary F. Butts. This collection of her poems ought to receive a wide welcome. Here are samples for the finger and the ear. 'Peace of Boston. The price is too high: 'Peace of Detroit. The poem is too obscure. 'Peace of Wisconsin. 'Peace of Boston. Be a quiet poem. 'Peace of Chicago. It is a quiet poem that is worth a thought, and the result is a quiet thought that is worth a prayer. 'Peace of 'Peace of 'Peace of 'Peace of 'Peace of 'Peace of .

"Christian Advocate (N. Y."

Self Culture has been enlarged by many pages, added illustrations to its attractions and is now presenting an exceedingly interesting, well-edited monthly, covering so much of current and past interest that it must appeal to a wide and delighted audience. Among leading contributors of the present month is Professor J. Lawrence Laughlin, of the University of Chicago, who discusses Socialism in the First Question, citing the remark of a prominent political economist who declared, 'I care very little for silver in itself, but I am for the masses against the plutocrats.' The dangerousness of this kind of philosophy is far more apparent when you come down and down, it is made very urgent by the eminent socialists. Professor Goldwin Smith discusses the Progress of the Country Village, and gives us many other things of interest, handied by clever and capable writers. With the price at $1.00 per year, 10 cents per number, this is one of the best and most elegant magazines. The Werner Company, Akron, Ohio.
Popular Science.

BY H. B. BAKER.

Apparent Furniture.

Not one of a thousand of the pieces of furniture placed on the market is made of the kind of wood that you see. In parlor, dining-room and bedroom suits, whether in mahogany, bird's-eye maple, black walnut or even quarter oak, no matter which, or in all together, is that enough of the wood you see to make a washstand.

I am not saying but what the furniture is just as substantial, and will answer every purpose just as well, as though made of solid wood; yet it is all in appearance, and in that only, for the furniture is made, or, rather, built up, out of the cheapest wood that grows, such as hemlock, spruce, elm, basswood, poplar, or any that may chance to be at hand, having no market value.

It is "science" that has made the change from solid wood, and it has become very "popular," especially among manufacturers.

The furniture is exceedingly beautiful, perfectly symmetrical, warranted to be solid and substantial in all its parts. The price is within reach, and you purchase a piece of mahogany or bird's-eye maple, feeling satisfied that you have splendid pieces, made of the choicest wood, and at a figure perfectly satisfactory, when in fact the valuable wood in all the suit put together would make a stick three inches square, and six feet in length.

How was this substantial, beautiful bedroom suit made? The outside surface is hardly as thick as the thinnest card-board. It takes from thirty-two to forty to measure an inch. The rest is made of elm or basswood, and takes from twelve to sixteen to measure an inch. Then will come cheaper wood, until the desired thickness is obtained. These thin strips, after being thoroughly kiln-dried, are laid side by side until the length is obtained; then they are coated with glue, and another layer is put on at right angles, or cross-wise, and coated with glue, thus it is built up until thick enough for use; when pressed solid together and when dry, it forms a board that will never warp, nor swell, shrink, nor twist, as the stronger woods, or more substantial than solid wood. A panel built up may consist of six to eight distinct and different kinds of wood. The interior of a drawer, where it comes in sight, may be covered with a veneer almost as thin as a gauze, yet after all this building up, the articles manufactured are cheapened in value, but retain their richness and perfection.

Some years since, a gentleman in Illinois sent me at New York three early black-walnut logs, also a dozen or more of what he called "wants." I called them carbuncles to be cut into veneers. When done, I was astonished at the great number of square feet of veneers those logs made. The carbuncles were porous, and a firm piece larger than a hand hardly solid wood. This rendered the veneers unsalable. Although the pieces were small they were beautiful. After keeping them for some three years, I had the pleasure of donating them to a charitable institution in Ohio, for covering walls in a hospital. I afterwards heard that the carbuncles were far more pleasant than painful. Better have your furniture veneered than your character.

Russian Improvements.

Science, at last, appears to be making progress in Russia, especially in the manufacture of cotton and woolen goods.

In a recently published paper by Vladimir P. Poloevov on the cotton and woolen mills, mention is made of the increase in number of new and improved mills, also of the enlargement of existing mills, with the addition of improved machinery, both in spinning and weaving. These, Mr. Poloevoi holds, are evidences of increased industry along this line.

It appears also that the machinery for these improvements is of Russian make, which shows an advancement in mechanical science.

Mention is also made of the care taken by the owners for the workmen, designed to improve their physical, moral and mental condition, also their personal habits.

Russian engineers are now engaged in constructing and equipping the railroad in the Ural mountains.

In the development of agricultural implements, great progress has been made within the past few years, and latest, and best of all, and the most noteworthy, is the invitation given by the Government to the nations of civilized nations in the world, to meet in convention, and agree to measures by which standing armies may be dispensed with, and preparations for war entirely cease; that war and its consequences may be abolished; that nations, instead of resorting to arms to settle any questions that may arise, shall submit their claims to arbiters and abide their decisions.

"The English Fatherland."

To-day we Americans stand at the entrance of a new period in our history, gazing into the vista of the future and trying to read our fate in the dim and fitting forms which meet our view; for our eyes have opened from the dream of self-complacency to find that we are not alone in the world. We perceive more clearly than before that to live is more than self-existence, to realize that life carries with it responsibilities to others, that our sympathies must be universal, that we are the guardians of the world, that we must have in our heart the good of other lands and climes.

After this sudden awakening, our first consciousness is of one people, one nation, which enters into our feelings, sympathy and aspirations more directly than any of the others. It is the people of the Island of Great Britain. They, throughout the war, have been certain and steadfast friends. This has been for many of us, no doubt, a fact hard to reconcile with our pre-conceived notions of the knowledge of our past, gleaned from the old-fashioned school histories which laid such stress on the two warlike events of 1776 and of 1812, has made the name of British and enemy apparently synonymous. Add to this that, by an almost unconscious naturalness, the meaning of the word English, it has been made to connote only the peoples of Britain and her colonies, while on the other hand, the name American has come to designate, in the common mind, a separate and peculiar people, completely foreign to the British. We are all Americans, and we hope that English and American can stand in opposition. History was being buried under fictitious definitions.

It is time, we think, for the English to renew its ancient meaning and to connote all who speak the common language and are equal members of the British Commonwealth. Let us change a popular German patriotic song and sing: "Where is the English fatherland? Where is the English tongue spoken and sung? There is the English Fatherland—Self Culture."
service at that time. The king and his princes. The "princes" are mentioned frequently in connection with the king in the latter part of 2 Chronicles. It is possible that they shared in the government. God of Abraham, Isaac, and Israel. The appeal was that they would return to the religion of their ancestors who had been wonderfully helped by Jehovah. That are escaped out of the hand of the king of Assyria. Assyria was now almost at the summit of her power. Shalmanezer IV. [717–722] was one of the greatest of the Assyrian kings.

4. And be not numbered with the dead in Egypt. That is, be not like those of the former time or of the present who have suffered the penalty of disloyalty to Jehovah. Even at the time of this chapter was before the destruction of Samaria, much of the Northern Kingdom was already laid waste.

8. Now be it granted. Do not be perverse or stubborn. But yield yourselves. Literally, "give the hand." Fierceness of his wrath. The writer of Chronicles would not be moved by angry postures like men; but speaks as he does for lack of suitable language to express the terrible penalty which falls upon men by reason of their rebellion against God.

9. The messengers were to show the reasonable limits of coming to Jerusalem to worship, and of returning to obedience to Jehovah.

10. The country of Ephraim and Manasseh even unto Zebulen. From the nearest even to the tribes farther off. They are the northern tribes.

11. Nevertheless divers of Asher, etc. There were some that heeded. Compare verse 18 of this chapter where "many" of Issachar and Ephraim are also mentioned.

12. Also in Judah was the hand of God to give them one heart. That is, a readiness to redress as reform by a special divine grace.

13. The feast of unleavened bread. The passover is often called the feast of unleavened bread. Bread made with leaven, or yeast, was to be used during all the days of the feast.

MARRIAGES.

DAVIS—IVY.—At the parsonage, Shiloh, N. J., Oct. 6, 1898, by Rev. L. Gottsrell, Mr. Hildreth M. Davis and Miss Harriet S. Ivy.

SMITH—COX.—At the residence of the bride's mother, Mrs. L. M. Milwone, in Jackson Centre, Ohio, Oct. 11, 1898, by Rev. A. G. Crofoot, Mr. George W. Smith, of Bellefontaine, Ohio, and Miss Myrtle Cox, of Jackson Centre, Ohio.

DAWES—HARMON.—In Scott, N. Y., Oct. 12, 1898, by the Rev. B. F. Rogers, Mr. Eliah J. Daniels, of Tully, N. Y., and Miss Mary Harmon, of Smyfrold, N. Y.,ADVERTISEMENT.

New obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line exceeding the above.

DAVIS—SHLISH, N. J., Oct. 3, 1898, Clara J., daughter of Walter U. and Jennie (Ludlum) Davis, after several months of aged 28 years. Clara was baptized by Rev. T. L. Gardiner, and united with the Shiloh Seventh-day Baptists church Feb., 1896. With the exception of fifteen months spent at Cape May, where she was taken sick, most of her life has been passed at and about Shiloh. Before the end came, Clara manifested a very clear and comforting hope. She looked forward with joy, anxious "to depart and be with Christ." L. E. C.

THE STONE AGE IN THE UNITED STATES.

By W. P. CLARK.

THE CLIFF DWELLERS.

