GOD'S WORD TO PARENTS.

And these words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. 6: 6, 7.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2: 39.

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Yea, thou shalt see thy children's children, and peace upon Israel. Psalm 128: 1, 2, 6.

Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. 22: 6.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. Prov. 29: 17.

What son is he whom the father chasteneth not? Heb. 12: 7.

And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Eph. 6: 4.

But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. 5: 8.

Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven. Matt. 19: 14.
The Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. F. MOSHER, Business Manager.

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THE SABBATH RECORDER.

[Vol. LV. No. 44.

The revival in business over all the land ought to bring many new subscribers to the Recorder. Now that we offer it until the close of 1900 at the price of one year there are very few who cannot earn enough to secure it for the next fourteen months in two days. Three and one-third cents per week will secure the paper for sixty weeks. Cannot you secure one new subscriber on those terms?

Industry in the United States is at its best. Everywhere one goes activity is the rule in all forms of business. From iron-making and coal-digging to agriculture the earth is alive. "Push" is the only word. The surface of the earth pours its harvests into granaries and the channels of commerce, and all manufacturing interests are "humming." Prosperity abroad is encouraging. Competence needs no idle if he is capable and willing. All this is cheering. That it will increase "worldliness" is to be feared. On the other hand, it will give those who serve God with earthly things the chance to do more than before. We have a national war which needs to be enlarged this year. The work of the Tract Society has been waiting for this time, and God demands that it be doubled or more at once.

Thus wave of prosperity will leave permanent impress on the Nation. Added to what we have been it will do much to make the American people more skillful and enterprising in ability which will equal or surpass the attainments of any other people. Competition and opportunity combine to demand so much of the men who conduct the growing business of these years that no set of weaklings can meet the occasion. Last evening I met a man who was a pupil of mine in Wisconsin thirty years ago. Coming to manhood he "took up" a farm of moderate value. Four years ago he retired from it, and now combines city and country life in an easy way. Similar instances are at hand on every hand. Men of his class do not spend a large amount for religious work, but prosperity makes them far better citizens than they would be if poverty sat at their doors.

The permanent influence of ten years of such prosperity as we are enjoying now will contribute greatly to the foresight and intelligence of all who are active in the industries which crowd land and sea. Such times create enthusiasm and stimulate ambition. This farmer I saw last night is already a "captain in the industrial world." He has business interests enough to make him conservative. Anarchy appeals to such men in vain. Unless they are made blind by some deceptive scheme, they cherish what is best for the country as a whole, because their personal prosperity is part of the prosperity of the Nation. Add sound morals and active religious principles to such men, farmers, mechan­ics, purse-owners of industry of all kinds, and you approach the ideal man.

Some remarks of Miss Caroline Hazard at her inauguration as President of Wellesley College are worthy of repetition before the eyes of every woman in the country. Among other most excellent things she said, "The problem is not simply that of bringing children into the world, but what kind of children we shall all be educated; or, if the highest development of motherhood is denied her, how shall she take her place in the world, a useful and honored member of the community, having children of her spirit. For 1 take it the eternally­wise is the power of love which has its throne in a good woman's heart. Call it altruism if you like, call it the Mother sea, found a philosophy or a system of speculation upon it—it is simply this endless capacity of love. When Bellingham any showed when she sat at Jesus' feet. Grant­ed, then, that this is at the root of woman's life, that every woman who comes into the world has this gift and responsibility, that this is her contribution to human life, with what reverence, with what awe, should we approach her, to make or to mar! Sentimen­tality and manliness, like Scylla and Charybdis, stand on either side. The intellect must be trained to its full capacity, or there will be an uneven balance. Heart and head in true rule the conduct. And so we believe in what is called higher education. Ideal justice is not a common virtue, and the powers of the mind must be trained to regulate the emotions."

Admiral Dewey has been accorded the welcome due a noble, manly hero. The way in which he has received this welcome, and the wisdom of his words concerning the Philippine question, have been of great value. The peculiarity of the situation, his grasp of the larger question of Na­tional duty, and his clear-cut views have influenced public opinion beyond computation. The summary of his words is this. We must hold the Philippines for their sake, for the sake of stable government, good order, and civilization. He favors a conservative, hu­man, but strong, policy. His words have done more than any other thing to brush away the opposition to the aroused policy of the Executive. We look forward for the day when the possibility of it will be gone forever. But Spanish mien is terrible. Barbarism is terrible; and, mourn the fact as we may, the history of the world shows that the terribleness of war has often been the only path to better things in many cases. But what we began to say is that Admiral Dewey has enriched the public mind in no small degree by his wise, well-balanced words touching our national policy and duty in Asia.

He was a young man in his first pastorate. The ladies proposed to make him a present of some helpful books. Perhaps they thought only of their regard for him; but in giving him food for head and heart they were pro­viding better food for themselves. He will be prompted to do better work for his people by the knowledge that they love him. He will study more earnestly because those to whom he is to speak the people needs him within his reach. Pastor and people will be doubly blessed by the gift.

If you have a hard time in trying to overcome evil habits and temptations, cease to feed such desires. They will be overcome easily when you have starved them a while.

Siberia, which has been considered a frozen waste, is rapidly developing into a great grain producing country. Russia is doing much to develop that country because it is likely to become one of the safest fields of immense value. The American Consul at Chemnitz, Germany, reports that emigration to Siberia has increased in ratio unknown except in some sections of the United States. Wheat is grown in Siberia in northern France it requires 137 days, oats mature in 96 days. Navigation on the Obi and the Yenisei rivers has increased with equal rapidity. Our Consul, Mr. Maughan, also reports that Siberia has 23,000 square miles of land that is still unclaimed. Iron ore is abundant and rich, and eastern Siberia has considerable gold. Russia promises to be one of the great World Powers, and the development of Siberia will strengthen her in scores of ways.

Some men are always ready to complain of the "circumstances" which they say force them into failure. Such complaints are as regrettable as they are foolish. Inter­necine strife within a man is as powerful as that which is within him. Given high ideals and holy purposes, a man may laugh at circum­stances, i.e., the things which stand round about him. God offers to occupy the souls of men within the truth of his presence, and being thus garrisoned, a soul can overcome circumstances unto constant victory.

If you wish for anything that you are not willing to ask God in prayer to grant you, that wish is your condemnation. If you go where you are unwilling to ask God to bless your going, or where you are unwilling to be seen by the best and purest friend you have, you are a sibyl in the days of evil. "The eyes of the Lord are in every place, beholding the evil and the good."

The 88th Annual Report of the American Bible Society, the largest agency in the world for distributing the Scriptures, shows that there is no decline in its work. The report shows that 1,380,892 copies were distributed during the year; 780,934 of these went out from Bible House, New York City. In Japan and China the distribution is increasing year by year.

Mr. Leonard Courtn ey, in a speech before Parliament lately, asserted that the desire to obtain possession of newly discovered gold mines in the Transvaal was at the bottom of England's attitude toward the Boers. This has been suspected, and if Mr. Courtney's charge is supported by future events, the shame to England will be the greater.

Do not fret your heart over the consequences of right doing. Live righteously, and do what is right—be that work and everything—in the love and fear of God. Work and obedience are yours. Consequences i.e., the fruit of your love and labor, are with God.

Some one has said that if the heart-strings are not tied in a "hard knot," the purse-strings will be all right. One thing is certain, if the doors of the heart are opened to good and closed against evil, life and actions will be right.

Virtue and righteousness are not the mere absence of vice and unrighteousness. There can be no such negative goodness. "He that is not for me against me." That universal law finds fulfillment in every life.
THE COUNTRY BOY.

Yesterday we saw a group of farmer boys "picking up" potatoes. Strong, agile, good natured, and trustworthy. They reminded one of the value of a home in the country compared with one in the city. Long ago, when the writer was a farmer's boy, he learned to lay aside the word "Boy." It came back yesterday as we noted the characteristics and listened to the chat of the boys who gathered potatoes. Here is a bit of it:

Health that mocks the doctor's rules,
Knowledge never learned of schools,
Of the wild bee's morning chase,
Flight of fowl and habitat
Plants and flowers of the field.
How the tortoise bears his shell,
And the ground mole sinks his well;
How the robin feels her young,
How the oriole's nest is hung;
Wherethewhitebillsblow,
Where the fretful berries grow,
And the ground nuts trail the vine,
Fowl and fish in their respective domain;
Of the black wap's cunning way,

The architectural plans
Of fortifications,
For, encroaching books and tasks,
Nature answers all he.

He that never takes a walk,
Face to face with her he talks,
Partly to adore.

Blessings on the barefoot boy!

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Genial Art of Giving Favors.

A short time ago a gentleman did me the kindness to share with me something of which I was in need. After reaching home I wrote expressing my thankfulness, thanking him for the favor, and asking him to accept a promise of the best he had done, and that he must continue to show kindness to me to grant you as small a favor. Please accept it as such.

Now it was not the return of the money which warmed the heart, for we really wished him to accept it, but the gracious, genial spirit of the letter. Somehow a letter of that kind will do more to make its kindred influence steal through the day. Its memory and the friendship which it cements are a permanent possession. Put into your educational curriculum, young people, the gracious gift of granting favors, and the genial art of letter writing.

Some one adds: "And learn to write plainly," but that is another subject.

Another View of Revivals.

Read the following letter over two or three times and you will find it is kind, though keen. It will jolt you, but it will make you think. This is an important subject, and it is well to have a rapid fire on it from all angles. Perhaps something will occur to you that will jolt me when I open this letter on you when you were "filled with the Spirit."

I am surprised at your description of Kelly's sermon. Will he take the place of the Salvation Army girl, recently arrested for preaching on the streets (and judging by the case), if some one should be gloriously converted, and testify of the wonders of God's grace, how could he do it without shocking the church? It would be impossible for such a one to just state a sentence or two in a very moderate voice, you know. He would likely be ecstatic. His voice might rise to 8, and he might forget and talk five minutes, and he might cause some of the proper folks to think he was claiming to be better than them. I suppose though it is best to "quit teasing the Lord for a blessing and go to work," yet it is "not of him that runneth, but of the Lord that sheweth mercy," and how can one do anything without power? Disclaiming influence at least of our great churches shall have no revivals, I suppose you will have to give us evangement. Maybe there will be a revival, but such as is "of the Spirit." I wish you would keep you going a year or two. How would you like to come to --- right away, or later? I should enjoy it, I say so much, as you must or can be able to be called "long-winded."

The Ohio Campaign.

The gubernatorial campaign in Ohio presents features of marked interest. The independent candidate of Ohio, the golden rule manufacturer who was recently elected mayor of Toledo by a two-thirds majority over the combined votes of the regular parties, is carrying no small stir. He is now in the field against both parties in the state, and the movement has assumed proportions so serious that the partisan speakers are advising voters to cast their ballots for the other party candidate rather than for him. The word from the political headquarters to the country newspapers is to ignore Jones and not to intimate that any meetings for him are being held. It is only recently that certain dailies in the large cities have loaded their guns with such epithets as "traitor," "political charlatan," "traitor to his party." Seriously, the public does not doubt his sincerity or the purity of his purpose. The worst name that can be made to stick to him is "idealistic" or "visionary enthusiast." In the eyes of some people, of course, these names are as bad to the others. The wisdom of Mr. Jones' campaign may be honestly challenged; but many of the thoughtful citizens of Ohio this fall, with a barrel to right of them and a barrel to left of them and no desire to go backward, will be likely to say, "first pure, then peaceable."

Living in God's Presence.

The man who lives in the presence of God is a success, rather than that he appears in prominence, but every true man is a hero, and all consecrated life is great. We do not think enough about doing the little things, following the narrow rounds of duty in the love of God.

Indeed, that is the real satisfaction and a safety about the common place and humble. Looking forward to hard work on the frontier or in obscurity, one feels sure of his own motives, and the sense of that abiding presence is very sweet. To go where honors and praises are sought, to thrust into the hands what men call prizes—oh, the true man feels only the more humble. He knows his own weakness, and he prays as he never prayed before for the constant cleansing of the blood of Christ.

How sweet to be out on the ocean sailing away from the friends of the home land, if Christ goes with us. How pleasant to know that when Christ walks in the furrow.

Blessings on the barefoot boy!

THE BROTHEHOD.

At a business meeting of the Brotherhood, held at Ashaway, R. I., Aug. 28, 1899, the following officers were elected for the ensuing year: President, L. R. Swiney, DeWuyter, N. Y.; Secretary and Treasurer, I. L. Cottrell, Hornellsville, N. Y.; Vice-Presidents, M. G. Stillman, Lost Creek, Va.; Clayton A. Burdick, Ashaway, R. I.; T. J. Van Horn, Brookfield, N. Y.; D. F. Van Cleve, Little Genesee, N. Y.; G. W. Hills, Nortonville, Kan. The constitution was amended so as to include only Seventh-day Baptist ministers.

The following paper was presented by Dr. O. M. Burdick in the Laymen's hour at the Semi-Annual Meeting at Alfred Station, N. Y., and requested for publication in this column. We expect to follow this with other excellent papers presented at that time from the laymen's standpoint.

THAT AND BETTER WILL DO.

BY G. S. HEIDEL.

It is told of Mr. George W. Childs that when he was beginning his long management of the Public Ledger, his foreman called his attention to the excellence of one of the early issues, with the air of having reached the standard of what such a paper should be. "That will do, but better will do," was Mr. Child's reply. He appreciated what had been accomplished, but felt there was still a better before him and the foreman, and toward that he would strive. And his success as a newspaper man lay in that feeling that there was a still better than the best he had done, and that he must continue to strive toward it.

That feeling indeed is the key to real success in any kind of work. The writer, the artist, the public speaker, the farmer, the merchant, the mechanic, who is fully satisfied with what he has attained and feels no impulse toward a better than his best, has reached the limits of his attainments.

It is the function of true criticism to hold up the highest standard to all these and push them forward the ideal achievement. The absence of such criticism may be fatal to them.

We hear a great deal said in these days about progressive farmers, and who are they? Are they the men who are perfectly satisfied with the three different arrangements? who are content to farm it as their fathers and grandfathers did before them? Oh, no. The pro-
gressive farmer, while he appreciates the good work done by them of a generation ago, tries by every improved method of farming 'to do better' than their best, to increase the value-producing quality of his farm, to improve his stock, to make one acre produce what two probably could. 'Let that be their idea, and better will do,' is the successful man, the progressive farmer.

The carpenter who insists upon building your house as his predecessors of 50 or 75 years ago built, will surely get left in the sable competition of to-day. The best of those days have been superseded by the better of to-day. The reign of the handsaw and the jackplane is ended, and machinery, doing far more and better work, has taken their places.

The eyes of the world have been turned with intense interest for the last two weeks to the international yacht race, just decided in favor of our own "Columbia." Each successive trial for the cup requires that the competing vessels be a little better than the battleship that steps before, and strict adherence to this rule have we been enabled to retain the cup on this side of the water for 48 years. "Eternal vigilance is the price of success," in yacht racing as well as in all other lines of work.

"Honesty is the best policy" in your vil-

gage where, night after night, the same company of boys and men meet and discuss the latest slander and exchange smutty stories? Who apparently have no ideals above their own lives, who strive for nothing high and noble to the life out of their daily ciphers, as no-body's? God pity the boys who are content to live with no thought of anything higher than their belittled lives, and put before them some ideal worthy of their best efforts.

The whole business world is on the sharp lookout for young men who are to fill positions of responsibility and trust and those who are sober, God fearing, industrious, painstaking in whatever they undertake are the ones who "get there." More and more are corporations and railroads paying their employes to be, not only total abstainers from all that intoxicates, but they must be Christian men, knowing that property and human life is safer when intrusted to the hands and clear heads of such men.

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There were, at one time, a company of professional actors gathered for a social time in the private rooms of one of their number in the Fifth Avenue hotel, and, during the evening, one of the most gifted of these artists was requested to repeat the Lord's Prayer, and so perfect was his mastery of the art of expres-
sing himself in the best words of this prayer, that the audience so entertained, that the evening's entertainment was continued without a break.

Was not the great success of the late Mr. Spurgeon due, not so much in what he said, as in the way he said it? Two friends of his, both ministers, were visiting him and stayed to his evening devotions, and speaking afterward of this simple, childlike talk with God on these sacred subjects, "No, Newman, did you ever hear anything like it?" It seems to me that this very essential element, of effective 'public speaking, is in too great a degree lost sight of by our public speakers. Much time and study are given in the search after a new thought, an original idea, but too little to the way those thoughts and ideas shall be presented to the listeners. I have heard it said of one of our own minis-
ters that he is rich in the study of elo-
cution and kindred methods of increasing the effectiveness of public speaking.

Great singers tell us of weeks and months spent in hard, incessant practice to perfect a single note. Stage actors must study hard and long. The power of perfect expression to a few sentences, and shall ministers of the gospel take less pains to perfect themselves in this highest of all callings? Continue to give us your best thoughts, but make them better through the power exercised by raised powers in communicating those thoughts to your hear-
ers.

The Greek said: "I have thought the truth; I have done what is good, I have achieved what is right." The Christian says, "Oh! that I could think the truth. Ininite aspirations characterize all Christian civilization. There is a better beyond its best. Saint Paul said, "I am not ashamed of the gospel." For the price of the high calling of God in Christ Jesus." And only as we lay emphasis not on the good achieved, but the better beyond, can we say with him: "I have fought a good fight, I have finished my course, I have kept the faith. I have endured." And up for us crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

A HYGIENIC HOME.

"The first word in health is sleep;

The second word is breakfast;

The third word is exercise;

The fourth word is cleanliness;

The fifth word is temperance;

The sixth word is religious.

We furthermore, it may be added, must keep our minds in healthy and happy condition, and be free from worry; for 'a frowzy head is the sign of a frowzy heart.'"

Within 12 months, the total number of Keeney's reports on contagious diseases had increased to 15,000. By 1899, Keeney's had become the largest health inspection service in the United States.

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The SABBATH RECORDER.

now the only survivor of the number and who still serves the Pawcatuck church of that place as a deacon.

Tylor was composed of Eber M. Roll, a graduate of Williams College, the Principal and Instructor of Natural Philosophy and Mathematics; Solomon Carpenter, a graduate of Brown University, the Instructor of Languages; William B. Maxson, of Stephentown, N. Y., the instructor and minister of the Department; Dr. Augustus L. Saunders, the Lecturer on Chemistry; Miss Sarah E. Robinson, a graduate of Troy Female Seminary, the Preceptress for a brief time, and succeeded by her father, Mr. Maxson, a teacher from Hamilton, N. Y.; and Mrs. Lucy M. Carpenter, a graduate of the Lima Female Seminary, the Instructor of Drawing, Painting, and Italian.

There were in attendance during the year two hundred and sixteen students, of whom one hundred and fourteen were gentlemen and one hundred and two ladies. The first term opened with nearly eighty students and enrolled one hundred and twenty-seven before the close of the whole number, ninety-six—fifty-five gentlemen and forty-one ladies—resided and supported their residence at DeRuyter. Only nine came from outside the state, having come from New Jersey, Michigan, Rhode Island, Vermont and Upper Canada. A large majority of them were from Seventh-day Baptist homes. It is interesting to note the positions which some of these young men and ladies have reached in subsequent life. Lorenzo D. Ayers, a Principal at DeRuyter, a President of Trustees of Stowe Creek College; and Jacob D. B. Wells, of DeRuyter, a wife of Dea. Jason B. Wells; Mary S. Maxson, of DeRuyter, a wife of Rev. George B. Utter, and the mother of Hon. George H. Utter, the editor of the Western Daily Sun, R. I.; Julia Emma Westotte, of Preston, N. Y., the wife of Dr. Albert Utter, and a teacher of instrumental and vocal music in Milton College; and Caroline E. Wilcox, of Whitestown, N. Y., a Preceptress of DeRuyter Institute, and a Mrs. Stanley, now of Chicago, Ill.

The expenses for each student, it will be seen, were very moderate. Board in the Hall of the Institute was $1.25 per week; furnished rooms, with the exception of bed and bedding, thirteen cents per week; tuition in the elementary English branches, $2 to $2.50 per term of fourteen weeks; and in the higher studies of mathematics, physical sciences, philosophy and economics, $5 per term, and in painting and drawing, extra, $4. All bills must be paid and received before any one can become a member of the institution.

The peculiar feature in the courses of studies consists in arranging one as preparatory to another, called the Collegiate Department, which embraced the four regular classes of a college and assigned studies to each class. These studies were, in every respect, equivalent to those required in Union College, Schenectady, N. Y., for graduation in the ancient classical course, six years afterwards. These terms in Hebrew were substituted for as many terms in advanced Greek, French, and mathematics and evidence for the second term in moral science. It is true that twelve years later, students completing the then required course in DeRuyter were admitted with no conditions into the Senior Class at Union. It seems that ladies in the former school did not have the same opportunity as the gentlemen in the latter. The peculiarities which were to be found in the course of studies, the discipline and general arrangement of the Institute accord with this sentiment.

The teachers in their intercourse with their pupils will endeavor to teach the high principles of reciprocal kindness and regard, and a high sense of social responsibility. A special sollicitude will be felt on the part of the teachers for the moral elevation of those committed to their care. But as the Institution is to be purely literary in its character, let it be distinctly understood that nothing in its internal organization shall be allowed to interfere with the religious scruples of any people.

-N-EWS OF THE WEEK.

A dispatch to the New York Tribune, under date, London, Oct. 29, says: All rumors that the European Powers will intervene in the Transvaal war are idle fictions. France and Russia may have some ulterior purposes if convenient, but they may be content to take the British, American, and other North American Powers, as they do not wish to take advantage of the war. The arbitration arrangements adopted at the Peace Congress cannot be applied to the Transvaal war without the consent of England, and so European Power is prepared to avert the British Government by suggesting that the names of the Orange Free State and the South African Republic were in the original list of Powers which the Dutch Government submitted to the approval of Count Muravieff before invitations to the Peace Congress were accepted. This list was written out in St. Petersburg, and when the Dutch Ministers received it the names of the two Dutch republics in South Africa had been dropped. Russia was responsible for the exclusion of those two countries from the list. The interests of each minor nationality took no active part. The British and Boer forces were only four miles apart, according to the latest advices from Ladysmith, Natal, and a patrol of mounted infantry had been sheltered by the Boers; a great battle was believed to be impending; a dispatch from Malekising said that all was well there October 21. A prisoner ship has been fitted up at Simonstown, near the Cape, for the reception of Boer prisoners.—The 4th Volunteer Infantry, now at Camp Meade, Pennsylvania, has been ordered to proceed to New York City on November 4, and there embark for the Philippines on the transport Thomas.—Captain McClelland, Company I, 1st South Dakota Volunteers, on his return from the Philippines, brought some silver ore given him by a native, who said there was a large amount ten miles from Manila. The ore has been assayed, and runs 1,400 ounces. Black Hills miners are much interested, and may send McClelland back to the mining camp. The Philadelphia and Baltimore Steamboat Company announces that the Delaware and Hudson Canal, recently abandoned, will be reopened in the spring between Cuddebackville and Rondout, N. Y.
The Sabbath Recorder

Vol. 56, No. 44

FROM M. M. MILLS.

I can report my work on this field as being in a prosperous condition. The appointments of the church are all well attended. We meet at the church three times each week, and on Saturdays the weather is stormy, so our meetings show spiritual life and power. I preach regularly twice each week, and often three times. It is largely union work on this field. Our evening meetings are made up from representatives of three and four, and sometimes five or six families, but all are working together, with increasing zeal and power, for the salvation of precious souls, and the building up of Christ's kingdom here below.

I had the pleasure of baptising two willing candidates last Sabbath, and receiving them into the church. There are others who ought to take this step ere long. We hope and pray that they may. We find that our work in Sabbath Reform must necessarily be of a personal nature. We have house work. This work is very encouraging. Pray for us and the work on this needy field.

Westfield, R. I., Oct. 11, 1899.

FROM S. R. WHEELER.

The work has moved along much as usual. Sabbath services—preaching, Sabbath-school and Christian Endeavor prayer-meeting for the old as well as the young—have been maintained without interruption. Some weeks ago a number of our people went to Wyoming to work in the construction of a railroad. This has decreased the attendance upon our Sabbath service. Amidst all this moving to and fro we remember the Sabbath-day to come together to worship God with those present and pray for those absent. Our people being scattered, we have not kept up prayer-meeting on Sixth-day night for some time. But every Sabbath it is announced that we are to offer our prayer-meeting prayers in our own homes. We also counsel families living conveniently to each other to meet together. This is done occasionally.

At the last regular church meeting it was voted to ask for the work of an evangelist. We very much need such help and shall be glad for Bro. Randolph or some other brother to come to us as soon as convenient. The importance of keeping up this church can hardly be over-estimated. It is the Seventh-Day Baptist church on a large surrounding district. It lights the path from Kansas to California. It is the nucleus around which many scattered ones cluster. They would feel lonesome and homeless if there should be a dark spot where this light now shines. It also cheers the pilgrim and visitor as he is journeying through, or have come to rest for a little season. It makes these feel at home to have Sabbath privileges with their own people and enjoy spiritual refreshment.

The news of the good Conference at Ashland came to us as refreshing water to a thirsty soul. It gave us a taste of the same spiritual food which those present partook of so bountifully. It is a great denial, especially for pastors who are so far away and means so limited, that they are deprived of the most needed refreshment by the close of these precious gatherings. We read about them, and the better they are the more we rejoice.

The Lord grant you wisdom in your coming
session. "The work is great and large" and the means put into your hands is all too small. Before closing I will raise this question, which has often come to my mind. Why are not some of the large donations for immediate use to fall into our hands? It is well to have some permanent funds. But why should all the larger gifts be locked up in this way? What a blessing it would be if, occasionally, some one should give thousands of dollars to be used at once in cancelling accumulated debts, and doing some special work which might be deemed immediate attention.

BOULDER, Colo., Oct. 12, 1899.

TREASURER’S REPORT.
Quarter Ending September 30, 1899.
Gen. H. U. Truett, Treasurer,
In accordance with the Seventh-day Baptist Missionary Society.

Loans

Cash in Treasury

July 1, 1899........... $1,272.50

July 31, 1899........... 1,268.30

September 30, 1899........... 1,268.30

Total

Accounts Payable

Balance in the Treasury.

Reports of the Corresponding Secretary, Treasurer and the Evangelistic Committee were received and ordered recorded. O. U. Whitford, G. B. Carpenter and S. H. Davis were elected Evangelistic Committee for the year subsequent to this.

Correspondence was read from Rev. G. Velthuysen, through which he informs us of his restoration to health, also giving interesting items concerning the work in Holland.

Correspondence was read from Rev. Wm. C. Daland, showing an encouraging state of religious feeling among the membership of the Mill Yard church, and urging that the Board continue to help that church for a while.

A letter from Mrs. Nathan Wardner was read concerning the work of Rev. F. J. Bakker, in Rotterdam, Holland. It was voted that the Corresponding Secretary be instructed to respond to Mrs. Wardner’s letter, stating that, under our financial condition, we do not feel that we can now take upon ourselves the entire expense of this work; but we would feel willing to appropriate for the Rotterdam church, upon their application, the sum of one hundred ($100) dollars, provided an additional one hundred dollars is previously pledged for that mission.

The Corresponding Secretary was instructed to reply favorably to the communication from Bro. David E. Titworth, President of the Sabbath Evangelizing and Industrial Association, in relation to interests in South Africa.

A communication was read from Rev. E. H. Socwell, in which he states that he has accepted a call to work in another place, and resigns the position of General Missionary on the Iowa field, whose resignation was accepted.

The following orders were granted for quarter ending Sept. 30, 1899:

Horseshoe, Iowa, July 12, 1899, $60.00

Woodward, Iowa, Aug. 8, 1899, $60.00

Rush City, Minn., Aug. 10, 1899, $60.00

Bekkendorf, Iowa, Aug. 10, 1899, $60.00

M. H. Hulstein, $60.00

A. G. Velthuysen, $60.00

E. H. Socwell, $60.00

Total

$360.00
grateful to me, a stranger. She took a sympathetic interest in young people, and so did I; and thus one way and another we soon found we liked each other. One day I told her of my interest, however broad, and she had to kindle an interest. True, by two singularly touching incidents in the church of which I had been a recent member, I had been won from indifference to wish we had some missionary work to do. I was altogether ready to take part in the work of upholding the way of the divine leading they may be helpful to some other life.

One was the pious and persevering efforts of a devout young girl scarcely more than a child, whose frail life was even then ebbing away, to fill and send a mission box. She availed herself of whatever material kindness put in her way, and with her own little hands fashioned garments and laid them away, till her box was half filled. Then others in the church, and out, helped till her box was filled. I had no hands in it but a precious keepsake, a little Scotch ballad. They—Mrs. Thacher was an officer in the newly-organized Congregationalist Woman's Board of Missions, with headquarters at Chicago. My heart began to stir; that there was some chapter of delights in America. She owed her heroism to God, before whom the angels veil their influence so that our eyes cannot see.

And then the question came home to my breast. 'How can I contribute to the delight of many,' said she, 'when I have never seen a mission box?'—for her box was half filled. Then others in the church, and out, helped till her box was filled. She wrote her most grateful story of meeting this Christ. 'How can I contribute to the delight of many,' said she, 'when I have never seen a mission box?'—for her box was half filled. Then others in the church, and out, helped till her box was filled. She wrote her most grateful story of meeting this Christ. 'How can I contribute to the delight of many,' said she, 'when I have never seen a mission box?'—for her box was half filled. Then others in the church, and out, helped till her box was filled. She wrote her most grateful story of meeting this Christ.

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DANVERS AND I TAKE A WALK.

BY JAMES DEANEDON.

It was the first day of October, 1890. The sunshine was as bright as a new-born hope. The wind was the breath of the northwest, cool to cleanliness. The air was filled with ozone, the best tonic for weary nerves. The valley beyond was like a bed of blue. We climbed a couple of hundred feet, through a pasture lot, to the edge of a maple wood, where we sat down to rest on an old moss-covered stone fence. A village was scattered up on the brow below. On the other side of the valley the wooded hills showed in the morning sun like some rare old painting of an "Autumn scene."

It was about seven thirty A.M., "eastern time." Two crows flew across our line of vision. One of them turned his ebony head to look at us, suggesting that the hill belonged to crows, and not to mortals with overcoats on. We made no reply and they disappeared around the point of the hill. Crows are curious.

What we could see from the point where we sat was nothing but a brown and yellow incoherence. The incompleteness suggested something better higher up. The hill, as a whole, was so high and steep that we had no idea of going to the top when we started. But the next "bench" beckoned to us, and, picking our path among stumps, mosees, and pools of water which told of springs hidden in the heart of the hill, we went on slowly, that lungs and heart might be tempered to the unusual strain. Once Danvers said, as he jumped from one larger stone to another that lay a little lower.

"There is a good lesson here for Christian Endeavor Societies," said I. "That is it," he answered, "I meant that it is like attaining the high ground of character and service." I believe Danvers would moralize if he fell into a mill pond or got caught in a railroad smash-up.)

Reaching the crest of the bench we stopped to rest again, under a wide-branched maple which stood at the edge of a bank of ferns whose color outlived any autumn tinting I ever saw before. As to form, the frowns were a perfect perfection of green. The wind, softened by a sheltering point of the hill, played with the swaying ferns, as a child's breath might play with floating thistles. As to color, a soft golden hue predominated, until purple and green, shading into the prevailing gold mingled, until the longer we studied it the more inscrutable it became. I asked Danvers to tell what the color was. "I cannot," he said. "I can feel it. It soothes me as the lullaby songs of my mother used to. It falls on my senses as some sweet strain of music do. Only that I do not dare to trample on the ferns, I would like to lie down in them and let the restful color put me to sleep."

I made no answer. I felt what Danvers said, but there was no place for discussing the question. We sat looking at the ferns for some minutes, then rose to go on. It almost seemed as though the ferns might speak, if they would, and whisper to us what we wanted to know. I felt sure they would whisper, but never aloud, for the silence in the walk we saw a fire-like bush which shouted at us: "Come over and pluck me and let me stain your hands as the blood of Duncan did the hands of Lady Macbeth." Of course the color did not say that just as I have written it, but it looked as if it wanted to. I feel the influence of that color still; but when I try to analyze and describe it my eyes close and my pen stops. From the higher ground, a little way up the hill, we took a last look at it. In a moment Danvers turned, looked full in the face of the sun, with a new radiance, as he said: "I know. That is the color of divine love." I cannot improve on that definition.

Climbing to the next bench, we found a neat bit of upland pasture, and a little further on we gained the highest point on the level with all the surrounding peaks. The village, long since out of sight, seemed but a memory of other times. Beauty lay spread out before us, for miles, in every direction. The highest hills welcomed us, as to say: "There are some things one does not need to see, one can enjoy the presence of the hills, the clouds, the sky, when Danvers began to sing, softly:

"Oh Beulah land, sweet Beulah land, As on thy highest mound I stand, I look up to the sky, Where mansiones are prepared for me, And view the shining glory shore, My heaven, my home forever more."

Two squirrels sat on a rock, near by, with wonder-filled eyes, and listened while he sang. I waited, the wind lulled, and I could not break the listening silence as much as I wanted him to go on. Four or five minutes passed, when he began again in a subdued voice which reminded one of the summer call of the wind across a violet-perfumed meadow:

"The slyphs seem to float to me, Sweet sounds of heaven's melody, As I sit on this rock, Join in the sweet redemption song."

Finishing that stanza, he rose to his feet, faced the east where the longest sweep of the undulating hills were listening, and broke into the chorus like an organ with all the joy stops open:

"Oh Beulah land, sweet Beulah land, As on thy highest mound I stand, I look up to the sky, Where mansiones are prepared for me, And view the shining glory shore, My heaven, my home FOREVERMORE!"

If any one was listening they heard that chorus half a mile away.

We crossed a plough and skirted the crest of the hill for half a mile or more, until a valley opened on the other side, revealing another village, which lies near the water-shed where the streams going to the St. Lawrence and to the Hudson take their course. Getting a scarf of glistening back into the thick woods and down the face of what was now a young mountain. The undergrowth was like a jungle. The rocks were beautiful with deep green, wet moss, and as treacherous to the feet as they were pleasing to the eye. We climbed down, down and then farther down, until I wanted an extra pair of knee joints and wished that my "summer overcoat" was hanging up at home. At the foot of the hill while we rested I said to Danvers: "I can understand the experience of Moses on Mt. Nebo better than I did before I climbed this hill. What a sorrow that must have been when he knew that his feet might not touch the land he had sought so long, and on the beauty of which his glad eyes rested!"

"Yes," Danvers answered, "It was a little sad, but think what a funeral that was, when the angels dug his grave, and the presence of the Most High crowned it with his glory. But best of all, Moses stepped from the top of Nebo into the real land of promise, while an angel held the golden rod in his hand. This was great vision over earthly things."

It was half past ten in the forenoon by my watch when we got back from that walk.

CLEANING GLASSWARE.

There is nothing that proclaims good management more than a dainty, neatly-laid table, and perhaps there is nothing that adds so much to its attractiveness, according to the expense involved, as pretty glassware. Fashion not only allows, but favors, odd pieces; so a table may be made very attractive with a number of these ornamental dishes, if they be shiningly clean. Even the cheap ware will compare favorably with the finest if it be polished care. Large and heat expands, and a sudden change will be apt to cause a fracture. Fancy glassware becomes dirty and mottled with a colored deposit which is impossible to wash out. In such cases egg shells and a strong soda will prove very helpful. Shot is very often used for this purpose, but it is apt to scratch the glass, and thus mar its beauty. Wash the dishes which have been soiled with egg shells or such deposits, which have been used for salads, in cold water, then wash through a suds of pearl and tepid water, and rinse in clear hot water. They should be wiped with a soft towel as soon as they are taken out of the water. If they are allowed to dry, the water will dry on them in cloudy streaks, and no soap or rough cloth should ever be used about glassware. If possible one should have the regular glass linen towels for wiping and polishing the dishes. A table may be neat and lovely dressed with the absence of these spots. It is no use to be dainty trifles and perfect napery may lend their aid, but it remains for the glassware to make or mar the final effect; for if any of this be dim it may spoil the appearance of an otherwise perfect table, for the glass may be gleaming, though it be imitation and not real, and therefore unworthy to be used."

One of the most remarkable features of life in New South Wales is the transformation of criminals into hard-working citizens. Of the thirty thousand settlers there in 1821, twenty thousand were, or had been, convicts. It is said that on board an American liner, a bosunial Australian asserted loudly, and over and over again, that "the men who settled Australia were a remarkably sensible lot."

"Yes," said an American, quietly, "I have always understood that they were sent out by the very best judges."—Youth's Companion.

"When I am telling a man a story I stop short if I see a peculiar gleam in his eye."

"Does it mean that he has heard it before?"

"No; it means that he isn't listening because he is thinking up the one he intends to tell me."—Chicago Record.


**The Sabbath Recorder.**

**Vol. LV. No. 44.**

**OUR MIRROR.**

**PRESIDENT'S LETTER.**

**Dear Young People:**

What have I done? What am I doing? What am I willing to do?

I hope these questions have been revolving in your minds of late. Of course they should be both asked and answered from the standpoint of a religious worker. Many may be able to answer them with a good degree of satisfaction; but I dare say the most of us cannot.

1. We have persistently struggled with our respective business problems until we have familiarized ourselves with our minutest details, and, as a result, have been blessed with prosperity.

We have very great and repeated effort mounted the barriers which stood in our way to social position, such as natural difference, easy embarrassment and lack of versatility of speech.

We may have gained a considerable local notoriety in the field of athletics and popular amusements as a result of faithful application and a determination to succeed.

How about a corresponding enthusiastic and determined effort in our religious undertakings?

2. We are very much interested in the various political and military movements of the day, and spend much time in reading and discussing their various features; have been exceedingly interested in the races between the Columbia and Shamrock, and are enthusiastic over the fact that we are enjoying both business and pleasure these fine autumn days, and are devoting almost our whole time to their interests.

How about an interest in spiritual things?

3. We are quite willing to belong to the church and Christian Endeavor, attend a good proportion of the meetings, sing, testify and pray; but we are not willing to abandon evil habits, though conscious that they are very detrimental to spiritual growth, and we are decidedly unwilling to make personal effort for the salvation of men.

Is it to be hoped that these are not unfair samples of answers that many of you young people are having to give to our inner conscience? A good degree of energy and enthusiasm manifest upon the above things is all right, and even commendable, but the church needs, there is temporary or at least a permanent discrepancy between the energy expended upon these things and that expended upon the cultivation of our spiritual natures, and the advancement of Christ's kingdom upon the earth.

I am confident that human energy expended with equal wisdom and proportion upon Christian effort, as upon secular affairs, will yield even greater manifest results, with immeasurably greater satisfaction.

If any one does not believe this theory correct, let him give it a fair and practical test and then report to me.

M. B. KELLY.


**The Y. P. S. C. E. of Nile held a very interesting meeting Sabbath evening, October 7, at which time a Leaf or Autumn program was given as follows:**

1. Devotional Services.

The church was tastefully decorated with autumn leaves. The Juniors assisted with the music. Although few in numbers, the interest in the Master's work is not abating.

**H. E. HEDDLE.**

**Young People's Work.**

By EdN Shaw, