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POPULAR SCIENCE.
Around the World

SPECIAL NOTICES

AS THOU WILT.
BY ANNIE L. HOLBROOK.

DEAR Saviour, clasp more closely
My hand in thine,
Teach me to trust more firmly
Thy will divine;
To feel what thou permittest
For me is best,
On thee to cast my burden
And let it rest.
Why should a coming future
Usurp our care,
Knowing what'er it bringeth
Thou wilt be there?
But still our faith will falter
While yet we pray,
Receiving not the answer
In our own way.
So hard is nature's struggle,
Full oft we shun
The prayer, in truth and spirit,
"Thy will be done!"
Oh, Father, draw me nearer,
My trust increase,
My life in thee to center
In perfect peace.
SABBATH RECORDER.


NORTH-WESTERN ASSOCIATION.

The Fifty-third Annual Session of the Seventh-day Baptist North-Western Association was held with the church at Milton, Wis., June 15-18, 1899. An introductory service of song and prayer was conducted by Ell. Long, of Wis. Rev. Dr. H. D. Clarke, pastor of the church at Milton, welcomed the delegates, urging that devotion and consecration to Christ's service be placed first in all hearts. Rev. T. J. Van Horn, of West Hallock, Moderator, responded. He said, "The Association will be a success as we feel responsible to aid in the work, bringing good and gaining help."

The opening sermon was preached by S. L. Maxson, pastor at Walford. Text, Psa. 90: 2, "Shed forth his salvation from day to day, that men may see salvation of our God." It includes salvation from the dangers, difficulties and temptations which beset us. Without God's salvation, truth seems to be always on the scaffold, and wrong always upon life's pathway. When the case is reversed. We need strong faith that we may go forth to preach the gospel—"God's call"—of salvation to all men. It is a great privilege thus to join in the work of "showing forth his salvation from day to day." Consecrate yourselves to this glorious work.

The first part of the afternoon session was occupied with business. Representatives from Corresponding Bodies appeared. Geo. B. Shaw from the Eastern Association, L. R. Swinney from the Central, and Stephen Burdick from the Western. President Gardiner from the South-Eastern was announced for to-morrow. These representatives, together with Secretaries Whitford and Lewis, were welcomed to seats in the Association. Delegates from the North-Western to other Associations, H. Long and Geo. S. Swain, were reported. A devotional service conducted by E. H. Socwell intervened, after which came the Sabbath-school Hour, conducted by H. D. Clarke, who opened the hour by saying that the discussion should be made practical and helpful. In answer to the question, "Are our Sabbath-schools decreasing in interest and spiritual power?" the following thoughts were brought out by Secretary Whitford and others. In some cases there is loss, in others gain. Interest is not as great as it is in other departments of our work. There is much need of more spiritual teachings. Adults should be more interested. Teachings should be more practical. Teachers should be more spiritually minded and more devoted.

"What can Sabbath-schools do to aid the Sabbath-school Board?" How can the Board help the schools? Geo. B. Shaw, President of the Board, said, the Board is doing all it can to give good helps in our publications and by developing interest and devotion among officers and teachers. Junior C. E. work is satisfactory. The Sabbath-school Board is planning for still better things. The schools can aid the Board by council, by supporting its publications, by sympathy and by general co-operation.

John T. Davis answered the question, "Shall we teach denominational history and doctrines in the Sabbath-schools in their respective denominations? Devote a Sabbath to such themes once in each quarter. Others said, We are bound to do this as part of Bible-school work, for history is a part of God's revelation of truth.

"Why do scholars recite poorly?" was answered by S. H. Babcock. Mainly because they are not interested in the study of the lesson at home, neither are they inspired to study by the example and methods of teachers. L. R. Swinney pleaded for more sympathy and prayer for the Board and its work. Many helpful suggestions were made during the afternoon.

The evening session was introduced by a praise service led by E. D. Van Horn. The sermon was by Geo. J. Crudall, pastor at West Milton, Wis., from Phil. 2: 12, 13, "The form of a son of man, and was lifted up, and given to men to see." Theme, Christ's salvation. We suffer from false and imperfect definitions of salvation. It means safety and security. The importance of knowing the danger, from our spiritual wrong, from moral contagion and from germs of sin within ourselves. Salvation from the experiences with "new birth from above." From that birth we grow, the Spirit of God dwelling with us, to answer. The work of Christ is seen in spiritual life comes with salvation. Sound doctrines are based on God's Word. They are more than "opinions." We must think as Christ thought and do as Christ did, God helping by his Spirit. The sermon was strong with logic and Biblical truth.

The morning session on Sixth-day was occupied with business which included, among other items, the report of the Sabbath-school Board. This report recommended more "institute work," and more frequent interchange of opinions and experiences among Sabbath-school workers. The Committee on Obituaries named the following: Rev. M. B. Kelly, Sr., who was a minister for 50 years, a Seventh-day Baptist after 1868, a soldier and an all-round reformer; H. W. Olmstead, a deacon and teacher, a Reeve for many years. It was only a "Report in Progress," and was to be continued to include a notice of Rev. Hamilton Hull and others.

The Missionary Hour followed, conducted by Secretary Whitford, by whom it is reported for the Missionary Page.

In the afternoon the main features were the Woman's Hour, conducted by Mrs. Geo. W. Burdick, and the Education Hour, under charge of President Whitford. Mrs. Burdick reports the woman's hour for "Woman's Work" on another page. Before the Education Hour a devotion was conducted by L. D. Seager.

In opening the hour President Whitford spoke of a hopeful outlook for our educational work. Schools endure. Some European Universities are now 700 years old. Rev. Stephen Burdick spoke upon "What Education means to Seventh-day Baptists." The essence of education is, know yourself and find your adjustment. We must be an educated people that we may know and defend our teachers. At the beginning of the session President Gardiner spoke on "Our schools for our young people." Parents are under the highest obligations to secure the best opportunities for the education of their children.

The high religious character of the teachers in our schools, the strong religious influences, the close contact between church and teachers, make our schools most desirable for the intellectual and spiritual development of our children. L. R. Swinney urged the duty of "securing a thorough education." Two classes made the close connection between our schools and our public schools and their work. President Whitford spoke of the vital relation between our schools and our missionary work. In closing, President Whiteford spoke with deep earnestness of the struggle still before our schools, between the Bible-school and the great University on the other. There was deep interest in the discussions of the hour.

The Sixth-day evening session was begun with a praise service, conducted by S. H. Babcock. This was followed by a sermon from M. B. Kelly, pastor of the Chicago church. Rev. E. L. Sprague from the South-Eastern was announced for to-morrow. From the Centrals and Westerns, H. D. Clarke, said, "In his work, we learn the value of the man who is a minister." This parable includes all Christians. Each has a special trust. Talents increase by use; are lost by misuse. This fact finds special illustration in our denominational work, as Sabbath Reformers.

We are in danger of loss through indolence and inaction. We must believe more and work more. The sermon gave tone to the morning, in which followed thoughts were brought out and a very large number took part in the testimony service.

SABBATH MORNING.

The Sabbath-school convened at 10 A.M., under conduct of Prof. Shaw, Superintendent of the Milton school. The recitation by classes was considerably disturbed by rapid incoming of people who filled the house to overflowing before the close of the school.

At 11 o'clock the house was packed, and as many as could hear were crowded around the doors and windows. The opening services were conducted by Pastor Platts and L. R. Babcock. The service was from Col. 3: 1: "If ye then be risen with Christ, seek the things which are above, where Christ sitteth on the right hand of God." Theme, "Seeking higher life for sake of greater work." The central thought of the sermon was that Seventh-day Baptists must seek higher spiritual life, or they cannot meet the demands and escape the dangers which now impend. Divine life through Christ and the Holy Spirit will create its own methods and teach us how to work. It will give needed strength and bravery; all must see this life. Having it, success is certain.

In the afternoon, President Gardiner, delegate from the South-Eastern Association, preached from Jer. 1: 11, "What seest thou?" The one great duty, as well as privilege, of life is to see what God shows us. There is a right and a wrong way of seeing things. Much depends on the standpoint we occupy. Much upon the medium we look through. Most depends on ourselves. The work of the schools and their officers is to cultivate the spiritual sight to see the best, avoid looking through such lenses as these: Critical, Jealous, Sensitive, etc. Are you blind, spiritually? Rejoice that you may see. The pure in heart shall see God." Seek.
purity and uplifting that you may see all God has to show you, of duty or glory.

In spite of a thunder shower at evening, the house was crowded. Geo. B. Shaw, delegate from the Eastern Association, preached from Mark 2: 27, "The Sabbath was made for man and not man for the Sabbath." The central thought of the sermon was that we ought to be governed by the great principles which are embodied in God's law rather than by minor rules of action. Minor rules which perverted principles gave the Pharisaic Sabbath that Christ condemned. Neglecting, for example, the personalized pleasures of the material world and in physical life. We little

Life, growth and activity are one. Human life has highest mission. Each life or

pulls down all it touches. Preparation, especially in spiritual things, is essential to

SUCCESS. God's Word and the Holy Spirit are the two great helpers and teachers.

