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JUNE 19, 1899.

WORTH BELIEVING.

WORDS carry little weight without a life back of them. What would have been the use of Andrew's saying to his brother Simon, "We have found the Christ," if Andrew had not been a man whose life was evidently and unmistakably bent toward good? Peter believed in Christ because he believed in Andrew. Was Andrew faultless? Far from it. But there was a trend in his life, an evident determination to know and be the best, which made it likely that what he found was worth finding, and what he said worth believing. If Andrew's temper had blazed and no apology followed; if he had been selfish and complaining with no evidence of shame and struggle; if the whole emphasis of his life had been on things, eating, drinking, dressing, visiting, gossiping, what likelihood of Peter's paying attention to his words? But Andrew hungered and thirsted for righteousness. He heard of John the Baptist, and followed him; he heard of a greater than John, and found in him the promised One. Andrew's life turned toward God, and so his words had power. Does your brother believe you when you say anything about Jesus Christ? If he does, it is because you are evidently his follower. Only by the force of his life can a man say, "You believe in me, believe therefore in Jesus Christ."—S. S. Times.
THE SABBATH RECORDER.

SABBATH RECORDER.

A. H. LEWIS, D. D. 

Editor.

J. P. MOHRIER. - Business Manager.

Entered as Second-Class mail matter at the Palatine, N. J.
Post-office, March 25, 1865.

In common with all lovers of temperance, the Recorder has been deeply pained by the decision of Attorney-General Griggs, which practically nullifies the anti-c ateen law.

Here is the important provision of that law:

That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bar-tender or otherwise, in any place of accommodation, nor shall any person be required or allowed to sell such liquors in any encampment or fort, or any premises used for military purposes.

The Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect.

It is certainly difficult to understand how the Attorney-General can construe this law so that the sale of intoxicating drink shall not be forbidden. It may delay the triumph of right, but under God it cannot finally prevent it.

The "forest worms" are doing much injury to the "Sugar Bushes" in Independence, N. Y., and the surrounding neighborhoods. This is the third year since they appeared. They strip the trees of their leaves, and if the death of the tree is not immediate, its capacity for producing "sap" for sugar is practically destroyed. As our readers know, Independence leads the United States in the excellence of the maple syrup produced there. The worms come by the million, and the sound of their eating is like that of a storm in the tree tops.

WESTERN ASSOCIATION.

The Sixty-fourth session of the Seventh-day Baptist Western Association was held with the church at Independence, N. Y., June 8-10, 1899. A preparatory service of prayer was conducted by Rev. D. B. Coon. "Joy in coming to the house of God" was the theme. The opening sermon, from Matt. 8: 20: "And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," was preached by Rev. W. D. Burdick, of Nile, Theme, "Following Christ." The scripture failed to unfold the love of Christ to us. His life was the embodiment of unselfishness. The whole world needed such a revelation of divine love in human life. As to this world, Christ was homeless, and, as the world judges, his life was a failure. But his unselfish and sacrificial love gave us life. We follow him truly when we seek the same path of unselfish service. We are strong when filled with his life.

Charles Stillman, Moderator, called the business meeting to order, and letters from the friends who were read. L. C. Livermore, Clerk.

At the opening of the afternoon session, communications from corresponding bodies were in order, and L. R. Swinney and T. L. Gardiner, delegates from the Central and South-Eastern associations, respectively, reported. The main feature for the afternoon was an Open Parliament, led by D. B. Coon, subject, "Our Open Doors." Mr. Coon suggested that open doors for various forms of public worship were abundant in the Association. U. M. Babcock spoke of seeking open doors for personal service in the Association. J. G. Mahoney spoke of open doors in Africa. Stephen Burdick urged the need of personal responsibility in entering open doors. Geo. B. Shurtleff spoke to a shaker-like society in great cities, and elsewhere, pleading for help. He suggested concerted effort to meet the demands in the Western Association. O. U. Whitford urged that personal self-surrender is the first requisite to fitting for entering open doors. F. C. Peterson applied the theme to church work, and suggested special efforts to provide "good reading" for the young. T. L. Gardiner said that willing and obedient hearts are the open doors which God's Spirit beholds. A. G. Lloyd said that God opens doors for laymen as well as for preachers. H. P. Burdick told of wide personal experience in finding doors open for the gospel. Jared Kenyon spoke of the open doors in homes, in the training of children, and A. H. Lewis spoke of open doors in Sabbath Reform work.

At the evening session, a praise service was conducted by F. C. Peterson, after which H. D. Clarke, delegate from the North-Western Association, preached from Dan. 110: 9: " Wherein shall a young man cleanse his way?" Theme, "One who has perished and is his own salvation." Perils are increasing because these are times when business and professional life have a distracting influence over young people. In the awful whirlwind of the present life, no flowers of faith, trust, repose in God can blossom. Thoughts of God are crowded out. Many of our young people have become the old anchor chain. They are trusting to the haphazard of the spirit of abandonment. The worldly atmosphere breathes chokes the keen, moral sense, and they are not affected by truth, nor by examples of integrity, loyalty and Christian activity. He spoke of the many dangers from the social and national curse of intemperance: from bad literature; from the commercial spirit of the age. He said the salvation of young people will come from the help our business men give them in critical periods of life, and from the influence about them during school life. This should be a time of prayer for our young people, concentrated devotion in every home, prayers supplemental to religious instruction, privileges, less depletion of work and responsibility to organizations, and more individual Christian work. A looking after the un-honed young people. Bringing them to the fountain of cleansing, Jesus Christ.

On Sixth-day morning the devotional services were conducted by Rev. J. G. Mahoney, under the order of "Communications," Geo. B. Shaw, of New York, appeared for the Eastern Association and H. D. Clarke for the North-Western and the South-Western. Various annual reports were presented, and Stephen Burdick spoke in support of the Committee on Obituaries. This included sketches of Dea. Daniel Babcock, who had been in office thirty-seven years, Dea. Wm. S. Livermore, sixty-one years, and Dea. John C. Burdick, seven years; Rev. A. A. Place, ordained 1882, and Day C. Livermore, though not an "ordained man," had been abundant in good works and public service during a long and useful life. Tributes of love and respect were added by several preachers, many in motion to adopt a liberal anti-canteen law.

The closing service of the forenoon was a sermon by President Gardiner, of Salem, W. Va. Text, Matt. 5: 14, 16: "Let your light shine," etc. This is a specific command to all Christians at all times. It awakes the conscience of personal responsibility. Let the light from your life be bright, and let it not light mends. Let your own light shine. One cannot shine for another. If the light is small, it may be yet the more important. This shining must be in private life and in public service. All God's children must be light-bears. Your own spiritual life will decay unless you live so that the life of Christ can shine through you. The sermon was richly illustrated.

The afternoon session was opened with a prayer service, conducted by Rev. R. P. Kenyon. This was followed by the Missionary hour, under charge of Secretary Whitford. An account appears in his department of the Recorder. At the evening service of prayer and conference, conducted by A. L. Gottrell, the house was crowded. The theme, "Baptism of the Holy Spirit," found quick response. There was unusual evidence of depth and earnestness in seeking for such a baptism. In spiritual tone the meeting was above the usual standard of similar services.

The attendance on Sabbath was very large. In the morning a praise service, conducted by Rev. F. S. Place, occupied the first half hour. The sermon was by A. H. Lewis, from Matt. 21: 21: "Go, work." It dealt with the dangers and duties which now call on Seventh-day Baptists for larger views, greater devotion and more earnest work. It was a call to hope, and not a note of despair.

After three or four hundred people had been served at the dining-hall near the church, the Sabbath-school convened, under the direction of L. C. Livermore, under the superintendence of the school at Independence. The lesson, John 20: 11-20, was taught under the following heads: 1. "The empty tomb," by President Gardiner. Comforting angels waited in the empty tomb to cheer those who sought Christ. It was called Mary by name and sent a special word to Peter who had denied him, lest he should feel that he was no longer loved or cared for. Forgiveing love holds on to the erring. 2. "Christ revealed to his disciples." Prof. W. C. Whitford. Christ was revealed in his love, loving, loving, ever-loving. Thus he seeks to be revealed to his disciples. 3. "What the resurrection of Christ means to us." L. R. Swinney. Christ came from the grave to the superintendence of the church, and since the Sabbath-school came the Christian endeavor prayer-meeting, led by L. C. Randolph. It was a strong meeting.
and the young people were very active in the service. Among the thoughts expressed were these: “I am happy, but not satisfied. I long for higher life.” “It is a blessed thing to be an instrument in God’s hand, for saving and blessing souls.” “There is joy in resting on the promises of divine love.” “I have found great joy in accepting the Sabbath.” “Communion with Christ corrects our mistakes and lifts the clouds of discouragement.” “God asks nothing of us for which he does not give adequate strength.” “I thank God for a praying mother.” “A consecrated life has great power for good.” “Faith is the source of all strength in spiritual life.” Many old people took part in the meeting.

Evening after Sabbath was given to the Young People’s work. The service was conducted by E. B. St. Clair Clarapin, Association Secretary. An account of it from her pen will be found on the Young People’s page.

On First-day morning, after a business session, Geo. B. Shaw, delegate from the Eastern States, Ex. 4: 15, declaimed: “What is that in thine hand?” Moses, exiled for forty years, with only a shepherd’s staff, was called to a work overwhelmingly great. So we are called to use whatever of power or opportunity we have in hand. Consecrated, the simplest agency becomes the medium of divine power. The sermon was pertinent, pointed, practical.

The Education hour followed, President Davis conducting. He said: “True education includes religion, social training and intellectual development. We seek practical education. The purpose of the Education Society is to create a public opinion favorable to the highest forms of genuine culture.” A quartet from the University sang, and President Gardiner spoke of the work of Salem College, and of the duty of educating our young people in our own schools, dwelling especially upon the value of the smaller and more religious colleges in developing strong and pure students. Geo. B. Shaw and O. U. Whitford supported Mr. Gardiner’s position. The work of Randolph spoke of our schools as nurseries of evangelism and religion. His own life, and many others whom he knew, had been led to the ministry through influences dominant in our schools. A. H. Lewis spoke of education as an imperial factor in great social and political reforms. The hour was vigorous and inspiring.

The Woman’s hour was the essential feature of the afternoon session. It was conducted by Mrs. B. C. Davis. An account of the session and the papers presented is furnished for the benefit of the Home Mission Society by Mrs. Davis. At the closing session in the evening W. D. Burdick conducted the praise service, and Rev. L. R. Swinney, delegate from the Central Association, preached from Eccl. 7: 10: “Say not thou, What is the cause of the house of God to be as these? For thou dost not inquire wisely concerning this.” The sermon was a look on the bright side. While it did not ignore the fact that dangers exist and sin abounds, it claimed that the degree of Christianity is one of the prominent facts at the close of this century. Among other things Mr. Swinney said that at the opening of this century only one in twelve of the inhabitants of the United States were professed Christians; now one in every four is. In 1820, $40,000 were given for missions; in 1850, one and one-half millions were given, and in 1895, fourteen millions. In 1820 the money given for missions equalled less than one-half of one cent for each inhabitant: In 1850 it was twenty-two cents, a forty-two-fold increase. The gifts for the missions equalled one cent for each $1,000 worth of property; now it is equal to seventeen cents per thousand. Since 1850 new forms of Christian work, like the Y. M. C. A. and the Evangelistic work conducted by Madison Moody, the systematic study of the Bible, the Y. P. S. C. E., and similar forms of work, have been begun and pushed to an extent unthought of before. Our denominational life has gained in strength, harmony and power. Let us thank God, look up and press forward.

Thus closed the Association. All the sessions were excellent and a marked growth of the best things in life reach into the future, if they do not wholly rest in the future. It is not what we are to-day, so much as what we hope to be to-morrow, that gives us comfort and encouragement. Touching this point, Dr. Stevens gives a bit of personal experience:

“I lived that kind of a life for several years, outwardly somewhat consistent, regular in attendance on ordinances, a Sabbath-school teacher and a tract distributor. But it was all from a higher book. The words of the Lord were far more attractive than my Bible. In the summer of 1873 I saw in John 5: 24 and 1 John 2: 12, with John 1: 13 and 1 John 5: 21-22, that it was my privilege to know on the authority of God’s Word that I had passed from death to life, had even now eternal life, and that my name was written among the elect. I was not moved to do anything else, but thenceforward to bring the Gospel to the world. Eph. 1: 6. John 10: 27, 28. How my soul revelled in these facts: what peace and joy: what new life: how God did talk to my soul in His Word! That was the beginning of my life for the Bible, and it has been growing ever since.

“AS THY DAYS, SO SHALL THY STRENGTH BE.”

You waste too much strength in worrying. Men try to cross bridges before they reach them. A large share of the things we dread never happen. It is a difficult lesson to learn, but a most important one, that life with its duties is best met when the duty of each day is considered by itself, as far as possible. True, each day reaches forward, and there is no way of knowing what its possible effect upon what may follow; nevertheless, we need to learn that strength and wisdom will come with each succeeding day. Only in general are we to plan, much less worry, concerning the duties of next year, when the duties of to-day are before us. The most helpful portions of the Word of God are full of lessons impressing the fact that we are not to give undue anxiety to things of the future. This does not justify indolence nor carelessness. It does teach us not to waste strength—the strength so much needed for immediate duty—in fearing that we shall fail in work yet to come.

The Lord’s Prayer says: “Give us this day our daily bread;” that is, day by day give the strength and guidance and wisdom necessary for immediate duty. When, noted Marcus Aurelius, whom we call heathens, said: “Do not disturb thyself by thinking of the whole of thy life; but in every case ask thyself, What is there in this that is intolerable or past bearing? Remember that neither the future will occur nor the present.” It is not answer enough that you say, “This is good advice, but who can follow it?” Following the best paths always costs effort. If it be good advice—rather,
since it is God's advice, we should struggle to compel ourselves to follow it. The changes that wait in the unknown future may modify present plans or wholly thwart present purposes, but if the present plan has been made in all the light we now possess, there should be neither moping nor complaining if new light and changed circumstances demand new plans. On the contrary, it is a part of divine wisdom that the unfolding of truth and the enlarging of duty and opportunity should compel readjustment of plans, but without undue anxiety or fear. Life is divided into hours, days, months and years, then we may go step by step, step by step, and readjusting ourselves to each experience.

"Should all the weight of life
Be laid across our shoulders, and the future
Ride with us and strengthen us to face life
At just one place, We could not go.
Our feet would stop, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep
Or pathways lie so steep
But we can go, if by God's power.
We can go and tell of the boundless light of the hour."

If you are still inclined to say, "Such teaching is good, but I must worry," we beg you to seek a larger faith. The future is in God's hands, and all that makes for righteousness and beauty and peace is God's. What is dark to us is light to him. What is tangled as we look upon it is plain as he looks upon it. To our imperfect vision which is hope less to-day may be bright with hope to-morrow; if we do not to-morrow, in some far-off to-morrow the light will fall. Teach your heart to enter into the deeper meaning of the prayer, "Give us day by day our daily bread."

MUNICIPAL OWNERSHIP OF PUBLIC IMPROVEMENTS.

The result of the late elections in Toledo, Ohio, and the purchase by the city of Detroit of street railways within its borders indicate that the question of municipal control of such interests has reached a stage of importance demanding yet more careful consideration. Whether municipal enterprises committed to control such great public improvements and to grow rich thereto, or whether the people represented in municipal and national government shall control them more directly in the interests of the people, is a vital question and one that cannot be separated from practical politics and good government. The possibility of corrupt management in any great public affair can never be wholly eliminated. The investigations which are now stirring the city of New York and through which corruption is being unearthed, emphasize the necessity of controlling those interests in which all the people have a part, through the larger machinery of general government. We believe that it is well settled through experience that many things, including telegraphs, gas and electric light plants, water-works, and all improvements in which the public must share, ought to be supervised more closely, if not controlled absolutely by municipal, state and national government, rather than by private corporations, and true at a time when private corporations are being united into great trusts. Wild and sweeping condemnations of corporations and trusts is both unjust and foolish. That they have brought many blessings and advantages to the people is true. That many more advantages would come through the placing of many public interests in the hands of the government is shown by the benefits that certain great trusts have brought about. Superficial opinions may be expressed arbitrarily, but the large financial factor in the corruption of government in cities, and of the power of great commercial interests in politics, compel thoughtful men to give more than passing heed to the indications given in the late elections in the cities named.

The following book-notices will be of interest to the friends of Sabbath Reform:

"Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." The Sabbath problem, old as the Mosaic law, yet new as the conditions that have brought it forward, is the subject of a very interesting volume by A. H. Lewis, D. D., who writes on the "Swift Decadence of Sunday," and has made so exhaustive a study of the Sabbath question, who rejoices in the decline and fall of the Puritan Sabbath and the rise of the national "holy day" of rest and recreation, open libraries, museums and parks in thousands of cities, of Sunday newspapers and Sunday school classes, of the general awakening of the public mind to the fact that the Puritan Sunday has decayed and given testimony to the fact from various denominations of the Protestant church—Congregationalists, Presbyterians and Episcopalians. Why has Sunday decayed, the attitude of the Catholic church to Sabbath reforms, we are ready to answer in the decline of this holy day and how Sabbath reform can be obtained are treated in various chapters, and the book as a whole has a massing of facts on the Sabbath reform valuable from both sides of the question. This "Out of Sunday for Sunday," by Abram Herbert Lewis, D. D., Plainfield, N. J.

A NEW BOOK.

We have received from the pen of Dr. D. A. Lewis, of Plainfield, N. J., a book entitled, "Swift Decadence of Sunday." The friends of Sabbath Reform should read this book. There is probably no man in the United States, or even the world, who has made so exhaustive a study of the Sabbath question as Dr. Lewis. Several chapters are devoted to testimony from the friends of Sunday—Baptists, Methodists, Congregationalists, Presbyterians and Episcopalians. The last chapter which contains "Can Sunday be Abandoned?" contains food for thought for all intelligent people and is an earnest appeal to all Christians to "Come back from the Sabbath, and to Christ its Lord."—Inquirer, N. Y., Gleaner.

"How to read the New Testament," by Abram Herbert Lewis, D. D., author of "Biblical Teachings Concerning the Sabbath and the Sunday," etc., enters the field in a timely manner. It presents testimony required by the Sabbath question since the year 1882, from all leading Protestant denominations. The testimony is arranged denominationally in chapters, Baptist, Methodist, Congregationalist, Presbyterians, Episcopalians, and Roman Catholics are represented. One remarkable feature of the situation is set forth in chapters six, seven, and eight, which shows that Christians charge the responsibility for this decay of regard for Sunday upon each other. Whatever may be the causes and however complicated the influence of these present conditions, no one who is at all interested in the Sunday question, religiously or otherwise, can fail to be interested in this book. It is a copious testimony, full of large and interesting pages, including a copious index.—The Morning Star, Boston.

DEMONSTRATION RATHER THAN ARGUMENT.