While evidences of the Stone Age are abundant over the whole Western Continent, we shall speak only of that portion within our own limits.

The existence of pre-glacial man in this country has not yet been established. There is evidence of aboriginality in New Jersey, tending to show that man inhabited the country before the drift period, on the whole we are inclined to render the Scotch verdict "not proven."

That the beginning of the Stone Age in the United States dates from a very remote period is certain. In this, and the succeeding article, we shall refer to but two of the characteristic features of the Stone Age, as they seem to be of greater importance and interest. These are the Cliff Dwellers and the Mound Build-

ers.

We think the former are the more ancient and therefore consider them first. Cliff Dwellers is the term used to designate the people who once inhabited the canyons of Colorado, Utah, New Mexico, and Arizona. Long before the adventurous Jesuits pushed their way from Mexico into the vast wilderness to the North. Their dwellings were perched high up upon the cliffs of the canyons, difficult of access at the best, and in some cases only to be reached by descending the precipitous sides from above. Some of them were merely natural, shallow caves, walled up in front. Others were built of stone, laid up in mortar, containing many rooms. Some had two stories. In many cases the roof was from the roof, to which access was had by ladders. While no traces of metal tools are found, the Cliff Dweller was far in advance of the Indians of the South-west in the arts of weaving, wood and stone, in the making of pottery, and in weaving. The high altitude of these dwellings and the dry air of those rainless regions have combined to preserve the remains of this ancient race in a remarkable degree.

As one wanders about these communal cliff or pueblo homes, built of enduring stone, here and there still visible in the plaster is the print of a little hand which pressed it centuries ago. Here in the trinkets of shells and turquoise, the cieties; bear testimony to long-past days of the feast.

North-Western Tract Depository.

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

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson. 22 Grant St.

The seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and st. claire avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Riddle. 616 Langley Building.

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

M. B. KELLY, Pastor.

The Seventh-day Baptist church of New York city holds services in the Boy's Room of the Baptist church, corner of Church and Genesee streets, at 11.30 A.M. Sabbath-school meeting. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

The Church of New York city holds services in the Boy's Room of the Baptist church, corner of Church and Genesee streets, at 11.30 A.M. Sabbath-school meeting. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

Price, 10 Cents, post free.

Address JOSEPH BOOTH, Missionary, Fowlcary, New Brunswick, N. J.

STATE OF OHO, CITY OF TOLEDO.

FRANK J. CHEENEY makes oath that he is the senior partner of the firm of F. J. Cheenie & Co., doing business in this city and county of Toledo, that said firm will pay the sum of ONE HUNDRED DOLLARS if any books, tracts, or other literature belonging to said firm, shall be lost or destroyed in any way, and that said firm will not be curable by the use of Hall's Cathedral Cure.

By order of the court.

S. L. MAHONEY, Clerk.

Sworn to before me and subscribed in my presence this 4th day of December, 1898.

A. W. GLEASON, Notary Public.

Hall's Catharine Cure is taken internally and externally on the blood and mucous surfaces of the system. Read for testimonials, from: F. J. CHEENEY & Co., Toledo, 0.

J. CHEENEY & Co., Toledo, 0.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Special Notices.

"Africa for the African."

Dedicated:
First, to Victoria, Queen of Great Britain.
Second, to the Christian Union and America.
Third, to the Negroes of America.

Price, 10 Cents, post free.

Address JOSEPH BOOTH, Missionary, Fowlcary, New Brunswick, N. J.
On Aug. 8, 1874, all Domestic, independence, and Nov. 1st, at the call of the Assembly.

The LARKIN PLAN

IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold wholesale, and have been advertised with a guarantee of purity and quality. The fact is, that the entire family of families use them, and for many years, in every locality, many in your vicinity. Ask for your neighbor's testimonial.

The LARKIN SOAP Mfg. Co.,
Leete St., Buffalo, N. Y.

The Whole Family Supplied with Laundry and Toilet Soaps for a Year. Each a sent Subject to Approval and Payment.

On Thirty Days' Free Trial.

Chautauqua" Rocker and Reclining Chair.

Can be adjusted to any position and cleaned at will by the user. The seat is made of oak, 2 inches thick, with a 2-inch seat pad of excellent quality, and will not break. The rockers are made of oak, 2 inches thick, with a 2-inch seat pad of excellent quality, and will not break.

The Premium, $1.00. Each Pkg. (Domestic) 1.50. Each Pkg. (Foreign) 2.00.

Sterling Sewing Machines.

Reduced to $18.00.

Privately Warranted. 30 Days Trial.

Read what E. H. Round of Walton Av. says:

"A correspondent starting a new machine, purchased of Mr. E. H. Round, and they are thoroughly satisfactory. I am confident it is responsive to all the expectations of the business. Made also in drop head model. Send for circular.

K. L. BISH, Milton, Wis.