Living for others and for truth is the highest and the Christ-like life. So let us seek to ful-

fill this demand, to the extent of obedience to the truth that "none of us liveth for him-

self." Twenty-eight of the twenty-nine churches composing the Association were represented by letter or delegates, or both. A net gain of twenty members was reported. Harmony filled the air. A and growth is good. A paper sent out by the churches at Milton and Chicago is to spend the vacation in evangel-

istic work, beginning at Holgate, Ohio. The church at that place was received to member-

ship in the Association. The Association was marked by strong desire for higher at-

tainments in spiritual life; a permanent bap-

tism from the Holy Spirit. Interest in Sab-

bath Reform is growing in the North-Western Association. Everything touching the work of the Tract Society was listened to with deep earnestness. The meetings were pervaded with spiritual power.

On First-day evening the ordination of E. B. Saunders took place. The service was

solemn and impressive. Dr. Platts will report it for the Ruxonum. The music, under the

charge of Prof. J. M. Stillman, formed a strong feature of the sessions. The "anthem"

which closed the ordination service on First-

day evening was exceptionally appropriate

in sentiment, and in rendering. All in all the

sessions of the North-Western Association have been marked by a satisfactory chap-

ter in the history of Seventh-Day Baptist work in the great Northwest. Dr. Platts' friends

rejoice in the marked improvement as to health which he evinces. He reached home

from Colorado Springs and the West just in time for the Association.

MILTON, WIS., June 19, 1889.

RESOLUTION.

Resolved, That we, as Christian people, renew our united protest against the manufacture and sale of intoxicating liquors, as a beverage, because the experience of past years seems to add emphasis to the fact that the saloon influence and power in our land are an

increase to our physical, mental, and spiritual life, and one of the most serious obstacles to the triumph of Christ's kingdom among men, and be-

cause we have seen the great work which protects and perpetuates this vile traffic as, is shown by results, a crime against humanity and a sin against God.

Resolved, That we recognize in the present Peace Con-
gress at the Hague a means of introducing interna-
tional arbitration, and hope and pray that it may pave

the way for universal peace among men.

Resolved, That in the widespread disaffection in our church, especially in our spiritual attainment in Chris-
tian living, we recognize the work of the Holy Spirit; and that we, the delegate and representatives of these churches, freely associating together, to work earnestly during the coming year, to persuade the membership of our respective churches to follow the lead-

ership of Our Church, and to fertilize and multiply work.

Resolved, That we recognize the fundamental impor-
tance of Bible study for Seventh-day Baptists, both old and young; and that we pledge our renewed energy and zeal to the work of the Sabbath-school.

Resolved, That we hail with joy the evident deepening and widening of the missionary spirit among our people, and trust this spirit will pervade itself in a large and hearty support of all of our missionary efforts.

Resolved, That we recognize the new dangers and new duties which Seventh-day Baptists, because of the decline of regard for Sunday and the growth of Sabbathism in the Christian church.

Love is the highest word. It is the syno-

nym of God.—Lamartine.
NEWs OF THE WEEK.

It was announced in Paris, late on the afternoon of June 22, that the French Cabinet had been chosen which makes Senator Waldeck-Rousseau the new Premier of France. The special session of the Senate called by the Ministers, proceeded to the Elysee Palace at 6:10 P. M., to present his colleagues to President Loubet. The appointment of General the Marquis de Gallifet as Minister of War is an extraordinary example of the way in which the Dreyfus controversy is the bugaboo of the Extremists, not only because of his monarchical sympathies, but on account of the rigorous manner in which he took part in repressing the Commune. His entry into the Cabinet is unambiguously due to his attitude toward the Dreyfus case, which has been throughout favorable to Dreyfus, although he holds that the proclama
tion of the prisoner's innocenceshould not include the possibility of the alleged, but not yet proved, author of the German Staff.----After short sessions of the sub-com\mittees of War and Navy, of the Peace Com\missioners, at the Hague, on June 22, report of Major-General den Beer Puortuguel of the Dutch church, and of the Austrian naval expert, were respectively adopted. The delegates declared in favor of any State using new explosive or new inventions for ordnance, Russia and Bulgaria alone remaining from voting. The Conference resolved in favor of prohibiting the use of bullets which easily spread or flatten out in the human body, such as explosive bullets, bul\lets in a hardened case which does not entirely cover the point, or bullets with an incision. The British and American delegates alone voted for the use of bullets in projectiles from balloons was prohibited for five years. The American demand for the protection of private property at sea has not yet been presented to the Peace Conference.---General Enrique Collazo, of Havana, who is a member of the late General Calixto Garcia, and who from time to time has attacked the American military administra\tion through the press of Havana, on June 22 denounced the Cubans for accepting money from the United States, and calls them towards anti-foreign fever has broken out among the troops at Santiago. Reports received from Major Rolfe Havard show that every precaution has been taken to prevent the spread of the disease, the yellow-fever patients and suspects being put in special hospitals, and the troops which were quartered in the old Spanish barracks being placed in camp on the hills near the city. The medical department at Santiago has been fully prepared for any outbreak of the disease, and Major Havard believes it is under control. Its cause, however, has not yet been positively determined.---The corre\spondent of the Daily Mail at Rennes, describing the excitement in the town relative to the arrival of Dreyfus and the fruitless efforts of newspaper men to obtain information, says: "Everything is mystery. The cell for Dreyfus is comfortably furnished in the usual style of officers' quarters. It has two windows, one of them overlooking the street. He will be treated with every consider\ation, and all the formalities due his rank as a captain of artillery will be scrupulously observed."

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXVI.

ACQUAINTANCE WITH LYRIC POETRY.

There is a great and inexorable lack on the part of most preachers relative to their acqu\naintance with poetry. Few clergymen cul\tivate any special taste for poetry, or gain more than a passing knowledge of it. The popular culture, so far as there is any, is likely to be in the direction of the epic and dramatic, while the lyric,—that wherein the preach\er should be especially versed—is usually re\garded as inferior and unimportant. Homer, Milton, and Shakespeare are studied, while Pindar and Buras, and the modern lyrists are set aside. If one reads poetry for enjoyment alone, or as a mere pastime, this result is natural. Dr. Sheed has truly said: "In some respects, the lyric comes nearer to the ideal perfection of poetry than any other species. As works of art, as exactly complete wholes, the hymns of Pindar stand at the head of human composition. The range of thought is very limited, it is true, in the lyrical, but this permits the poet to impart the ideal completeness and finish to it that are not to be found in works that are more extended in their range." Lyric poetry is made to be sung. The lyricist is at once poet and musician, and the lyric comes from the language of thought in words, and in the subtle harmonies which, in wove with the words, wait to burst out in song. Lyric poetry is but half complete until comple\mented by its other half, music.

Much is found in our hymn-books which is not lyric poetry. The psalm tune is another thing, and there are many who hold it to be another ad\age. A house-going minister makes a kirk-going person. The application of this adage is universal. There is a sense of familiarity and oneness which the pastor creates who sees much of his people outside the church. That may not necessarily demand formal visits in their homes. As life now is, all people are seen, or may be seen, much outside of home. The minister, though occupying a position quite different from that which he occupied a century ago, must still find his main interest in the sphere which lies outside his life. The church has become a part of the world, and the mission is to do the religious part of the work which lies outside the limits of the church. The post should not be deserted, and the shepherd who stands by the farmer plowing his field, without interrupting the work of the day so as to make himself offensive, will find in that farm\er a doubly-interesting hearer at church.

Further application of the principle can be made outside of the church. The postman, or in danger of standing, at a distance from the people; but who meets men and women in the ground of every-day life comes close to them. The old Scotch ad\age is a good one: "A house-going minister makes a kirk-going person."
Gleaned from the Hand-Book.

By L. C. Randolph, Chicago, Ill.

A North-Western item.

A large attendance and good interest at the Association is reported. The evangelistic quartet sang under the leadership of Pastor Duvall by their singing. There is a prospect of Pastor Kelly accompanying the students for their campaign in Ohio. The new tent has arrived and is pronounced “all right.”

of the time. Decaying heathenism, and declining Christianity, could not produce a higher type of Christianity, nor a higher type of Christian theology. A few things from those centuries remain, and will continue to do so, notably the Stabat Mater, and the Dies Irae and Jerusalem the Golden. These possess elements of a type and quite a number of the finest representatives previous to the period of the Reformation. German literature offers—especially to the reader of German—some rich veins of sacred poetry; but English hymnology from the time of Elizabeth ought to be fully studied and for the student will give you, and for what it will reveal concerning the development or suppression of religious feelings and emotions in the different branches of the Protestant church. Practice and practice of all that the hymn-books of our own time is your essential work. My own habit is to become familiar with the representative books of different denominations, and study them according as opportunity or circumstances demand. I know of no one better who is in which there is no more or less material that is undesirable for use in public worship. It is not usually best to teach theology in hymns; that is the province of the sermon. Those hymns which are born in the deeper currents of spiritual life, which are the heart's heart and the best of God's children, which flow, like the juice of the crushed grapes, from the souls of those burdened by sorrow and suffering, or the notes of triumph and victory that spring from the higher of deliverance, are the hymns which our times and our congregations need. Some choice things have proved their value because of their success in the hands of modern evangelists. A valuable book appeared in 1887, entitled “English Hymns,” the author of which is that of G. W. Duffield.—Funk & Wagnalls, N. Y. It is probably the best of any one volume concerning the history and analysis of hymns. The “Calvary Selections,” published by the Century Company, containing valuable “Responsive Hymnations,” as well as hymns, are equal, I think, if not superior, to any other one with which I am acquainted.

From what has been said we are prepared for one general rule: Select hymns that are deeply spiritual and emotional. Avoid those that are mere commonplace and despising. Let faith and love, with their attendant virtues and experiences, be oftens portrayed. Let the Hymn in every service be one of praise. Never depart from this rule unless peculiar circumstances have prepared your congregation for some special mood, or some particular department of thought and experience. If the second hymn can be chosen so as to prepare the way for the discourse, select with that in mind. The last hymn, if a hymn be sung after the sermon, should come after the afternoon prayer and the closing prayer, as far as may be. It should unite with the other closing parts of the service, in binding the hearts of the people to the results aimed at in the sermon and in the service.

CONTRIBUTED EDITORIALS.

College Athletics.

They are not a failure when conducted on the principles demonstrated in a recent game on the Alfred field. The University team led the Rochester club almost to the end, finally losing by the margin of one score; but the game was a splendid example of skill and training. The only oath heard on the ground was on the lips of a stranger who had no connection with either school. The game was honest, clean and gentlemanly throughout, the majority of our players being Christian young men. I think the Alfred catcher will be the better equipped for bearing hardship as a herald of the cross because of his experience behind the bat, holding himself to the steady and skill and courage. The “team work,” discipline and dexterity inculcated in the players will fit them for the better service of the Lord.

College sports are in none too good a state, but this condition of things need not be so. The principal object of the work for students is the highest importance. The pale-browed, dyspeptic student is no longer an ideal for our young people. The college is under houses with not only disciplined minds, but also developed bodies. The ruddy glow of health, the abounding vitality, the hardy constitution, the sound mind, and firmness and fortitude to bear the stress and strain of leadership in life. Let the purity of athletic regulations be guarded and the same jealously bestowed on the mental curriculum. Professionalism and trickery should have no place. The possession of dispassionate judgment which disregards the larger universities in connection with their athletic events are but a few. They need no connection with the sports which they celebrate, as the above item abundantly proves.

Student Evangelists East and West.

In the opinion of a correspondent at Milton, the quartet now preparing for the summer’s work is the best that the College has sent out for a long time. “There is perfect unity of work,” the student reports. “The members of the society are almost a marvel.” They have learned about fifteen songs to be sung without a scrap of copy.

The company, composed of Sayre, Van Horn, Hutchins, and Rock, will undertake only the campaign at Holgate, Ohio, in the conviction that we have done “too much scattering” in our work. On their way through Chicago they will conduct the service there the last Sabbath in June. The “quartet” from the pastor of the Nortonville church. Although coming from a prairie, it has the characteristic flavor of the hills.

You ask me about evangelistic work. In reply will say: I have never succeeded in working a fixed rule. What will be the best to do in one place will be much out of place in some other.

1. I think the best way to do is this: 1. Continually study your people. 2. Adapt your hymns and needs. 3. Mingle freely with the people. Make them realize that you are interested in them. Do a good deal of calling. Weaning influence. If you get d&ependent, others will catch it. It is like spreading among children.

2. Pray a great deal. If you are with others, it will be well to have a season of prayer together before going out calling. If you are alone, this is by no means bad. They will carry it forward.

3. Prayer the lever by which to move the arm of God. Do not try to copy any one; be yourself.

4. Do not worry about results. Remember that the hard work is for you, the results are the Lord’s. Do your very best to be a good example to the people, in your own way and time. Do not forget that he is much more interested in the work than you can possibly be; and that the work is his and that he cares for it.

5. The work will not always go as you want it to, but don’t worry. You are to work for the Lord, and if he wants greater results in one place than another, it is his affair, not yours. Trust your own part with him; he can do it much better than you can. Therefore, do not worry.

6. Study the Bible a great deal.

7. Take Christ as your model, and the Sermon on the Mount as your guide. Do not ask for your own ends.

8. Let me sum it all up by putting it in one expression; Walk with your God, as Enoch did. Be “hid with Christ in God.”

College Athletics.

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Missions.

By O. H. Whitford, Cor. Secretary, Westerly, R. I.

THE LITTLEST.

By Annie L. Holdenriton.

A single thought, a kindly thought, A seed in the heart, Spent on the way its mission wrought From the heavenly part. That tiny message born of love In tender words that told Directed by the hand above, To lift the souls in need.

A little word, a timely word, A word that had great fruit. A kindred sympathy stirred And work a cheerful fruit. A word of tenderness, a line, Through the sable banner shone, In grateful memory may twine, And soften mourners' hearts.

A cruel task in anger given, A word with sullen face, The fondest tears of love have seen, A blighted life has brought. Be watchful of the little deeds That make our peace or strife. The little helps, the little needs, Make up the greater life.

Our trip from Andover to Chicago was very pleasant. The day was fine. When five Sev- enth-day Baptist ministers are traveling to- gether you would not expect the time to pass away in a dull manner. Of course everything would be discussed: science, theology, art, commerce, agriculture, labor, and capital, politics, higher education, Philippine war, and all our denominational lines of work. It must be confessed that some if not all were so much wearied by the round of the Associa- tions that over to. They were indulged in with satisfactory physical and mental recup- eration. The country was looking beauti- ful along the way and the crops fine. It was a warm morning when we arrived in Chicago, and the day proved a warm one. The friends in Chicago gave us a hearty wel- come, and two days were spent very pleasant- ly with them. It was our great pleasure to attend and enjoy the noon devotional meet- ing in Willard Hall. There were about 200 in attendance. Thomas Mackey, converted from the slums of Chicago in the Pacific Gar- den Mission, conducted the services. He was an inspiring speaker and appeared to be a very devoted and consecrated worker. His sermonette was excellent and the story of his experience very interesting. The services were conducted in such a way that the message was 100 percent understood.

The North-Western Association opened with a cool, pleasant and hearty welcome. The weather continued fine all through the meetings, and the attendance increased. The people took care of the delegates and all who attended, at their homes for all meals with a royal entertainment. There were more pas- tors and ministers (22 I believe,) in attend- ance than at any of the other Associations. This is our largest Association, extending over a great territory. The churches were well represented by letter and delegates. There were attendances from Ohio, Illinois, Kansas, Nebraska, Iowa, Minnesota, South Dakota, Wisconsin, Missouri, and rep- resentatives from Rhode Island, New York, New Jersey and West Virginia. It seemed almost like General Conference. By Prof. T. J. Van Horn presented with ease and dignity. The introductory sermon, by Pastor S. L.

Maxson, of the Walworth church, was appro- priate, good in thought, excellent in spirit and well delivered. The chief desire and prayer of all the meetings seemed to be for spiritual life and a greater consecra- tion to Christ and his service. The leading thought prevailing was that we had a great opportunity; that in a peculiar manner we should be more imbued with our mission; and spiritual power was the highest endow- ment and means in accomplishing it. We should do nothing to sap that power. At this Association, in many respects, as com- pared with the other Associations held, the best of the wine was reserved for the end of the feast. The Association closed up its ses- sions on Sunday afternoon and gave Sunday night to the Milton and Chicago churches, by the illumination of the Missionary Board, and the plan lately adopted by the Board for raising funds for the support of our mission- ary interests was explained. But few of the churches in this Association use any ex- tent the plan of the Board. In the North-West- ern Association present. The open doors and needy fields were pointed out; plans and suggestions were made as to how to meet urgent demands, broaden the work, and how churches could lend their pastors to do mis- sionary and evangelistic work. It was sug- gested how the Missionary Board could per- haps do more successfully some of the work on the great and growing field of the North- west. The Association examined and sanctioned the report of the Board. It was assured the Secretary that they and their churches were in sympathy and hearty co- operation with the Missionary Board in its plans and efforts to meet the demands upon them, and to carry on the mission work of its support. It was given assurance that they would support themselves as having confidence in the spirit, pur- pose and judgment of the Board, and it had their prayers that God would give each of them wisdom and success, and that their work was marked for the sweet spirit and unity which prevailed.

SUCCESS WON BY DETERMINED MEN.

In a recent book, Orison Swett Marden gives the following instances of the power of determination, backed by hard work, to bring success:

"Do you know," asked Balzac's father, "that in literature a man must be either a king or a beggar?" "Very well," replied his son, "I will be a king." After ten years of struggle with hardship and poverty he won success as an author.

"Why do you repair that magistrate's bench with such great care?" asked a by- stander of a carpenter who was taking un- numerous "Because it makes the time when I come to sit on it myself," replied the other. He did sit on it after building it, and the mighty words, "There is so much power in faith," says Bul- Warner, "even when faith is applied to things earthly, but he firmly persuaded that he is born to do some great and growing work in literature a man must be either a king or an author." He did sit on it after building it, and the mighty words, "There is so much power in faith," says Bul- Warner, "even when faith is applied to things earthly, but he firmly persuaded that he is born to do some great and growing work in literature a man must be either a king or an author." He did sit on it after building it, and the mighty words, "There is so much power in faith," says Bul- Warner, "even when faith is applied to things earthly, but he firmly persuaded that he is born to do some great and growing work in literature a man must be either a king or an author." He did sit on it after building it, and the mighty words, "There is so much power in faith," says Bul- Warner, "even when faith is applied to things earthly, but he firmly persuaded that he is born to do some great and growing work in literature a man must be either a king or an author." He did sit on it after building it, and the mighty words, "There is so much power in faith," says Bul- Warner, "even when faith is applied to things earthly, but he firmly persuaded that he is born to do some great and growing work in literature a man must be either a king or a beggar.