Christ seldom made an argument; never after the manner of men. Occasionally, in meeting the objections men offered he demonstrated the truth by a throng of arguments of men back upon themselves. It was his prov­ince rather to unfold and simplify truth than to argue concerning it. This was eminently true concerning the deeper mysteries of life, especially the future life. Well it is said, "Christ brought life and immortality to light;" or, a better translation, "Christ turned the light on to life and immortality." This is the comparison: the question of life and immortality lay in the shadows, or in deep darkness, but the Israelites were groping and doubting concerning it; Christ poured a flood of light upon the whole question. He did not argue it, he demonstrated it. He said: "I came from the life that lies outside this world." On the Morning of Transfiguration he pushed aside the curtains and permitted them to behold, by spiritual sight, Moses, Elias and himself. He died and rose to demonstrate the power of life. He did not prove that there is a future life by any system of argument or reasoning of logic. And what was revealed by his life and his words settled the question in the minds of his disciples. The earlier centuries of the Christian church were made glorious by the enlarged faith of men in immortality and the future life. Eager to enter heaven, many sought while few shrank from martyrdom, because it offered a quick passage to the blessed life beyond. The evidence of faith in immortality is presented at every step in the early history of the church. Dying on the sands of the arenas, men and women died for the future life. Buried in the darkness of the catacombs, faith cherished the emblems of immortality over the mortal dust. One day we wandered in the darkness of the catacombs outside of Rome. The chapels where the early Christians used to worship, the emblems of immortality carved in the dark rock, gave a spiritual brightness to that underground world which faith had carved out, in strong contrast with the darkness lighted only by torches, as we threaded our way in the labyrinth of that underground resting-place of the sainted dead. Coming again into the bright sunshine, our own faith in the future life took on new brightness and added glory.

If there come doubts to you, if sometimes your longings grow faint, consider again the depths of the world. You may only know the fact that Christ turned light upon the question of the future life; and so teach your heart to believe that which you may not put into logic nor demonstrate by argument. Many of our higher experiences lie beyond the argument, the deeper satisfactions, the friendship, noble patriotism spring from the heart without argument. No mother com­pels herself, by logic, to love her babe. No home is made sweet through all-abounding worship, the emotions of immortality carved in the dark rock, gave a spiritual brightness to that underground world which faith had carved out, in strong contrast with the darkness lighted only by torches, as we threaded our way in the labyrinth of that underground resting-place of the sainted dead. Coming again into the bright sunshine, our own faith in the future life took on new brightness and added glory.

"At Ninety Miles an Hour".

Such is the title of a paper by Cleveland Moffett, in McClure's Magazine for April, 1899. It gives a detailed description of the fast-mail service between Chicago and Omaha, which was inaugurated the first of March. As a story of personal observation and experience, it stirs one's blood like the record of a cavalry charge or the storming of Lookout Mountain. As a revelation of the "push" which marks the United States mail service and competing railroads, it shows indescribable
As a promise of what may come in trans-continental mail and express service, it challenges credulity. Between Chicago and Omaha these trains cover 500 miles in ten hours, including stops, slow-downs and accidents. This the men who made the run from Chicago to Clinton, Iowa, on one run, were questioned about the matter, said: "Oh, it wasn't much. We had to make up the time, and we did it. We went 138 miles in 143 minutes. That included three stops and two slow-downs." Special points on this run were between Franklin Grove and Nelson; seven-teen miles were covered in fourteen minutes; and between Clarence and Stanwood five miles were passed in three minutes. The fireman told his story in these words: "Goin' through Dixon I said 'By the Iar,' waiting the move-overs, and held on stretched out flat. That's what I done."

The strain on nerve-power and manhood which comes to engineers and firemen on these trains is so great that the strongest can sustain it but a few hours at a time, and but a few hours in a day. Few men in the world, after they are forty-five years old. But the calm excitement with which they enter upon a run gives evidence of character and power of the highest type. Here is a bit of dialogue between an engineer and his fireman as they stood at the station in Chicago, about to start, on a zero night in winter.

"Twenty-four, Dan; we start at thirty." Dan chews his tobacco with a sharper cut and answers: "Bad wind to-night—regular sob." Bullard nods. "I know it; we're fifteen minutes late, too. Make Burlington on time?"

"Got to. You hit it up and I'll skin her." "Twenty-six, Dan." So they talked, while the monster engine, with eighty tons of mail attached, strains like a giant bull, waiting the touch at her throttle which will push her forward to cut a path through the darkness as if in chase after the grave of the buried day. Running at the rate of eighty miles an hour, Mr. Moffet, who was on the engine, recounts this conversation to me, and states that many of the men who were working on opposite sides of the great steel boiler where the mud steam was imprisoned.

Across the twin high bridges that span the Bureau Creeks we shot with a rush that left the reverberations far back in the night like two sharp bars. And just as we rounded a curve before these bridges, I saw a black face peeping down from the boiler-top, while a voice called out: "Wahr-wahr-wahr-wahr." To this startling appellation Bullard, undisturbed, replied: "Wahr-wahr-wahr-wahr." This meant that the fireman had sighted the safety lights for the bridges, and the engineer said, in effect, pile on the steam and let her go!

What such a life means to those at home is told by Mr. M. G. Strong, of the Chicago Union. A long train journey is like a journey into another world. The man who sees and knows through the windows of the train. Soldiery, Navy and鉶trope the cruiser, and transfer Dreyfus to the shore.

The railroad between Chicago and Beaver, on June 18, states that on the arrival of the Sfax, which is bringing Captain Dreyfus from French Guiana for a new trial by court-martial, the cruiser will meet the cruiser, and transfer Dreyfus to the shore.
a church have to offset the bad influence of the rest."

"We do not receive the Holy Spirit, because we do not fulfills the conditions. We would not think of planting corn in a snow-bank. The soil must be warm and fitted for the seed which it is to receive."

"The baptism of the Spirit is something more than a show-bath of joy. It means a baptism of work. It means being better fathers and mothers, better neighbors, more honest in business, more true and more kind in all the relations of life. If all those prayers are answered, there will be a larger collection to-morrow than we have ever seen before."

"Amen."

Independence Through Western Eyes.

It was more than we were looking for. The hills were higher, the farms more fertile, the landscape lovelier, the homes more inviting, the people better looking, the hospitality more; but it is wonderful how much alike the visitors more numerous, the sessions more inspiring—than we expected. That hill between Whitesville and Independence, by the "short way," was something like the road of life. We climbed it once, and there it was again, as far ahead. Surely when we reach that next rise, we shall be at the summit; but no, another swelling steep becom us on, and then another, and another. But it was all paid for when we reached Independence.

Now we had heard of Independence, that it was hilly, hilly. So, in our mind's eye we had seen the bare, bleak promontories wind-swept and stony, the forlorn cattle cropping grass here and there a spear of grass—and the people—oh, poor people, how could they stand it?

Why, my Kansas friends, these farms are on top of the hills, and they are as handsome as the rolling prairies of Iowa. After spending the night augest of one of three brothers whose delightful homes are within dusting distance of each other, under the spell of that genial hospitality which the world can never counterfeit, amid surroundings of comfort and culture, we surrendered. All the old romantic notions about farming revived. A home on the farm is about the pleasantest place in all the world, when it resounds to the light-hearted laughter of innocent voices, and good neighbors join homesteads.

Now, of course, New York cannot quite raise corn with Illinois, and no slope in Pennsylvania is quite so bonnie as Big Foot prairie (Western Editor we are still to the back border). But it is wonderful how much alike people are. Change the setting, and Alfred would be Milton, Independence Albion and Hebron Coloma. We thought there was no church like Chicago; but Shaw insists that New York City is another. Don't ask me which quartet I love best, the Eastern or the Western; they are all onefamily and my arms are round them all.

Strange, isn't it? Of the six original student evangelists—all Western men—four are now settled pastors in New York state, one is in the neighborhood temporarily, and the sixth is looking in this direction saying, perhaps. Then there are the Whitfords, Platts, Witter, Marson, Clarke, Burdick and Cottrell who went West, to say nothing of other frontiers men who have journeyed toward the rising sun.

Our denomination can throw a side light on the glorious couple:

"No north, no south, no east, no west; but one great hand with freedom blessed."


In the practical affairs of life, we find that the right course often lies on the common ground where two opposing principles merge together. The practice of requiring references from applicants for work is but a reasonable protection to the employer. The right of the wage earner to freely contract his labor in his chosen calling is equally clear. Both these principles are to be embraced in any wise rules governing the relation between corporations and their employees.

When employers unite to refuse recommendations and employment to capable men because they have been "blacklisted" for striking, the latter of these two principles is violated. Such is the decision of "an American labor jury"—in other words, of employers, the foreman of which was an ex-banker, and not one of whom was a member of a labor union." This conclusion was based on the previous decision of the United States Supreme Court that the word "liberty" as used in the 14th amendment to the Federal Constitution means "not merely the right to freedom from physical restraint, but also the right to pursue any livelihood or calling."

Fred R. Ketcham was a freight conductor on the Northwestern railroad for a period of about ten years preceding the strike of 1894. The evidence at the trial showed that, on account of his participation in that strike, the company "blacklisted" him, and that he has sought in vain since to secure work on other roads. In every case the officials required a "clearance" from the road previously employing him. In a few cases he was used a week or two until his case was looked up, when he was invariably discharged. The "clearance" required may be suggested by the letter furnished in evidence by one of the witnesses, Andrew Stadler. It contained the sentence, "He has permission to work elsewhere."

On this basis the witness found employment. The only charge brought against Ketcham was that of striking. The case was before Judge Clifford in the Circuit Court at Chicago. The company contended that the strikers of 1894 had been taken back to work, but succeeded in producing only thirty-one of the thirty thousand men who struck. The trial was conducted with ability on both sides, lasting nearly three weeks. The jury brought in a verdict of $21,666.33 against the company. As but $1,580 actual loss was proved, the rest of the sum was for "exemplary damages" or "smart money.

Mr. William A. Strong, counsel for the plaintiff, has since reviewed the case in the Arena. The arguments which proved conclusive to the jury are incisively presented. We make brief extracts:

"If a man who quits the employ of another cannot get work in his chosen occupation without first obtaining the consent of the man whose employment he has lost, he becomes a slave. He will not dare resist any oppression his employer may see fit to impose upon him. If he protests, his employer will say, 'Very well, if you don't like it, you can quit.' The man having a wife and children to support will bow in submission, knowing that his master has him in his power, and that he cannot support his family if he is defiant, as he cannot get work elsewhere without the consent of his employer."

"This is slavery pure and simple. Yet it is without exaggeration the condition of most railroad employees is this country to-day. The blacklisting system is also being adopted in nearly all other branches of corporate employment, such as the large packing houses, street railroads, clothing manufactories, and coal mines. It is one of the growing evils of the present era of combinations and trusts, menacing the liberties of a large class of our citizens."

"How long will it be, if the blacklisting is allowed to continue and spread, before the laboring masses of the country, having become the helpless tools of these mighty masters, will do their bidding in the exercise of the elective franchise?"

The Policy of the Locomotive Engineers.

The conclusions of the previous article are stated from the standpoint of the employee. These conclusions seem to us essentially sound. Not to contradict them, but to support them, we print alongside another defense of the corporation on the essential problem, which, being presented from a different angle, throws quite a different light. We quote from the Louisville Courier-Journal:

"Chief Arthur's testimony in regard to the Brotherhood of Locomotive Engineers before the Industrial Commission, is a revelation to the people who hold the ordinary views regarding labor organizations. Mr. Arthur testified that his order had agreements with 90 per cent of the railroads, and nearly all disputes were now settled by joint conferences. Strikes are on the decline, and the strike fund not having been touched for many years now amounts to $100,000. To widows and orphans, relief funds to the amount of $42,000 were distributed last year, and $8,000,000 has been paid out on the insurance account. Figures given a few years ago showed that a great power for good a labor organization has if it be only wisely managed. Peter Arthur is not popular with the demagogues who rave and wander around the land, but the engineers know that their order has always con­ scientiously supported its trust and kept its members on the high level of wages and efficiency. The railroads know that what the Brotherhood promises is sure to be done, and that all troubles can be settled by conference. The great success of the engineers has been because they have acted on the supposition that their interests were inimical to those of the rail­ ways, and while insisting on their rights they have not been unmindful of the rights of their employers."

These are only flash glimpses of an immense problem; but they put two important truths in clear light. One of the sad facts in connection with the employment of men by most corporations, is that there is so little sentiment in the transaction. In so many cases ties of affection are not formed. The men who leave the shop leaves his memories, not a sense of rankling injustice. Blessed be the corporation or the labor organization or the man that shall promote the feeling of mutual fellowship and confidence, and make the interests of employer and employee identical.
Missions.

By O. U. Whitford, Cor. Secretary, Western, R. I.

The trip from the Central Association to the Western was in a hot wave. It struck us all by and large to Alfred, N. Y., was dusty, hot and smothering. It was about the most wearisome trip we ever took in one day. A good wash up, and an excellent dinner at Binghamton greatly refreshed and filled us for the hardest part of our journey. How they did fly, filling the cars and enveloping us like a cloud. It was ours to sit still, wipe now and then the perspiration and dust from our faces, and with a martyr-like spirit sweetly endure it all. How unpleasant it is, after all, with the greatest equiptage we can command, to ride on the cars on a very dusty and sultry day. We arrived at our friend's door more like an African in color than an American. Water and soap, with their cleansing and transforming power, brought us back into the white race. A refreshing breeze on a cool piazza, while reclining in an easy chair, brought the hot blood to a normal temperature and our spirits into peace and joy.

ALFRED, nestled between the hills clothed in living green, never looked lovelier on a June day. She may surpass it on an October day when dressed in gorgeous Autumnal hues. After a night and a day in Alfred, and the same length of time in Friendship and Nile, we made our way to Independence. How dusty the roads are, and how uncomfortably the heat. A refreshing sleep during the night and a most happy change in temperature brought us all to a better condition to start in at another Association. "What a cool, beautiful day," say all, "for the beginning of our Association." It was just as nice and lovely all through the Association. The dry and dusty roads were the only causes of discomfort. The Independence people were prepared to receive us and gave all a most hearty welcome. It was with unbounded hospitality, untiring labor, brotherly love and abounding kindness, they made our stay among them so enjoyable and happy we felt a deep desire to leave. We were more delighted to be with young people present, and most of the churches were well represented. The entire sessions were a feast of spiritual thought and food, and the key-note of prayer, song, testimony, sermon and devotional service was the baptism of the Holy Spirit. The presence and power of the Holy Spirit were signally manifest in the prayer and conference meeting on Sabbath evening and the Young People's Meeting on Sabbath afternoon. It was the feeling of all that this Association in every way was one of the best held among our people in this section of country.

One of the most encouraging features of this Association was the rising tide of evangelistic spirit. The evangelistic spirit was at the top, giving tone and uplift to every line of denominational thought and endeavor. A fine quartet of Alfred University students, Seventh-day Baptists young men, added much to the interest and spirit of the conference by their sweet gospel singing. This quartet is to be sent out this summer vacation, supported by the Endeavor Societies of the Association and individual aid, to engage in evangelistic work within the Association. We expect a great blessing will come to these young men in this noble work, and a great blessing to the places where they shall labor, and to the University. Four of the Morgan Park Student Volunteers, who were the starters of the movement among us a few years ago, were in attendance to the Association and charmed us with their singing.

THE Missionary Hour was pronounced one of the best. 1. Singing, "The Call for Ranglers." 2. Prayer by L. C. Randolph. 3. Singing, "Throw out the Life Line." 4. Outline of the work of the society at home, among the young people, and abroad, in foreign lands; their work; condition, needs and prospects by the conductor. 5. An account of the African Industrial Mission movement, by A. H. Lewis. 6. A statement of the financial condition of the Treasury, the need of funds, the indebtedness of the Society, and the presentation and explanation of the new plan of the Society for raising funds for the support of our missions and the distribution of the pledge cards to the churches. 7. An address by the Missionary Secretary, upon "Our Mission and A People." Singing. Prayer by A. H. Lewis.

FROM D. H. DAVIS.

Nothing very important has transpired since I last wrote you. All of the Mission have enjoyed good health, and each one has been busily engaged in the work. Since the opening of the spring term the schools have been somewhat enlarged. There are now twenty-five boarders in the Boys' School. All of the new scholars pay $40 per year, besides furnishing their own clothing and the most of their books, and some other incidental expenses. There are also eight day-pupils who pay $2 per month. The additions with the former pupils give us a school of thirty-three. Miss Burdick has also taken a number of new girls into her school. These additions, together with others who have come, has swelled the number of our Sabbath congregation, so that our room is quite crowded. Some days of late there have been over a hundred in attendance at the school, and the Sabbath there were ninety present. On a recent Sabbath we had the pleasure of receiving an old lady from her home. We were manifesting much more earnestness in the work. We all rejoice in this fresh uplift in spiritual life that has come to many hearts, and pray it may be only the beginning of a deep work of grace in the hearts of all who profess the name of Christ.

SHEKINAH, April 24, 1899.

The Moravian church leads the van in modern missions. She gives out members out of ninety-two to missionary work, sends abroad five times as many missionaries as she keeps ministers at home, and has nearly three times as many adherents in the mission field as there are members in her churches. In one year, 1883, she sent out eighty-nine missionaries, and the use this woman to the Lord in the first fruit of the tree of life, the first taste of fisherman such brave witnesses of the truth is able also to use this woman to the glory of his own name. May it be so.

This week the missionaries and native Christians are being favored with some evangelistic meetings conducted under the leadership of Rev. C. Inwood, of Keswick, London. Mr. Inwood has been visiting various parts of the country in the interest of Christian work among the churches. His efforts have been greatly blessed of God in the quickening of spiritual life among all classes. The meetings in Shang-hai have been extremely interesting and profitable to both missionaries and native Christians. The Sabbath School meetings closed Dzan-sing-chung preached for us from Rom. 12: 1, 2, and it was quite evident from his preaching that his spiritual life had been deepened from attendance at these meetings of the previous week. This is what we long to see among all of the native Christians. At the missionary prayer-meeting held last Monday afternoon, several missionaries said that they discovered that their native preachers also had been greatly blessed in the meetings, and were manifesting even a consciousness in the work. We all rejoice in this fresh uplift in spiritual life that has come to many hearts, and pray it may be only the beginning of a deep work of grace in the hearts of all who profess the name of Christ.

The Moravian church, as no other since the days of the apostles, has caught the New Testament conception of missions, and from first to last has held it steadfastly. The entire membership is an organism body. It lives only to establish and maintain evangelistic undertakings in the land of darkness. It has no other errand so important upon earth. As Bishop Levering admirably explains: 'Whenever men or women unite with the church fellowship, we endeavor to make them feel that they are entering a great missionary society.'

"A wonderfully large proportion of the members are actually toiling upon pagan soil. But what is even more to the purpose, those who remain at home by no means count themselves free from responsibility and at liberty to look on without concern and be at ease; but they hold themselves subject to call, and by warm sympathy, by prayer, constant and fervent, as well as by gifts of money which cost no slight self-denial, lend inspiration and the courage and the love that are necessary to enable them to stand fast in the truth they have learned. He who made
The music of my heart I love,
Long after it was heard no more.
Just a few words spoken by a shy country girl:
"She loved the spring-time; she liked to watch things grow; there were violets all through the grass in the dooryard; she transplanted some of them and they grew so much larger than the rest!" Simple words, meaning little in themselves, but having power to move my spiritual being.

I had talked with many persons that evening; with this girl alone had I come into soul-to-soul relation. As I looked into her sweet face, I had listened to what she had said about the spring-time and the violets, spoken so modestly and with a pretty spontaneity and sincerity, I saw the purity of her soul, I felt that there was a sympathy between her and nature. I went forth into the stillness and the moonlight with spirits responsive to the silent influences of the night.

The words suggested what is natural and true, as opposed to what is conventional, and artificial and false; suggested simple joys and simple rights—but impressions that have always been formulated. 'Tis true, nevertheless, that we owe more to impressions than we realize. Little did this sweet girl guess the effect of her words upon me. T. M.}

HOPING THE NEW TESTAMENT CONQUERED.

A Roman Catholic priest in a village near Marseilles, warning the people that he had power to give absolution to any of them who might be guilty of theft, lying, or any other sin; but if any of them were guilty of reading the New Testament, he could not absolve them.

In the audience was a young man who, from his violent conduct, was the terror of the village, even his parents having to defend themselves against their son. This young man, hearing the priest's statement, said to himself: "I have committed all the sins the priest has mentioned, yet he will give me absolution for all, if I do not read the book. What kind of a book can this be? I am going to get one and read it."

When he went to the.colporter, the man, knowing his character, at first refused, thinking he was only jesting; but when he knew that he was earnest and explained his reasons, he gave him one.

A few days afterward his mother said: "How is it that Jean is so quiet and sober lately? He is never drunk, and retires to his own room after dinner."

The father replied, "I don't know, but I will follow him."

The next day, going quietly to the door of his son's room, he found him intently reading a book in hand. He returned and told the mother, "He is in his room reading some book; I believe it is a New Testament."

She replied, "If that is all the harm the New Testament is doing, ask him to come and read it to you. Perhaps we shall get some good from it."

He came and did so. God blessed the reading to the father, mother, and lastly to himself.

The mother sent to the missionary, saying: "We take the furniture out of one of our rooms and place chairs in it if you will come and read the Word of God to the neighbors, and tell them, though the priest refuses to..."
give them absolution, God has forgiven us, and will also forgive them."

The missionary did so, and God blessed the telling of the old, old story to many souls.

Some time after this the majesty sent for the missionary, and said: "I don't know how it is, but when the Bible went into that house it was the pest of the village, but now it is the paradise of the place."

This proves that the Word of God is still quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."  Heb. 4:12—London Christian Herald.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXV.

LITURGICAL CULTURE AND CONDUCTING RELIGIOUS SERVICES.

Liturgy is not directly a part of sacred rhetoric. It is, however, so essential a feature of our public worship that a proper knowledge of it is necessary for young preachers, if they expect to be successful in their work. For the sake of those who may not have been much impressed with the importance of this branch of their education, a few hints are here given.

I. The liturgical office is a distinct and important feature of Christian worship. It is the act of God's people in the presence of God, and is, therefore, properly a religious service, with prayer, praise, and thanksgiving as its three main ingredients. It is the act of the congregation as a whole, and is not to be confused with the individual devotions of the members. The liturgy is not merely a collection of prayers, but a system of worship, in which the claims of God and the needs of His people are expressed in a way that is both pleasing to God and edifying to man.

II. The liturgy is a means of teaching the people of God. It is a means of instructing the people in the ways of God, and of bringing them into a closer relationship with Him. It is a means of联系方式, and of making them feel that they are a part of the Body of Christ. It is a means of bringing them into contact with the historical experiences of the church, and of showing them that they are not alone, but are part of a great and ancient tradition.

III. The liturgy is a means of unifying the church. It is a means of bringing the scattered members of the church into a close and intimate union. It is a means of uniting the church in prayer, and of bringing them to feel that they are all one in Christ. It is a means of bringing them to feel that they are all part of the same family, and that they are all working together for the glory of God.

IV. The liturgy is a means of promoting the spiritual life of the church. It is a means of awakening the spiritual life of the church, and of helping it to grow and to blossom. It is a means of promoting the spiritual growth of the church, and of helping it to become a strong and vital body. It is a means of promoting the spiritual growth of the individual members of the church, and of helping them to become strong and vital Christians.

V. The liturgy is a means of promoting the intellectual life of the church. It is a means of stimulating the intellectual life of the church, and of helping it to grow and to blossom. It is a means of promoting the intellectual growth of the church, and of helping it to become a strong and vital body. It is a means of promoting the intellectual growth of the individual members of the church, and of helping them to become strong and vital Christians.

VI. The liturgy is a means of promoting the emotional life of the church. It is a means of awakening the emotional life of the church, and of helping it to grow and to blossom. It is a means of promoting the emotional growth of the church, and of helping it to become a strong and vital body. It is a means of promoting the emotional growth of the individual members of the church, and of helping them to become strong and vital Christians.

VII. The liturgy is a means of promoting the practical life of the church. It is a means of bringing the church into contact with the world, and of helping it to be a force for good in the world. It is a means of promoting the practical growth of the church, and of helping it to become a strong and vital body. It is a means of promoting the practical growth of the individual members of the church, and of helping them to become strong and vital Christians.

The liturgy is, therefore, a most important part of the church's work, and should be studied and understood by all young preachers. It is a means of bringing the church into contact with the world, and of helping it to be a force for good in the world. It is a means of promoting the practical growth of the church, and of helping it to become a strong and vital body. It is a means of promoting the practical growth of the individual members of the church, and of helping them to become strong and vital Christians.
Young People's Work

By EDWIN SHAW, Milton, Wis.

June 5.
The Excel Band Pledge.

Through the kindness of Mrs. Hattie Barnhart Saunders, I have a pledge card given by the Excel Band of the Milton Sabbath-School. It reads as follows:

"We, the undersigned, wish to be manly and womanly and Christ-like in our character, and we therefore pledge ourselves to be so far as we are able, truthful, unselfish, chaste, helping, to use our savings for the right, and never to show our colors. We also pledge ourselves to use our voices and our influence against intemperance, the use of vulgar or profane language, in any way to disrepect to the old, to treat a young or unfortunate, cruelly or roughly; and we will aid and support each other in carrying out this pledge and the spirit of our Motto.

OUR WATCHWORD............ TOnell.
OUR MOTTO.......................... X LOVE.
OUR MODEL.......................... X LOVE.
OUR AIM............................. X LIKE.

(1 stands for Christ, it being the first letter of the Greek word.)

June 6.
Formation of Trusts on the Decline.

In to-day's paper I notice that the projectors of at least three trusts are not meeting with success. The sewer-pipe trust has fallen through; the plow trust is trembling in the balance; and the organizers of the $75,000,000 throttle trust are having trouble. Monied men are themselves becoming frightened at the magnitude of combined capital, and it is not so easy as it was for the projectors of trusts to secure options on the various plants of any one particular industry throughout the country. This may mark the beginning of a decline in the formation of these gigantic amalgamations of like or allied industries; for one reason why there have been so many trusts formed is that there is a fortune in every large trust for the man who organizes it. This has been an exciting activity on the part of the projectors, until the owners and managers of concerns are thoroughly tired of their importunities and are becoming shy of their fine-spun schemes. I welcome this aspect of the matter, and I sincerely hope that this will result in keeping most of these schemes from being brought to the business; then will the growth of trust be natural, and not artificial.

PRESIDENT WHITFORD OF MILTON COLLEGE.

In a note from Mrs. Caroline E. Stanley, 571 Dearborn Avenue, Chicago, Ill., in which she spoke of a certain portrait of Mrs. Lucy M. Carpenter, which I wish to place where it will be prized. Independent of her life as a missionary, Mrs. Carpenter was a teacher of rare ability, whose influence will long be felt and gratefully remembered. If you will give the portrait a home in your Milton College, I will send it, charges pre-paid, to your address." This gift has since reached the hands of President Whitford, and will be permanently exhibited in the library of the College, having been by twenty-four inches in size, set in a beautiful gilt frame, and very finely executed, showing the features of Mrs. Carpenter, the last time she was in America. It is not necessary to remark that the portrait is most highly valued by the institution, on account of both the noted woman it represents and of the generous donor. Mrs. Carpenter resided several years in Milton just prior to her last illness, and was here to conduct a missionary work, and she became here intimately acquainted with a wide circle of friends, both aged and young. During this time she occasionally gave instruction in the College to large classes. Mrs. Stanley was once her pupil, and was here to place where it will be prized.

June 8.
Christian Students' Vacation.

I wanted to say that I copy much from the Inter-collegian for June, 1899:

"It is safe to assume that the average student will spend summer vacation in a simple and natural way at home. He is not of a mind to mark any epochs, or introduce any new eras. A little base-ball, the society of old friends, some daily occupations more or less engaging, and a great deal of time spent with mother and sisters, will make up the time of thousands of students at home this summer. So it should be. The student is not an evangelist, nor yet a reformer. His work is on the line of usefulness, to the interest of his education. His work in any other line is discounted by his proper absorption in college matters, and in so far as it is success in college in his future years, and an injustice to the mature service for which he is preparing. The best Christian work which a student can engage in is to be himself, with all his heart, a Christian student, a member of his own family and church, an alumna of the Sunday-school at home, and a post-graduate in the holy school. There are certain facts which go far toward constituting himself. First, there is his relation to the boys of the town. The following is what the college is in: if he has any royal qualities in his make-up, he can rule now, if he ever shall rule. It is true they will not tolerate any airs in him, any more than in any other man, but he has an equal as much advantage in exerting influence as he had before he went from home to college. Let him live at home the Christian life he does on the campus, and give his summer to letting men know that his college is a body of Christian men, and he will have done more good among the boys than the minister.

Second, his relation to his own family is the largest fact about the student on vacation. They have more right to him than any one else. The home he was born in is the best representative of the kingdom of God that a student knows at this period. He owes more to his parents, and he must keep them happy. His vacation will be better spent if he be a Christian, to their happiness and profit.

Third, the student on vacation has a relation to his home church, and to the church in general. It is not so pressing as his duty to his home, nor so close as his duty to his old mates. It is a very strong obligation, and he cannot disregard it and be a Christian.

What is a vacation for is a pertinent question also. It is to be a time of rest after a college year is not worth present consideration. If he does need it, he ought to take it. A vacation is to be an enlargement of his mind. He must use it as such. A man in the fall, more human, more sympathetic, less of a pedant, less of a theorist. Vacations must needs be for some men a time of profit. The American college has no more characteristic student than he who earns his support with his own hands and wits.

Now, to assemble these elements—"as the engine would want of a man who enjoys the life and works. How is it, what is a Christian student to do in the summer months? His prime duty is to be a gentleman. Courtesy is the first element in charity, and no man ever learns it or practices it without pains and attention. It is an art of the highest order to make an aged parent happy in his later years of usefulness. A gentleman has retired from the practice of his profession in order to tend his mother during the last days of her life. She was much broken now, but she sent four sons and two daughters to graduate services, when she was the wife of a country minister. He is beautiful to her son now tell a guest in her hearing, "Mother is the hub of everything here. We all do just what she says. Everything revolves around her." Those were her words, for they made the poor old mother, in her broken mind, feel that she was not a ciphers in the world after all. The man who spoke them was a doing Christian self of a kind always possible, and never unimportant, to the student who is on his summer vacation.

Any schoolhouse will be filled to hear him, if he chooses a living theme. Think of Rev. W. K. Barton lecturing in the Appalachian mountains, and think of him as whom he was describing as a horrible example, glaring in through the window! He can study sociology as Professor Noyes, of Princeton, did, by being a trump himself. These all are forms of Christian work, and men are doing them every year.

If he desires profit, and must make money for the following year, let his try colportage work, which is the best of vacations, both for rest, for enlargement, and for profit. To sell the literature which the great colportage agencies are putting forth will be the experience of business training, and also to feel the uplift of doing a great good. It is to be regretted that there is not more money to pay for students to do this work. The prospects for both buyer and seller of good books, in remote places, is the very highest.

All the world loves a student. In every country the student is a significant person. A student in a village makes the men carry their heads a little higher; his doings are specially commented on. His birth, his death, and the Roosevelt of times of peace. He will, after his four years are over, never be a student again. Let him live up to his peculiar position.

WESTERN ASSOCIATION.

The Young People's Hour of the Western Association occurred Sabbath evening, June 10, at eight o'clock. The program opened with a song by Dr. Burdick, followed by a choral, followed music—an anthem—conducted by Dr. O. E. Burdick, of Little Genessee. The Juniors of Independence, led by Mrs. Addie Green, their superintendent, gave some pretty rainbow exercises. Some of the children wore masks, each representing a color of the rainbow. Some carried red and white C. E. flags. The singing and marching under a rainbow fixed over the stage was very effective. Miss Iwanna Palmer, of Hornellsville, then read a good paper on "The Work of the Social Committee." This was followed by Mr. Walter L. Greene, of Alfred, with a written address on "Bible Study for Christian Endeavorers." The article confirmed our confidence in the future usefulness of this young man; it was greatly instructive and enjoyable, Mrs. Schoonmaker, of Bradford, sang in her usual manner a sacred solo. It was a great pleasure to have her again with our young people.

Miss Minnie H. Burdick, of Heron, Pa., read an excellent paper—"Some Reasons Why People Do Not Join the C. E."

Mr. Burdick followed with an anthem which was well rendered. The best part of the program came last, when Mr. L. C. Randolph mounted his hobby of Evangelism. He said that if our denomination goes down it will be because God will not put up with its mistakes in any of its various lines of denominational work. 1. The work of pastors. The work is to be accomplished through pastors. Pastors are soul-winners for the Lord Jesus Christ. It is a great thing for both pastor and church that he spends a month or two of the year in evangelistic work. 2. Student evangelistic work. Mr. Randolph would have it under the charge of the Missionary Society. 3. The Associational problem. There should be three ideals.
between pastors and churches: Relations of pastors to churches, of churches to pastors, of pastors and churches to the world. Our orders, which are from above, are exemplified in the Nicene Creed, “Go ye into all the world and preach the Gospel.” We wish we could give a fuller account of this splendid address.

The papers of Mr. Greene, Miss Palmer and Miss Burdick will be sent to Secretary Shaw, and we hope to see them in the Sabbath Recorder at no late date.

WORTHY OF EULOGY.

For five years Willie A. VanHorn had been, as a college-student, an active Christian worker in the Tabernacle Society of Salem. The members of that Society desired, in his transfer to the Society above, to express to the bereaved family and friends the sincerest human sympathy, and to hold up to the world his spotless Christian life as especially worthy of emulation.

With the parents, in calm and tenderest resignation, we would say: “His life was short, but Willie was a good boy.” In the home, always dutiful, kind and loving; in Church, a faithful and faithful to the pledge; in church, constantly in his place; as a Bible-school teacher, anxiously planning for each pupil, and hoping to gather others in; as a friend and relative, soliciting to the last for the salvation of each; as a scholar, student, leading in progress and development of noble character; as a youthful public teacher, eminently beloved and successful; as a citizen, the friend of every one, respected by all, and in all questions of public welfare found fearless, placing himself upon the side of right.

In the midst of young life’s brightest scenes and purposes, on the eve of graduation, with life’s companion chosen, to at once sweetly yield everything to the heavenly will and say: “It is all right, I am ready. I am going home”—that is the triumph of Willie’s faith, the victorious reward of a Christian life—“going home.” No happier lot can be ours than, like him, to watch life’s last rising sun and realize that to us, it is the glorious morning of a new, eternal life.

The Endeavor Society.

SALEM, W. Va., June 14, 1899.

OUR MIRROR.

PRESIDENT’S LETTER.

Dear Young People:

My last Sabbath in West Virginia was spent with the Middle Island church, the time for their regular quarterly meeting. Elder Leath preached in the morning to a full house. After preaching, I gave an invitation to all who wished to unite with the church to come forward and take the front seats, while westward and all joined in singing. Sixteen came, made their offerings, and were received by vote and laying on of hands; then the hand of fellow-ship in behalf of the church was given them, after which the congregation came and gave them their hand, and bid them God speed. Then followed the Lord’s Supper. This was a happy day to many of us, and a good day for our cause in West Virginia. We all wished that Elder Senger, who was so used of God in pointing the greater share of these people to Christ, and baptized most of them, could have been with us. Seven more would have been received into the church had they not been unavoidably detained at home by distance, age or sickness. At the time of the Lick Run work, one year ago last winter, the question of organizing a new church was under advisement, and finally delayed; but now, after more than a year of faithful work in sustaining their Sabbath-school, and prayer-meeting most of the time, at a school-house four miles away from the church, but centrally located for this community, they have nearly all decided to make their church home Middle Island, with a preaching station at the school-house. This makes Elder Leath four regular preaching stations. Each society has circu- lated a subscription paper for his support. One church has given him a call, and the other two expect to hold theirs.

The third was by the Y. P. S. E. C., who came flocking into our reception room, thence into the dining room, surrounding the table, when, with attentive and earnest looks upon their faces, they listened to the well-chosen words of their President, while he presented a beautiful silver tea set of four pieces, as an expression of affection, and a reminder of the labors, pleasures and fellowships we had enjoyed together. We tried to express our appreciation, but it was not easy to talk.

After this, when we were so busy doing up the last things around town, which one must do before going away, a dear old brother and sister came and left with the wife a beautiful gold watch and chain and five dollars in gold for the good spouse, as expression of the interest of many friends. Last came the good doctor with sealed orders to be opened at sea.

These were the last days, never to be forgotten, because of sweet memories, and the last sounds that died away in our ears as we left the place that had been our home for these years were the sweet strains of “God be with you till we meet again.” Our prayer is that you may find that blessing, and all may do the same work, as the angels do, upon the old First Hopkinson church, and that all its members may enjoy the sweet rest of His saints in glory.

Geo. J. CRANDAL.

RESERVE POWER.

There is in the mythology of the Norsemen a belief that the strength of an enemy we kill enters into us. This is true in character. As we conquer a passion, a thought, a feeling, a desire; as we rise superior to some impulse, the strength of that victory, trilling though it may be, is stored by nature as a Reserve Power to come to us in the hour of our need.

Were we to place before each individual the full chart of his future—his trials, sorrows, failures, afflictions, loss, sickness and loneliness—and ask him if he could bear it, he would say: "No! I could not bear all that and live." But he can and he does. The hopes upon the realization of which he has staked all his future, to bear as he nears them; friends whom he has trusted betray him; the world grows cold to him; the child whose smile is the light of his life dishonors his name; death takes from him the wife of his love; Reserve Power has been watching over him and ever giving him new strength,—even while he sleeps.

If we be conscious of any weakness, and desire to conquer it, we can force ourselves into positions where we must act in a way to strengthen ourselves through that weakness, cut off our retreat, burn our bridges behind us, and fight like Spartans till the victory is ours.

Reserve Power is like the manna given to Israel in their wilderness years; only enough was given them to keep them for one day. Each successive day had its new supply of strength. There is in the leaning tower of Pisa a spiral stairway so steep in its ascent that only one step at a time is revealed to us. But as each step is taken the next is made visible, and thus step by step, to the very highest. So in the Divine economy of the Reserve Journal and constant revelation of strength within us to meet each new need. And no matter what be our line of life, what our need, we should know that the well-beloved have always untiring strength and possibility, and that, if we believe and do our best, the Angel of Reserve Power will walk by and will roll away the seemingly insurmountable stones from our path.—The Saturday Evening Post.
Children's Page.

A QUEER LITTLE HEN.
BY GALELEE STEVENV SHARP.

There was once a little brown hen, A deathly queer little hen. Her work was to lay Just one egg every day. And she did it, this good little hen. She'd fly up in a tree, and right there, Nestled high on a branch, this queer hen. Her one egg she would lay, Just one egg every day. This good little, queer little hen.

"Twas a strange thing to do, I must say, Lay an egg every day, and what good was the egg?—Just tell that, I beg? That fell from a tree in that way? But some people do things just as queer; I know it, I’ve seen it, my dear, They have a good thought, But it just comes to naught. From the wrong place drop it, my dear. There’s a lesson for you and for me From the hen that laid eggs in a tree. If we do a right thing. If a good thought we bring. Let’s not choose a wrong place you and me. —The Independent.

COLONEL FRITZ, OF THE KING’S SOLDIERS.
By EVELYN H. BROWN.

If he had only backed-pedaled down that steep hill, instead of coasting, it would never have happened. It was such an idiotic thing to do! The thought of it made Fritz Meredith to lie there and wish he had not been so recklessly foolish. The pain in his leg was almost unbearable—he wished his mother would come back. Somehow, his mother always seemed to make things easier for Fritz.

There was a dew-drenched softly, and her sweet face smiled in at him. "Fritz, I’ve brought one you will be glad to see, I know."

"Allan! Oh, I’m so glad!"

Fritz forgot his injured leg for a moment, as he involuntarily started up at the sight of his elder brother. But a sharp pain sent him back to his pillow with a groan he could not stifle.

There was no one in the world Fritz would rather have seen than his brother Allan. Who would not adore a brother who “knew just how to take care of himself”? Who ever, was captain of his college football team? Allan sat down at the bedside of this young brother, who was very dear to him. The mother went out and left her boys alone together, casting a look of yearning tenderness on Fritz as she closed the door.

And then Allan talked to Fritz, and his face was very white as he talked. "Fritz," he said, at last—and there was a little catch in his voice which Fritz did not notice till he thought it over afterward—"I am going to tell you something that it will take all your strength and manliness to bear. But I know you will stand it. I know what you are, Fritz—my Fritz—and Allan reached out and took in his firm, strong grasp the boyish hand that lay on the counterpane beside him. "They asked me to tell you because you and I are such chums, you know."

Something in his throat choked the big football captain, but he swallowed it back and went on.

"Fritz, the doctors say that leg must come off." "Oh, Ali! No, no! I can’t bear that—can’t!"

A look of absolute terror and anguish rushed over the white face and into the deep blue eyes. But Fritz felt his hand grasped tighter and it gave him strength and comfort. "The consulting surgeons said, we need tell you nothing about it till it was over. But the father and mother said you must not be a man to be treated in that way. And then dear old Dr. Weston spoke up and said: ’I have known Fritz about as long as any one has; we would better tell him.’ And so they asked me to do it."

Fritz lay with his eyes closed. His face was very white—so white and pathetic that the big football man turned his head away lest Fritz should look up and see the tears that would not stay back.

And then Fritz opened his eyes. "It’s all right, Al. There wouldn’t be much of the soldier in me if I would go under at that. It’s hard—oh, Al, it’s almost too hard! But if they all think I’m man enough to bear it bravely, I’ll show them that I can."

"It was all over. Fritz—the bright, active, manly fourteen-year-old Fritz—had gone through it as they had all known he would like a man and a soldier. He had so far recovered that Allan had felt he might leave him and go back to college and work again.

Then there came into Fritz’s life which changed the gloomy days and gave him something to comfort his heart, after all.

Uncle Dick, on hearing of Fritz’s misfortune, had secured a short leave, and had hurried from his post in the West. He knew what Fritz needed, for Captain Dick Evarts was the young uncle who had always been Fritz’s ideal—the one who had inspired him with his first longing to be a soldier.

They had a long talk, the young captain and his favorite nephew. And when Uncle Dick left Fritz’s room there was a light in the boy’s blue eyes that his mother was glad to see there again.

When time had passed, and Fritz had so far recovered as to be about the house once more, Harry Simmonds received a note:

Dear Hat:—I want to see all the fellows once more—together, I mean. You have all been coming to see me, but it would be fun to be altogether again, because it’s been such a long time, you know. Will you come on Saturday afternoon?

Yours,

Fritz.

Harry found, on consulting the boys at school the next morning, that Fritz’s chums, all of them, had received notes, and all of them were going, of course.

"Dear old captain!” more than one of them said in his heart as he tuck Fritz’s note back into his pocket. It was like old times, that Saturday afternoon.

"Just like the times when we were little fellows, and used to come here to parties. Don’t you remember?" said Thorn Folsom from his seat on the rug before the fire.

There were eight of them besides Fritz, and they spread themselves about the large drawing room as if they felt at home there. They talked over “old times” till they forgot that things were not just as they had been in those days—not just as they had been even three months before.

And then, in the midst of a little hush, when he knew that the boys were ready for it, Fritz said, very quietly:

"Boys, I want to tell you something."

"Go on, captain,” said Thorn, heartily. There was that in Fritz’s voice which led all the boys to glance wonderingly at him as he sat in a big easy-chair, his crutches over his knees.

"I am going to talk a little about myself. I’ll have to, you see, before I can get at what I want to say. You fellows all know that I was going to—I wanted to go to West Point."

His voice choked—it was going to be harder than he thought.

Involuntarily the boys glanced at Fritz’s crutches, and then at the lonely right leg; and more than one boy felt tears of which he need not have been ashamed coming into his eyes.

Fritz went on bravely.

"When I had my accident, that was the hardest of all. I tried to be brave about the pain, but it seemed more than I could bear to give up being a soldier, like Uncle Dick."

Every boy there knew what that meant, for Fritz was only a week ago a major hero.

"But Uncle Dick came here on leave a little after—I after my accident—and he talked to me the way Uncle Dick can talk, you know. And, boys, he made everything appear so different.

"He said: ‘Fritz, why need you give up being a soldier because you have lost a leg?’"

"Of course, I was awfully surprised. I knew he wasn’t making fun of me—that wouldn’t be Uncle Dick. But I couldn’t see what he did mean. And then he said: ‘Don’t you know that the King needs soldiers just as much as the country needs them? I couldn’t understand what we had to do with a king, when we live in a republic. But don’t you see what he meant, boys?’"

Fritz blushed a little—he was not in the habit of talking on these subjects, and it embarrassed him at first.

"He meant Christ," added Fritz, in a reverent voice. "And then he made it all so clear and easy. You see, boys, sin needs to be fought just as hard as any enemy that ever went into battle, Uncle Dick says. And then there are other people’s battles to fight people that can’t fight for themselves. There is so much to fight that a brave soldier will be kept busy all the time.

Fritz was in desperate earnest—as he was about everything he was interested in. The boys could not help absorbing some of his enthusiasm."

"Now, can’t we be a company of King’s soldiers, just we fellows who are always together, you know? One of you will be captain, and we can have the room off the carriage-house for the barracks, and—"

The boys were in the element now. "Captain!” and “barracks” went home to them. When was the time when Fritz had not used that room off the carriage-house for a drill room for the military companies he was constantly forming?

"It won’t be like the old drill companies, boys—I don’t mean just that."

Then the eight faces fell. But Fritz had known it would be so, and was prepared for it. And before that afternoon was over he had made them see it as he saw it; and into the elm-wood they had come the conviction that the grandest thing in the world was to be a soldier of the great King.

"Now, boys, we’ll have to have a captain. Thorn, you’re just the one. I propose—"

"I be captain, when there’s you!” inter-
The Quest for Rest.

There is no question that the lives of most Christians are more trying, and that we do not proceed in business pursuits as we grapple with the problem of getting and hoarding, but rest in the sense of contemplating the soul's destiny. How many Christians, if they heard the voice of God calling them tomorrow, would say with Samuel, "Here am I!"—to how many would the summons be not one of terror but of happiness? How many could say radiantly with St. Paul, "I am ready to depart and be with Christ, which is far better?"

These phrases of life especially make this quest for rest often so fruitless. The first is indulgence in some secret sin. We do not need Scripture assurance to know that the tendency of man's heart to sin is as natural as the upward flight of the sparks. And yet there is little comfort in that for the one who indulges in some one form of sin. When that habit prevails, fight against it as we will—and there is comfort in the fact that it is fight and not willing surrender—the voice of prayer and the song of praise and thanksgiving and the prayer of faith—is wanting. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." Tennyson tells us of "A horse with wings that would have flown"—but that his heavy rider kept them fast.

The heavy rider was a sinful rider, and the heaviness lay in his sin. The lesson is as old as Paradise. We must get rid of our secret sin, against which David and the saints of all ages have fought, and through grace have won the fight.

The second phase of this spirit of unrest is to be found in that feeling of self-righteousness which never leaves the believer until he enters the celestial gates. We must do something. We must deserve our heavenly mansion, we must somehow own a mortgage upon it. All in vain. As the human father forgives the boy, knowing his service will be imperfect, so our heavenly Father forgives us. Forgiveness and salvation come of grace; and only of grace; they are God's free gift. We must accept them as such, and not think to earn them by good works.

Lastly, we forget that God is a covenant-keeping God. He at least never fails in his promises. If we but try to serve him he will love us, and love to the end. Let us never forget that. Awake, asleep, at home, abroad, worshipping in God's temple or engaged in recreation, he is the same watchful, loving God who never forgets his children. We go astray, we fall into sin and mourn; but still his love shadowed us as it will to the end. It becomes us, then, to continue the fight against sin; to resist it as it lies before us, and not to let it rest quietly in a welling place in a celestial mansion in that land without sorrow or blight, and where storms never fail—all his gifts without money or price, and that his loving care will never cease if we but trust him and love him. Then why should we not put away all fear, and in the divine compassion of a covenant-keeping God whose mercies are sure, "enduring forever"—Christian Work.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence. —John Flavel.

A mind content both crown and kingdom is.—Robert Greene.
Sabbath School. CONDUCTED BY SABBATH-SCHOOL BOARD.

Conducted by REY. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.

July 15. A Prophet Forewarned. 2 Kings 2: 8, 9.
Aug. 5. The Restored Temple. 1 Kings 9: 1, 2.

LESSON 1.—GRACIOUS INVITATIONS.

For Sabbath-Day, July 1, 1899.


GOLDEN TEXT.—Come, and let us return unto the Lord. Hosea 6: 1.

INTRODUCTION.

Hosea is the prophet of the declining years of the Northern Kingdom. He was a younger contemporary of Amos, and was probably familiar with the writings of that prophet. In the Hebrew canon the Twelve Minor Prophets are a unit. Hosea's prophecy book. Hosea's prophecy has the first place in this collection because it is the longest of the twelve. Hosea has as his theme the love of God toward a faithless and sinful people.

The Book of Hosea is naturally divided into two parts, which may have been separated by some years in their composition. Chapters 1-3 picture the love of God for his people, under the illustration of the forgiving love of a husband and father toward his unfaithful wife and rebellious child. Chapters 4-14 point out what led to the guile of the people; the impending punishment; and the readiness of God to forgive if they will only repent and return unto him. Our lesson is a summary of the gracious invitations.

In the preparation of this lesson it will be well to read all of the latter portion of this book of Hosea, and if possible the larger portion of the Book of Amos, and chapters 15 and 17 of 2 Kings. It is difficult to realize the depth of the depravity and perverseness of the children of Israel. The long-suffering of God is beyond our comprehension. He is ready to do for us abundantly beyond that which we can ask, or even think.

NOTES.

1. O Israel return unto the Lord. The essence of all sin is turning away from God. An exhortation to repentance is therefore aptly expressed in the word return. [R. Y., "go", "turn", "return"] . "The Lord" [is frequently printed with small capitals, Lorn] is the proper name of God most frequently used in the Old Testament, and should be "God Jehovah," "God," "Lord Jehovah," as many modern scholars write it. Thy God. Jehovah was the God of the Israelites in contrast to the many gods of the heathen. They were many, and the years, that down the path of life I was weak, and my heart was sore. Because she was my wife. The frost of life lies on my head. It has worn me out, for Love has ever walked with her to work her saving art. And I have made her to ride upon silver threads. That mingle with the gold. We love has taught this lesson sweet. We pleasant to grow old. The UNCHANGEABLE LAW OF GOD. BY D. W. CARTWRIGHT.

Is there any power on earth or in heaven that can change God's law and have it right? I think not.

1. We know that it takes as high a power to change a law as it does to make it. For instance: Our Laws are made by a man and it is signed by the Governor. If it does not conflict with the Constitution of the State or of the United States, it cannot be changed only by the same power that made it without destroying that power. Any sensible being would instantly recognize this.

2. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psalm 19: 7. What is perfect needs no change. If changed, it is not perfect.

3. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it nor anything taken from it: and God doeth it that man should fear before him." Ecclesiastes 3: 14. Did not God make the law and write it with his own finger on tables of stone? Then there is no power that can change that law. And again he said: "My covenant will not be caused to go out of my lips." Psalms 89: 34. If he has changed the law he has falsified his word. That he cannot do, for he said: "I am God, and not man, therefore I cannot lie." The necessity of that perfection is such that it cannot be changed without making it imperfect. We must come to the conclusion that there is no power on earth, or in heaven that can rightfully change God's law.

4. It is not blasphemous for a man to undertake to destroy the law of God by assuming the power to do what God himself cannot do, thus setting his power above God? Paul said: "For the weapons of our warfare are not carnal, but through God to pull down strongholds; casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10: 3, and in 11: 13-15 we find three words: "For such are evil workers, transforming themselves into the apostles of Christ." And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

SWEET-MINDED WOMEN. So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home weary with the pangs of toil and feeling irritable with the world in general; but when he enters the cozy sitting-room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as a balm to soothe his worn-out frame. We will all be weary with combating with the stern realities of life. The rough schoolboy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with its own large troubles, finds a haven of rest in its mother's breast; and so one might go on with instances of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—Great Thoughts.

Deafness Cannot be Cured by local applications, as they cannot reach the diseased portion of the ear. There is no cure for deafness, and that is by constitutional remedies. Deafness is cured in a high percentage of cases by the application of the Eustachian Tube. When this tube gets inflamed, the deaf person is dipped in cold water, and when it is entirely closed deafness is the result, and unless this inflammation can be instantly restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are cured by eatten, this is nothing but an opening of the mucous surfaces.

One Hundred Dollas for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Cure. Cured last year.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists. 70c.

Hall's Family Pills are the best.
In the Recorder of January 17, 1898, we gave notice of two Arctic expeditions, and that we should watch for their reports. We have just received a partial report from the Belgian expedition, and hasten to give our readers such information as we have received. The scientific reports have not yet been received from Punta Arenas, in the straits of Magellan, where the expedition arrived on April 27, fourteen days after they were liberated from their frozen home, within the Antarctic circle.

This expedition left the South-eastern end of Terra-del-Fuego on January 14, 1898. Sailing south, they visited the South Shetland Islands, and, after 500 miles of travel, they found that this distance formed a wide submarine plateau; by sounding they found the greatest depth of water to be only 1,325 feet, reached 71° 54' south, and 85° 16' west. This was the farthest point south touched, which occurred on the 4th of March.

On March 10, the ship was frozen in solid. Preparation was at once made for spending a winter, for the first time, within the Antarctic regions. Snow was heaped up around the vessel to a great height, and the "bridge" was roofed over. Here, (in the ship I mean) they had the unexampled privilege of remaining one full year and four days, from March 10, 1898, to March 14, 1899; evidently enjoying themselves intensely in their scientific pursuits and investigations, for knowing they were a select company, and at least 1,250 miles from the nearest human habitation, and having no telephone communications.

The sun disappeared, away in the north, on May 17, and rose again on July 21, after allowing the party a season of sixty-five days for sleep and rest. One thing they learned, and that was, that when the south wind blew, the weather was clear and became severe; but when it blew from the north, the weather moderated greatly, the thermometer rising nearly to zero, which brought clouds. It was discovered that they were drifting with the ice almost constantly, so that when the lucky gap between the ice-edges opened that allowed them to escape, they found themselves 480 miles to the west from where they were frozen in.

During the winter night, there was more or less heart trouble among the men, and one of their number died from its effects.

Although the Antarctic continent has been circumnavigated, and the landings upon it have all been made on the eastern side. For some cause not yet fully understood, it seems impossible to reach the main land on the western side, sailing from South America. We shall feel anxious to hear further from the expedition the results of their scientific researches.

MARRIAGES.

COOK—POLLY SWEET was born Feb. 24, 1807, and died at Adams Centre, N. Y., June 5, 1899.

She was the daughter of Elizah Sweet and Olive Greene.

The first husband was — Buell, by whom she had one son, long since dead. Her second husband was Beij F. Lee, by whom she had six children, only two of whom are now living. Her third husband was William Coon, deceased. "Aunt Polly," as she was familiarly called, was a bright and cheerful temperment, and a friend to all. She was the first to leave the earth for the house and worship of God. She was a loyal member of the Adams church. After more than ninety-two years of earthly conflict she is gone. 1 Cor. 15: 57.

DAVIES—Near Jackson Centre, Box 40, June 4, 1899, Martin Lippincott Davies, aged 50 years, 5 months and 21 days.

In 1856 she was married to John W. Davies. Three children were born to them, one son and two daughters.

She was a devout Christian, loving God and her God's people, and a friend to all.

COON.—At her home, Friday morning, June 9, 1898, the first son of John W. and Emma, late of Adams Centre, N. Y., was married to Lippincott Davis, by whom she had six children, only two of whom were given four children.

A. C. MAXSON.—Charles Byron Maxson was born in Brook­field, Oct. 1, 1829,.where his parents were Ephraim Maxson and Sarah Jenks. In early life he gave his heart to the Christian life. He was a quiet, unassuming gentleman, devoted to his family and friends, and his memory will forever be held in estimation, by all who knew him. He died March 27, 1899.

DEATHS.

COOK—Polly Sweet was born Feb. 24, 1807, and died at Adams Centre, N. Y., June 5, 1899.

She was the daughter of Elizah Sweet and Olive Greene. The first husband was — Buell, by whom she had one son, long since dead. Her second husband was Beij F. Lee, by whom she had six children, only two of whom are now living. Her third husband was William Coon, deceased. "Aunt Polly," as she was familiarly called, was a bright and cheerful temperment, and a friend to all. She was the first to leave the earth for the house and worship of God. She was a loyal member of the Adams church. After more than ninety-two years of earthly conflict she is gone. 1 Cor. 15: 57.
Spring Term
Milton College... 

The Sabbath Recorder, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, NEW JERSEY.

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REV. W. C. WHITTING, D. D., President.


Dear Sir,

I am directed to acknowledge the receipt of your letter of the 1st instant, and to inform you that the college has been established for the past forty years...