The author, continuing on the same sub- ject, says, "There is about as much chance of illness and inactivity winning real suc- cess, or a high position in life, as there would be in producing Paradise Lost by shaking up a dictionary and letting the words fall at random on the floor. Fortune smiles on those who pull up the sleeves of their shoulders to the wheel; upon men who are not afraid of drudgery, irksome drudgery, men and women who do not turn aside for dirt and detail.

"Circumstances," says Milton, "have rare- ly been the chief cause of success; men have seldom by their own influence and efforts brought their way to triumph through all sorts of opposing obstacles. We have a half-belief," said Emerson, "that the person is possible who can coun- terpoise all other persons. We believe that there is such a man and when the match for events one-who never found his match in his kindred and whom other men, being dazed, are broken— one who can give you any odds, and still beat you in the race."
The Woman's hour of the Central Association was conducted by Mrs. T. T. Burdick, of South Brookfield, in the absence of Mrs. T. R. Williams, our Secretary.

After music, following the reading of the Scriptures, prayer was offered by Mrs. A. B. Prentice. Mr. Burdick read the "Report of the Secretary.

In the absence of Rev. J. G. Burdick, who was to speak on "Some of the needs of the home field," Dr. S. C. Maxson gave a short address on "What Jesus has done for women."

This was followed by a report of the work done and the condition of the Societies from the First Verona, Syracuse, Norwich, Brookfield, Adams, Scott and Leonardville churches, all showing deep interest in the work. Several of them could have done more, but they were hindered by God's cause and the mites we have been able to give in the name of the Master will help to carry the work forward.

Music. "The Junior Band." from the Leonardville Junior Societies, early enlisted under the banner of Jesus Christ, and thoroughly trained by the Superintendent, Miss Harriet Brown and her assistant, Miss Blanche Crandall.

A letter was read from Dr. Swinney, by Mrs. Burdick, containing extracts from a mission in China.

A missionary exercise was then given by the children, conducted by Miss Babcock, representing the calls for more light from the different countries, and the ready response given. This was followed by a report of the day's work, in which each was carried in their hands, beautifully illustrating the true missionary spirit of freely giving the light to "all nations."

A "collecting speech," from four little four-year-olds, was followed by a collection for the Woman's Board. The hour closed with a "Flying Four girls, by the benediction by Pres. Gardiner.

Mrs. G. T. Brown.

AFRICAN INDUSTRIAL MISSIONS. BY MRS. ARTHUR H. PETTISON. Read at the Woman's Association, held at Independence, N. Y., June 8-11, 1899.

The greatest, the deepest, the most vital questions to-day are those that relate to the evangelization of the heathen world. Whatever the means used, there must be consecrated personal effort, the giving of money and time and strength and life to save the lost. This was the mission of Jesus, and it is just as necessary that we make it our mission to become the disciples of Jesus and fulfill the ends for which we are called into his service.

It is of greatest importance to employ methods most wise and effectual in bringing the multitudes out of heathen darkness into the light of the gospel. The Industrial feature in connection with missionary work commends itself for various reasons. The people of these tribes are strong, intelligent and well-disposed, superior to the American Negro in character and disposition. The Industrial method gives the active way of presenting truth. It places the ladder and extends a helping hand while man climbs to the higher life by his own efforts. It forms self-supporting centers of widely extended influence. The religious and business interests of the people are connected as we work, producing the best possible results. Mission stations are powerful agents against slavery, which is a part of their life of ignorance. The work among the women is always a necessary and valuable part of any mission work. The proceeds of the work become a fund, the workers in turn become missionaries, to form new stations and to continue indefinitely the great work.

Before modern missionary societies were formed, William Carey, in view of the great work, pleaded that the missions be made self-supporting and self-propagating, without outlay. With the experience of the past and in the light of to-day, we believe that William Carey's convictions were God-given, and that vastly more good might have been accomplished by combining industrial methods with missionary work.

Our missionary, Mr. Joseph Booth, was the founder of African Industrial Missions and has had experience in a mission where which accomplish self-propagating stations. He came to this country to interest the First-day Baptists in African industrial work, and had so far succeeded that funds were pledged. Now, however, with his changed Sabbath views, he is not content to go back, restricted, as he must be, from teaching Sabbath truth, and he comes, naturally, to us, to lead us into this open door of opportunity. Mr. Booth's history is remarkable, his faith in God and adherence to duty are strong, and his character might have been accomplished by combining industrial methods with missionary work.

Some great and similar purpose must actuate each one of us, if we would be like Jesus and do the most faithful service for him. The great care for selfishness and self-seeking is always in the work of the world, and one great need is for the Master's sake. To do bravely and cheerfully each day's God-directed duty, using the opportunities that come to us, is the secret of true living. If this is true of the individual, it is also true of our denominational life.

The planting of the Sabbath truth in our own country often has to contend with opposing business interests and bitter prejudice.

A special reason in favor of our work in African Industrial Missions is that there business and religious interests will be closely connected, and that there will be no conflict, but will rather be an inducement for the observance of the Sabbath where the entire interest of the community will center about the Sabbath-keeping mission.

The mention of late seems providentially directed toward Africa. Three distinct calls from Africa in behalf of Sabbath-keeping Christianity have come to us. If, in our denominational life, we would be used of God, we must not fail to enter the doors of opportunity when they open, and we magnify the new undertaking, in view of the pressing needs of our China Mission and other missionary undertakings, is indeed great.

The danger of shining interests already established for this new field of labor has been carefully considered and strenuously guarded against. God forbid that we should fail to reinforce our faithful workers in China speedily, or that our interest and means should grow less for our own home-land. May it be that this opportunity, that seems so clearly of God's will, will rouse the church and lead her to love for, and zeal in, all work for the Master. This has been true in several communities where special interest has been taken in African missions.

If we in the home-land could only realize the great difficulties and perplexing cares and sacrificing burdens our beloved missionaries carry, we would all work and give and pray as we have never before. This is what we need as a denomination; it is what you need, it is what we need. With this new, fuller consecration of ourselves and our all, we will be enabled to go forward all along the line and do great things for God.

MAKING BIBLES FOR THE HEATHEN.

By Susan Preston Miller.

The other day at a Bible society meeting at our Plainboro church I heard a returned missionary tell about translating the Bible for the heathen.

He began with the terrible responsibility of putting the word of life into a strange tongue. He reminded us that there were a few who, with John H. and Henry Stearns, did this alone; but the ordinary method now is for the missionaries each to take a part, generally such a part as he is particularly fond of, and, their best work having been put upon it separately, together they change and improve until all are satisfied. Personal vanity is forgotten in the aim of producing the best work.

Then comes the printing. We think of this as a very simple matter, for in our country when a man has written a book he merely sends it to his publishers, and without further labor has he come back in a few days ready to be corrected. How different all this was in the early days of missions. Slow and hard as was the labor of translating, it was only a part of the task. For until recently the missionaries must do their own printing, and hand pressing, which here would be considered fit only for playgrounds. Later the natives were taught to do the simplest manual part.

Now, however, the Bible societies print in nearly 30 languages. More interesting and wonderful than any of this, he told us of a guest whom he had stopping with him, while they made up a printed language. The gentleman had brought
home with him a number of manuscripts. They took these and composed a letter by letter, one with the other, until they were agreed as to a character to be decreed as print. Thus the alphabet grew. One of their great difficulties was that some of the written characters with their great height and many flourishes became improperly into the lines with the rest of the type. All this had to be pruned off, and yet the likeness kept.

How were they to get the types cut? They finally went to a great establishment where the two men who were the best cutters were given this task. A special character was created; the type letters grew a way of carrying light and life and to a people sitting in darkness and the shadow of death.

There are still 3,000 dialects to be made possible as means of carrying the message which is natural. Many of our Master delivered to his twelve disciples, is in a tendency to the pathetic and the lachrymal. He never whined. He never affected any tears or grief. He never exalted himself; but he expressed himself with the tremulo, not infrequently ending in a wailing tone which is natural. Many of our texts for certain classes of people, requires the mastery of the great central truths. The questions involved in this work necessitate the need of tact. This will come into play in turning the conversation. The novelist cultivates this power good.
a constant and unconditional committal of one's self to the work of God; for only by so
acknowledging all our ways, can we be
sure that he will direct our paths in seeking
opportunities for personal work and in mak­
ing the most of them. Only thus can we be
so filled with the Holy Spirit that, like the
disciples, we shall have the boldness and the
power to accomplish this work.

It is evident that a Spirit-filled life is essen­
tial, and that if alone can bring the other
qualifications to full development. When the
Holy Spirit is poured into the heart, when he fills it with the com­
passion and patience of Christ, there will come a
deepening understanding of the needs of other
men, and a sympathy and tenderness in deal­
ing with them that, even though it makes
mistakes sometimes, will be worth infinitely
more than the cold tact of the most adapta­
ble man whose whole life is not constrained by
the love of Christ. Without this love fill­
ing the heart, the keenest mind will be a poor
worker to the greater part of the people you meet.

The bitter lesson that we, as individuals,
ought to learn is that all men are equal, but the
loves of God in the heart, when he fills it with the
compassion and patience of Christ, there will come a
deepening understanding of the needs of other
men, and a sympathy and tenderness in deal­ing
with them that, even though it makes
mistakes sometimes, will be worth infinitely
more than the cold tact of the most adapt­able
man whose whole life is not constrained by
the love of Christ. Without this love fill­ing the
heart, the keenest mind will be a poor worker
to the greater part of the people you meet.

It is a good plan to think frequently of your
self, and to repeatedly ask yourself, "Is my
life worth anything? Is it likely to be
remembered?" If the answer is "no," then you
must do something to change your life.

The first step is to decide what you want to
achieve, and then to make a plan to achieve it.

Once you have decided what you want to
achieve, you must create a plan to achieve it.

This plan should include:

1. The specific goals you want to achieve.
2. The actions you need to take to achieve
   those goals.
3. The timeline for completing those actions.
4. A system for measuring your progress.

It is important to remember that achieving
your goals requires effort and dedication.

You must be willing to put in the work
to achieve your goals, and you must be
able to stay focused on your vision.

Once you have created a plan, you must
stick to it. This means committing to the
actions you need to take, and staying focused
on your goals.

It is also important to be flexible and
adaptable. If something doesn't work, you
must be willing to adjust your plan and
find a new approach.

Finally, you must be persistent. Even if
you encounter setbacks or obstacles, you
must be determined to continue moving
forward.

In conclusion, achieving your goals
requires effort, dedication, and
adherence to a plan. With these
attributes, you will be well on
your way to achieving your
visions.
Young People's Work

By Edwin Shaw, Milton, Wis.

SOME REASONS WHY WE FAIL.

BY MINNIE E. BURUS, HEDRIN, PA.

Read at the meeting of the Western Association during the Young Men's Session.

"There is nothing that succeeds like success," and there is nothing which fails like failure. Failure is a word not pleasant to our ears. It is a dark cloud which often overhangs and darkens our most carefully-laid plans, a result frequently terminating our most conscientious efforts. But clouds are usually as necessary as sun. Results are important only as they effect our characters. Can one call that person fortunate who has never known the strengthening influence of defeat bravely met?

Ivan Panin says, "The first step in the art of painting is to learn the value of shadow." The first step in the art of living is to learn the value of misfortune. However, failure is a blessing which we are usually willing to pass along. Why? We find that someone else needs it worse than we.

No physician would entertain a thought of prescribing for a patient without first, if possible, ascertaining the cause of the disease. Thus let us consider carefully why we fail.

T. T. Munger says, "It is a sad thing to begin life with false opinions of it, and thereby not be possible to measure life, but it is possible to say, I am resolved to put life to its noblest and best use." Applying this to our endeavor work, do we not often fail because we organize without a true conception of the work? Because we think that a literary society is needed, because we want some respectable place to go occasionally, because it is popular for churches to have an organized band of young workers, are hardly sufficient reasons for us to go and do likewise.

Again, our motive may be to work in the best possible manner for Christ and the church. Have we a proper conception of what such an organization means, of possible self-sacrifices to roads, of the untried energy required, the proper emphasis of social pleasures? These and many other things we must consider when we sit down to count the cost of our building.

It may not be possible for us to measure all the responsibility, to conceive of all the discouragements, but it is possible to say, "I am resolved to give this work my noblest and best endeavor, to lay aside all but honor, conscience, and God."

Failure to keep the pledge has perhaps caused the downfall of more societies than any one other reason, or all other reasons combined; but much has been written concerning this, and I will only quote from the Endeavor World. "A promise is not a hand-cuff to bind you to the right; it is a badge which places you in the army of the right." Let us not forget to wear our badge.

Sometimes we fail because we expect to fail, and thus brooding over a possible failure we forfeit all chance of success. He who overestimates his ability is far more apt to succeed than he who, although be possesses greater, gives it no just appreciation. Works without faith are nearly as deadly as "faith without works."

Nearly all have heard the story of the servant in the workshop of a great Italian artist who gave him the bits of glass thrown away. Years after the artist, looking about his workshop, found a magnificent work of art nearly complete. Thinking that some great artist had hidden his work there, he questioned the little servant, who, in great fear, acknowledged that he had broken his own—the result of years of patient toil—from the material discarded by his master.

There are two lessons in particular which we may well learn from this anecdote. First, in a great work, the mark of the artist. Endeavorers of to-day, everything but earnest, persistent effort is bound to fail. Nothing great and good can be accomplished without unremitting, and often tedious, toil. Had the little artist abandoned his work after a day, a week, a year, of effort, the artist in him would have lain dormant to the end of time.

"Oh," you say, "he had the soul of an artist, he loved his work." Even so should we love the work of our Master.

Again, in a work like ours, we are not always willing to use the material at hand. If it be God's will that we have the finest material with which to work out Life's Mosaic, he will see that such is provided; if not, let us make it magnificent with the fragments. Often sensitiveness to our own shortcomings humiliate us, and at the imperfections of our own lives often becomes a great hindrance to doing effective work. Knowing so well the sins of our own hearts and minds, realizing how far from our standard we are, thinking that others realize this, we become self-centered. On the other hand some have no standard, no ideal of Christian living. They merely drift. But between the two extremes lies the golden mean.

It is impossible to plan outreach too high, we cannot strive too earnestly to reach them, but we may allow our lives to become less helpful by morbid brooding over our failures and their baneful effect on those about us. Let such remember, "Not failure, but low aim, is crime."

In our larger societies—yes, and in the smaller ones too, for a society in which there are no "social strata," is a rare exception to the rule—is it not possible that we fail because of the distance between us, distance not of rods and miles, but of heart and sympathy? We have our work, our books, we draw around us a little circle of congenial friends, and forget that the rank and file demand entertainment and amusement, and that if it is healthy and beneficent is not provided they will seek that which is doubtful or positively harmful.

We cannot live to ourselves alone. It is worse than useless to approach our fellow creatures with an "I am holier than thou" air, to say to them, "My good work, my good deeds, my good work, you must lead a good and pure life and try to gain a home in heaven," and by your manner convince the poor creature, if God did make you, you are quite different clay from myself. If you do not heaven, I hope that your corner may be very remote from mine."

Our motive is to do good, to assist, to be of service. Let us also see that we are not too busy to help others in the same power, these things you poor people.

Ivan Panin says, "My good work can be done only by God's grace and to be done only by God's grace." Doubtless many would have lain dormant to the end of time, but in sympathy and love, remembering just the same power, these things you poor people.

The work of the Social Committee, prima-
"Apple Social" which we held, were two pieces of heavy paper cut the shape of an apple and tied together at the top with a narrow ribbon. The upper piece of paper was painted in water colors to represent an apple, while the invitation was written on the other piece. For a "Peony Social" the invitations were written on white tissue paper, then folded very closely and placed inside peanut shells which had been opened and the meats removed, then the shells closed and tied together with ribbon. Each member has a certain number of invitations to give to their friends, and people feel that they are invited personally. Of course, in the larger societies this plan might not be a success, but it works admirably with the smaller ones.

So with attending the prayer-meetings, a person that will often win more than a general invitation from the pulpit.

At the prayer-meetings and other regular services of the church, be sure to welcome strangers, shake hands with them, and also with those who are not strangers. A pleasant smile and thoughtfulness of the Master and the thoughts of the Master, while we live in the world, is generally more appreciated than a long, wordy and matter-of-fact address. In the schools, where we have a more absolute freedom to exercise this, there is no need of it. On the contrary, it is an occasion for a study of the work done, and plans and methods of doing it, it may be the means of helping another Society, as well as making an interesting page in the "Recorder." In regard to the Christian Endeavor meetings, we will say that, owing to the bad roads, sickness and other reasons, the meetings were discontinued during the winter, but are now held at the usual hour. An ice-cream social was held a short time ago, at the home of Mr. and Mrs. Harry Green, which was well attended by the first-day people as well as by our own people.

Several of our members have purchased books from the Colgate Library, which have been circulated and exchanged. This work has proven interesting and helpful.

The following was recently elected for the ensuing six months: President, Miss Lottie Grey; Vice-President, C. D. Balch; Treasurer, Carl Grey; Secretary, Maude Rose; organist, Belle Vincent; chorister, C. D. Balch.

On account of the weather, not as many as attended the Quarterly Meeting at Walworth as wished to, but those who did reported that very interesting sessions were held.

It is hoped that all can be present at the Associated Meeting at Corinth; we feel that much can be gained by attending which will be of benefit to our Christian Endeavor Society.

Our Mirror.

FARINA, ILL.—The Farina Christian Endeavor Society has a Missionary Committee which is neither dead nor asleep. It has planned to hold regular missionary meetings, its first one being held the last Sabbath night of April, with the chairman of this committee, Ray Coon, as leader. Following was the program:

Scripture reading: Ray Coon.
Prayer, Rev. C. A. Burdick.
Newspaper, edited by Dr. C. H. West and Miss Edna Richey.
Missionary address, Elr. Seager.

The program was interspersed with congregational music, and also with solos and quartets, the following taking part: Mrs. H. P. Irish, Mrs. A. B. Howard, Misses Honor Davis, Grace Clarke and Fern Davis, Elr. Seager and Messrs. Arthur and Fred Burdick.

The program was all good, and the most encouraging sign was that it enthused the young people with the missionary spirit, and a desire to ally themselves with the student evangelistic work now on foot. Money was soon pledged to support a student evangelist during his summer vacation, and after correspondence with E. A. Babcock, of Milton, W. Va., who was referred as our evangelist. He will begin his labors about July 1.

A. C. D., Jk.

Rock River, Wis.—It is now some months since our last regular report, but the Corresponding Secretary has been waiting for a good report to send before writing, but has decided to send what she can now. To us the Young People's page is very interesting and helpful, and each Corresponding Secretary, as well as every C. E. member, should be willing to "add our mite," however small, to keep up the beauty of the page, and not do it entirely upon the President and Editor. We know, by experience, it is very much easier to read an article sent in by another Society than to write one, but if reports are sent in from our different Societies of the work done, and plans and methods of doing it, it may be the means of helping another Society, as well as making an interesting page in the "Recorder."

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Maude E. Rose, Cor. Sec.

Let us gather up the sunbeams
Lying all around our path;
Let us gather up the lightest ray,
Cast out the thorns and chaff.
Let us find our sweetest comfort
In the love of God today.

With a patient hand removing
And patching up the way.
Strange we never prize the music
Till the lovely flowers are flown;
Strange, we never think the brightness
Till the lovely flowers are gone.

Strange, we never know the sunshine
Till the lovely flowers are missed.
Never seem one-half so fair
As anything that lingers.

As and when the blossoms
Shake the white down in the air.

A RELIC OF ST. PAUL.

Mr. Rufus B. Richardson, Director of the American School at Athens, writing in the April Century of "American Discoveries at Corinth," gives this account of the finding of a most interesting relic:

"Had anybody foretold, when we began excavating at Corinth in 1896, in absolute ignorance of the location of one single object mentioned in the description of Pausanias, that at the end of the first campaign we should have the theater, and at the end of the second Piraeus, I think, that it was too good to be true. In excavation, as in fishing, luck plays a great role. As all the archaeologists in Athens are felicitating the American School on its luck, we may as well rejoice openly. I would rather be the discoverer of Piraeus than "take Quebec."

"To most people the name "Corinth" does not conjure up a picture of its ancient and honorable history from the time when it founded Syracuse and Corcyra until it was destroyed by the Romans; it is rather the place made sacred by the residence and labor of St. Paul.

"In our first year's work, while excavating a house evidently of the Roman period, we had sportively called it the house of 'Sodathes, the brother,' little expecting that we should ever come upon anything which we could attach to the great apostle except by the slenderest cord of fancy. Accordingly, it was rather startling to find, on turning over a block of marble found at the depth of about twenty feet, an inscription of Roman times, rudely cut and broken, running: γ[...]οναληφα 'synagogue of the Hebrews.' The thought arose, and would not down, that this stone was a part of the very synagogue in which Paul 'reasoned... every Sabbath,' and persuaded the Jews and the Greeks, when 'he continued there a year and six months, teaching the word of God among them.'

"The block was elaborately carved on one side with a row of dentils and higher bands of well-shaped columns and cornices, and had evidently formed part of a fine entablature of a building in the older city destroyed by Mammus; but in the synagogue it had been used as the lintel of a door. Its show side, with the elaborate carving, had fallen down and down, so that it could be seen by looking up as one passed through the door, while the inscription was cut in the edge now brought to the front, which, being plain, was well fitted for the purpose.

"We have not been able to identify any of the walls found near by with the synagogue from which the block came, although we may subsequently give it such a setting; nor can we say with certainty that the inscription is not later than the time of Paul. But the probability is the other way, and it is at least not unlikely that he passed and repassed under this very block. We could hardly have found anything more closely associated with him.'

THE OLD PEOPLE.

The old people are always with us, and perhaps that is the reason that we seldom see much pathos in their lives. And yet surely there is pathos in the fact of their survival in a world that has changed so sadly for them—"a world that was so full of work, and enjoyment, and interest, and which is now so empty and lonely."

The old scenes are as lovely as they were in their youth; the sun shines as brightly upon them; but the light of their eyes has gone from the old people, and they see only void and blackness where to others all is full of life and interest. Yet how patient they are generally. How unconquerably they give up one thing after another that made life pleasant and interesting, and walk on bravely and happily, while the days go by, and the sorrows of the heart are healed. Their bodily time, and interests diminish, and time hangs heavily upon their hands, they are sometimes querulous and impatient, can we blame them? Might we not be so in their place? Let us be very gentle, very patient with the old people. They walk in the twilight room that seems to us still a long way off. The Valley of the Shadow lies close in front of them, and is it any wonder that their dim eyes sometimes fail to see the light that gleams beyond its dark pathway?"—M. P. Jenkin.

TRANQUIL pleasures last the longest. —Bovee.
And that is the way.

She never learned at Johnnie's mistakes, and that was what made Johnnie think she was "lota nicer 'others boy's mammans."

Presently the city carts came along to gather up the garbage. The barrels were heavy, and the men, to save lifting them, emptied the contents upon the street, and then shoveled it into the carts. They left a good amount behind them, however, and Johnnie got quite excited over trying to write down all the different things of which he saw remnants. Mamma suggested that "just hang on," so Johnnie, after much wrinkling of his forehead and twisting of his tongue, wrote "Gobbige," for mamma was called away just then.

The ashman came down the street, and he, too, tipped over the barrels, and shoveled the ashes into the carts—and all but what blew away. For the wind was high, and a large part of every shovelful went flying over the street.

Mamma was gone a long time, but when she returned Johnnie called her to the window.

"I don't know how to say things, mamma. There are the sewer men cleaning out the sewers, and they spill the dirty stuff on the street. Then a wagon went by full of old bones and meat from the market, and some of that dropped from the cart. Then there are horses and dogs and cats, and O mamma! I don't think mud isnice, do you? Johnnie's little nose was all puckered up with disgust.

"No, Johnnie.

Mamma smiled meaningly.

"O mamma! I've found out already; haven't I, mamma?"

"Yes, partly.

"What else is there, mamma?"

"Draw two circles of the same size on your paper."

So Johnnie got the compasses which mamma had given him for a birthday present—they and so many circles to draw that mamma taught Johnnie how to do them—and drew two circles, each about an inch across.

"Put every dot in one. Just scatter them about anywhere. Now put two hundred dots in the other.

"My, what a lot for that little circle!"

"Now suppose that every dot is a grain of dust. Would you rather breathe air with eleven grains of dust in it or air with two hundred grains in it?"

"I guess the two hundred grains would choke us, mamma, and you, mamma."

"That depends. Will you close the blinds to that front window, where the sunshine shines so bright?"

"When the blinds were closed, mamma hung a dark cloth over the window, and cut a little hole right over a crack in the shutters, so that the bright sunlight came through in a long pencil of light. Then Johnnie saw myriads of little dust particles, so small that he had not known they were there until the strong sunlight lighted them up.

You see, Johnnie, the mud and dirt brought into the house are ground up fine by our feet, and then set moving about in the air by the movements of people and the drafts through the room. The more mud brought in, the more dust for us to breathe. Now that you know what it's made of, you can see that it is not very good stuff to take into our lungs."

"O mamma! you won't have to tell me to wipe my feet any more. I'll do it every time, if I forget."

Just as mamma took a little red notebook from her workbasket, and wrote something in it. Johnnie thought she wrote down his promise. Mamma did that sometimes, and had a queer way of letting Johnnie look over her notebook about the time when he had failed to keep his word. To-day, however, she wrote:

"Get a good microscope for Johnnie's Christmas present. If he forgets to wipe his feet, show him the dangers of dust."

That is the story. Johnnie's mother helped her boy to remember to wipe his feet.

S. S. Times.

GOOD-MORNING!

BY MARY F. BUTTS.

Good-morning, happy Sunshine! I really cannot say What we should do without, This freezing winter day.

Straight from the bright, blue heavens You made the snowy ground Flash as if heaps of diamonds Were scattered all around.

We will be comrades, Sunshine— You and I together Will try to make the world forget The bitter winter weather.

THE SECRET OF HIS PRESENCE.

The communion of Christ's spirit with the human soul is one of the deepest mysteries of human life, and one of which men of deep feeling seldom speak of to each other, because it is a life hidden within our inmost life. It is none the less an actual presence revealed gently and softly at times as we can bear it, and again coming to us in a flame of warm, unspeakable joy—but always a real presence carrying us, comforting us, abideing in us with divine love.

Mr. Meyer has given us five points in regard to the abiding of the Holy Ghost with us: Live a clean life. It is useless to pour water into unclean vessels.

Live for Christ.

Wait for the Holy Ghost. Live in sympathy with other Christians, whether you are a church-member or not.

Place yourself under the power of the Holy Ghost, and the Holy Ghost will in turn obey you. The mill-wheel must be placed under the horse before the horse would cover it all, so wheel. We must first be obedient to the laws of the spirit, and then the spirit will do whatever we ask.

How can we know that we are living in the secret of his presence? Can we endure delights, insults, unkind words in a gentle, regal spirit as if they were not? Then he is keeping us secretly in his presence from the pride of man, keeping us secretly in a pavilion from the strife of tongues.

To be aware of the secret of his presence is to walk in a garden of sweetness and quiet, so calm that one can bear all the secret, uninterpreted emotions which stir the soul to a never-changing depth as the vane in the garden. There is no fear of any earthly harm in this garden, only a constant looking forward to joy.

Frances Bennett Callaway.
Our Reading Room.

"Hence then as we have opportunity, let us be working toward the edification of the saints."—Gal. 6:10. "But to do good and to communicate forget not."—Heb. 13:16.

Cuyler Hill, N. Y.—Those who formerly sustained the Sabbath service with this little church have moved away, or gone into the new church. Recently, and especially since Bro. J. G. Burdick held a few evening meetings here, the friends have felt an increasing interest in the families scattered over this section. There are about a dozen families that clustered no more than a half mile away, who have面孔. If they were interested, they could sustain a pleasant little meeting, and make the Sabbath service a season for fellowship and for Christian growth.

Last Sabbath, the 17th, the notice for preaching was not very well understood. There were but fourteen present. After talking over the Sabbath-school interest, we organized for Sabbath-school work. By vote, Joseph Gardner was made superintendent, and Mrs. Wells Gardner Secretary. After appointing the other officers, we talked out the Lesson Helps, and made plans for the interest of the children and young people of the society.

There are many clusters of our brethren and sisters who do not enjoy the privilege of preaching on the Sabbath. Would it not be well for us to unite in Bible study and invite their friends to join them in that service?

L. M. C.

South Cuyler.—South Cuyler is perhaps eight miles from DelBay and four miles from Cuyler Hill. The society is composed of farmers. The church was built about the time that the church was at Cuyler Hill. It has been controlled by the membership of the different churches. For a long time there has been no service held in the church. We met them in church service last Fall.

The side south of the house needed shingling very much. A young man in the neighborhood, by subscription pledges, secured funds for the covering, and it is now being put on. Last Sunday, there were thirty-two present. We organized a Sunday-school and prepared for future work. A short sermon was listened to with interest. At a former meeting a devoted woman said she had not listened to a sermon in ten months.

This is indeed a needy field, and truly we felt that the Spirit of the Lord was with us to make it to all a pleasant season.

L. M. C.

Dodge Centre, Minn.—The meeting to celebrate the fortieth anniversary of the organization of the Sabbath-day Baptist church, of Dodge Centre, Minn., convened at 10.30 A. M., and was opened by music and devotional exercises, conducted by Rev. E. H. Scowell. A paper, "Condensed History of the Church," by Rev. H. D. Clarke, was read by Mrs. Clarke. Mrs. Pardee, of Freeborn, Minn., a constituent member, gave a talk on "Forty years ago and now." Papers were also read on "The Church as Related to Reform," Rev. W. H. Ernst; "The Growth of the Church," E. A. Sanford; and "Churchptom," by Mrs. Clarke. Letters were received from Rev. H. B. Lewis, Rev. Geo. W. Lewis, Rev. N. M. Mills, Mrs. Z. Campbell, Mrs. H. B. Lewis, Rev. Martin Siddall, Prof. A. Whitford, Rev. G. M. Crittell, Rev. Geo.

W. Hills, and Rev. S. B. Wheeler, all of whom have been members, some of them pastors, and some young men who have gone from among us to the ministry. The exercises were interspersed with music. A picnic dinner on the church lawn was enjoyed by a large number. In the evening Rev. O. S. Mills preached an anniversaries sermon, which was followed by baptism in the church.

MOTHER'S RAINY DAY.

Sometimes there's a rainy day; all then We lay off a spell, Pa takes politics and reads the papers. An' we booy patter 'round and cut up capers. An' whistle, every one, and feel free, But dummy as I can recall a rainy day for mother.

Seems as if she worked harder then than any other day, Trying to keep the rain away. Stirrin' up the fire so it wouldn't seem dreary. Cookin' something extra nice, makin' things more cheery, Pickin' up a slipper, or something or another. I don't believe there ever was a rainy day for mother.

But then she don't complain. Just keeps workin' on. Sometimes there's a pleasant word, sometimes a bit of song. And lots of times I lany she has a tired look. An' I'd feel better if she'd rest or read a book.

An' then I wipe the dishes or do something or another. An' wish with all my heart there was a rainy day for her.

—Florence A. Hayes.

The Honesty of Nature.

When the heavens and the earth were finished, and the work of God was completed, He said everything that he had made, and, behold, it was very good. Why were all things good? Because they had been made by a wise and righteous Creator, and were under a system of law which would cause them from the very first ages onward to answer the ends for which they had been created. We find ourselves in a trustworthy world which forms part of a trustworthy universe. All things are honest. We may be deceived by our ignorance of things, but things are never deceitful. Ours is an honest old world.

It took men a long time to learn what are her habits of motion and life, but when once discovered she was found to be as regular as the celestial clock-work. No zodiacal lure of the sun, nor rational fears of the moon, from making the beds of the stars at regular intervals. Her gravity is never author of creation. Fads may come, and go, but her elaborate and reliable system never forever, it will continue to be and remain, for she is the will of God, which is the will of God.

The sense of things which follow, and of sensation and thought which enable us to become acquainted with the actuality of things. It is not true, in a material sense, that "This world is all a fleeting show, For man's illusion given." Life is real, not illusory; substance and spirit are real, not phantasmal; sense perception and external objects of sense are united together by a real and reliable bond, or else the universe, with ourselves as parts of it, is an elaborate and unceasing lie, and the experience-taught philosophy of the multitude is a tissue of falsehood.

The honesty of nature is as old as creation, as old in essence as that God who is the author of creation. Fads may come, and fads may go, but natural law goes on forever. Fads which are opposed to facts cannot long hold the field, for "Facts are chieflly we manna dig." When one has a raging toothache which has gone so far that it cannot be remedied by the drill of the dentist, and he stops the pain by pulling the aching tooth with a cruelly-kind steel tool, he has pulled something out of one's jaw, not out of one's mind. Fifty times that very day the prob- ing tongue says that there is a vacancy where the tooth once stood.

What a beautiful and reliable system nature is, of which we form a part. Its globes and atoms, its mountains and mole- cules, and d Razors, its substances and sensations are real, and we may enjoy these things with perfect confidence in their God-given reality until the transition of things into the fullness of the higher realities which will forever envelop all who love and serve the God of all truth.—The Advocate.

Bessie had spoken aloud in church; and, to mamma's caution against doing it again, he exclaimed, "But, mamma, when my mouth's so full of talk, I can't help it's leaking some!"—Youth's Companion.
Sabbath School.

CONducted by SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WHITFORD, Professor of Biblical Lan-
guages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.


LESSON VIII—DANIEL IN BABYLON.

SABBATH-DAY, July 8, 1899.


GOLDEN TEXT—Daniel purposed in his heart that he would not defile himself. Dan. 1:8.

INTRODUCTION.

There has been more controversy concerning the Book of Daniel than any other book of the Bible. The reasons for this are various. It is certainly a very curious book and differs in many respects from the other books of the Sacred Canon. The first six chapters contain the circumstances concerned Daniel and his companions while they were in captivity in Babylonia. In all these incidents the author of the book is mentioned by name, and the name of the king that was true God, in contrast with the power of man or of false gods. In chapters 7-12 there are a series of visions, some of which have a definite reference. John evidently had these visions in mind as he wrote the Book of Revelation. There is no evidence that Daniel wrote the first half of the book; Daniel is always spoken of in the third person. There are many scholars who assert that not a part of the book was written before 900 B.C., and very likely not before the time of the Greek Ephesians, the second century before Christ. In the Hebrew canon it is placed not with the books of the prophets, but along with the historical books, as Chronicles. But whatever may be the conclusions of the critics, from the literary features or from other internal evidence, in regard to the date of this book, its position in the canon and its value for the Christian church are assured.

The time of the carrying away captive of Daniel, as given in Dan. 1:1, is the third year of Jehoiakim. This raid of Nebuchadrezzar is not mentioned in the Book of Kings nor in the Book of Jeremiah. Jeremiah also says that the fourth year of Jehoiakim coincided with the first year of Nebuchadrezzar. In Dan. 2:1, the second year of Nebuchadrezzar is mentioned as a time at least three years after the beginning of our present lesson. In view of the fact that the book has been thrown upon the accuracy of the statement in Dan. 1:1, but Nebuchadrezzar was certainly associated with his father in the government of the land of Babylonia from the death of the latter, some of the Jewish critics may have been deceived from two different dates.

NOTES.

8. But Daniel proposed in his heart, "purposed", as in the R. V., is much better than "proposed." Daniel and his three companions were chosen from among the Hebrew captives to be cared for and trained at the expense of the king that they might be fitted for his service. That he would not defile himself. That is, by eating the flesh of animals that were unclean according to the law, or the flesh of animals that had not been slain in the legal manner. He likely also ate the food and wine of the king's table, in some way, offered to his gods, and that the Hebrew youths learned that by eating he might be contaminated with the sin of idolatry. The word translated meat means literally "delicate food, dainties." The wine which he drank. That is, the wine of the king's table, a portion of which the king himself had drunk. The prince of the eunuchs. The officer who had charge of the household of the eunuchs. They were being trained for the king's service. Compare v. 3.

9. Now God had brought Daniel into favor, etc. The word favor is not mentioned in our text. Daniel and his companions were chosen from among the Hebrew captives for a reason which the author shows us that the favorable reception of Daniel's request was not through mere luck, but by the providence of God. Compare Gen. 39:21.

10. I fear not the king. etc. Ashpenaz seems to say that he was not able to grant Daniel's request. Yet we may imagine that he suggests that he is anxious merely about their proper maintenance, and if they look as well as the other youths, he will make no inquiries. We may guess even that he spoke a favorable word to the steward for Daniel. Worms living, the word thus translated means literally "dejected." Of your sort That is, of your age—referring to those who were classed along with these four.

11. Then said Ashpenaz to Melzar. The word "Melzar" is probably not a name, but a common noun meaning "servant." 12. Prove thy servants. That is, test us. To speak of themselves in the third person as "servants" was a polite form of address. Pulse. The word thus translated is literally "vegetables." 13. By the agency of the king's face it would be manifest whether they had had a sufficient amount of nourishing food or not.

14. So he consented, etc. We may believe that this also was through the special providence of God, as suggested in v. 9.

15. Their continuance appeared fair; etc. It is entirely unnecessary to suppose a miracle to account for this. Plain, wholesome food was certainly more healthful than the dainties and wine of the king's table.

17. As for those four children. The word here, as elsewhere in our lesson, translated "children" is better rendered "youths," as in the R. V. It is supposed that Daniel was about seventeen years old at this time.

Knowledge and skill. Both knowledge and the ability to adopt knowledge to practical use. Learning and wisdom. The word here translated "learning" refers to literature. Wisdom is the general word for intellectual ability, and has various particular applications in Scripture, in some of which it is synonymous with "wisdom," used in a good sense. And Daniel had understanding in all visions and dreams. He was given a special ability in this regard to interpret his visions and dreams, as is shown in the following chapters. A vision is something seen by the mind apart from ordinary natural conditions. Dreams are the result of the workings of the mind while the body is asleep.

18. Now at the end of the days, etc. At the end of the three years mentioned in verse 5, Ashpenaz brought for the inspection of the king the youths committed to his charge. It is to be understood that the "them" of this verse refers to others besides Daniel and his three companions.

19. And the king commanded with them. That is, talked with them. They were given a sort of oral examination. Therefore stood they before the king. The king chose for his personal attendants the very ones who had been endued by the providence of God with these especial gifts.

21. And Daniel continued even unto the first year of king Cyrus. This verse is a general reference to the fact that Daniel continued to prove his wisdom and understanding all through the period of Babylonian captivity. We need not infer that he was always in favor with the reigning monarch (compare chapter 5:11-13), nor that he died in the first year of Cyrus.

THE WORLD IS FULL OF ONE-SEIDEN AND WOMEN, BECAUSE INizardivities are culti-

vated, while others are deprived of right action.

Right thinking lies at the foundation of right action.

Deafness Can Be Cured by local applications, as they cannot reach the diseased part. The next to start for the North Pole was William Edward Parry, in 1819. In this voyage he only reached Melville Island. He made another attempt in 1821. In 1820 he was the first to pass the 110th degree West longitude. As a result of his attempt, he was awarded a prize of $25,000, offered by the British Parliament.

The next to start for the North Pole was Sir Francis Leopold McClintock, an Irishman, in 1857. He resolved to take a new way to secure the Pole, and left his ship and made a journey of 760 miles on sledges drawn by dogs. After all, he returned, leaving the Pole behind.

Next coming to the front was a Swede, Baron Nils Adolph Erik Nordenskjold (Nor'-den-sköld), in 1868. The Baron did not excel his predecessors in reaching northern latitudes, and returned. He wrote "Popular Science." about Greenland and Spitzbergen.

Following came Wegsche, in 1874, and close upon his heels was Alcrid, in 1876. Neither of these aspirants scored much of a victory, nor did either get high enough to view his spy-glass where the Pole was standing.

The next to start for the North Pole was an ambitious American, born in New York, George Washington DeLong. He was made a Lieutenant-Commander in the navy in 1879. He took command of the ship "Jeannette," fitted out for three years by James Gordon Bennett. He sailed from San Francisco July 8, 1879, and proceeded to Cape Serdez Ka-

men, Siberia, and then sailed north to about 71° 37', when he was stopped by ice, on Sept. 5, 1879. The vessel then drifted to the north-
west until June 13, 1881; when it was crushed in the ice. DeLong, with fourteen others, reached Siberia, where all perished from cold and starvation, except two, who had been sent forward to obtain relief. This expedition closed in sadness.

In 1882, Lockwood and Birdnair made a dash for the Pole, and came within 450 miles of reaching the muchcoveted prize. For thirteen years these gentlemen had the honor of having stood the nearest to Polaris of all human beings, which created a profound impression throughout the world.

Lieutenant Peary, in 1892, started with a determination to outdo all others, taking his wife along, that she might share the Arctic honors of having assisted in capturing the Pole. Peary traveled over a thousand miles on sledges drawn by dogs, and yet came back, even to us in Plainfield, without the Pole.

Dr. Nansea having in 1888 made a voyage of discovery in high latitudes, found the tidal currents setting in the direction of the Pole, and concluded if he could start right he could float and get the Pole while remaining in his vessel, and that last in the ice.

He put his plans in operation, and he says had he but entered the ice three hundred miles farther east, he could have obtained the Pole. As it was, on April 7, 1895, he was within 250 miles of the Pole. Could he have been elevated but a little where he was, with his glass he could have seen it.

Lieutenant Peary is again far on his way to the Pole, having passed the winter in a high latitude. His plan is to reach and obtain it by establishing posts and camps of supplies the right way, so that in case of failure to reach it during this year, he can winter and push on the next season, thus keeping up, until he obtains the Pole. On his return he will have stopping-places for rest and refreshments. We join our hopes to his that his plan may succeed.

Notwithstanding all these former failures and present efforts in operation to obtain that wonderful ‘pole,’ right here, now, in this month of June, 1899, on the 12th day, and at 11 o’clock and 30 minutes, thersallised from Christians, in Norway, the Duke of Abruzzi, the nephew of King Humbert of Italy, bound direct for the North Pole.

Duke’s retinue will number 140 besides himself, as follows: one captain of the Italian navy, a lieutenant, a physician, two Hallancago Norwegian sailors, four guards, 120 dogs, and an Esquimaux dog master.

We certainly believe that whoever reaches the Pole will report scientifically, that the world being so small and its crust so thin, and that the surface of the earth has been so great, that it is out of balance and doesn’t run true, but wobbles, and that the ‘pole’ describes a circle of about eight feet.

NOTE.—In the above article I have only spoken of those who have made an effort to reach the North Pole. There have been other explorers, before and since this time, that are worthy of note: such men as Davis, in 1857; Baffin, in 1616; Ross, in 1818; Franklin, in 1845; Matthew Flinders (1756–1814); Collinson, in 1855; Kane, in 1858; Hall, in 1871; Nares, in 1875, and others of no less note.

NOTE 2.—A dispatch from Stockholm, June 16, states that on that day King Oscar showed to Dr. Nansen a torn dispatch from Professor Iredale, of balloon notoriety, found in Iceland. Dr. Nansen examined it carefully, and he thinks Andree may now be in Greenland, and will probably be found by the Northwestern expedition.

MARRIAGES.

BACBOKC,—GREEN.—At the home of the bride’s parents, Mr. and Mrs. M. A. Wilkerson, at Milton, Wis., June 13, 1899, by Rev. L. A. Plattc, D. D., assisted by Prof. W. C. Whilford, D. D., Lestcr M. Babcock and Mrs. Anna Grumis, all of Milton.

DEATHS.

BROWNE,—In Bolivar, N. Y., March 27, 1899, of pneumonia, Mrs. Nancy mossom Stone, aged 73 years, 20 months and 29 days.

Nancy Massom was born in Cayner, N. Y. When quite young she settled in Little Genesee, N. Y., in a place near which she has ever since lived, saved fifteen years spent in DeRuyter, N. Y. In 1843 she married lorenel H. Stone, who passed from this life in 1881. Since the death of her husband she has lived in a house of her own, with her son, Ernest P. Stone, of Bolivar. She leaves two sisters, Mrs. Horace Collins, of Westmore Mills and Mrs. D. M. Burdick, of Bolivar, one brother, W. E. Budick, of Little Genesee, a daughter, Mrs. Rosella Doan, of Austin, Pa., and three sons, Ernest F., of Bolivar, Frank S., of Hyde Park, Mass., and A. R., of Lisbon, N. D. Sister Stone united with the Little Genesee Seventh-day Baptist church forty years ago, and died in fellowship with her family and an abiding faith in her Saviour. She was recognized as a woman of sterling Christian character, and was highly esteemed by a large circle of friends.

CHANCEY.—Harriet Locelia Massom, was born in Little Genesee, N. Y., in 1814, and died in Little Genesee, June 2, 1899.

Feb. 5, 1891, she was married to Wm. Croston, who died about four years ago. She passed all of her life in Little Genesee. In 1857 she was baptized by Rev. Thomas Brown, and united with the Little Genesee church. For ten years she was an active and a great sufferer from cancer. During this time she has been constant and faithful in her attention to her family and friends, suffering in patience and silence. But a few days before her death she said that she had spent many entire nights in prayer and that she was not afraid to die, but was prepared and ready to go. She is survived by three brothers, Alberton, Norman and Caesar; and four sisters, Thaddius, Byron, Claude and Willie.

GREEN—De'ibert F. Greene was born near Adams Centre, N. Y., Nov. 29, 1860, and died in Chicago, Ill., June 10, 1899. He was a son of the late Franklin J. Greene. In early life he became a member of the Adams church. For about a dozen years he had been a resident of Chicago, but was making arrangements to return home to a house to Adams Centre, when attacked with pneumonia, from which he died after but four days sickness. He leaves a wife, two brothers and a sister to mourn. Interment at Adams Centre.
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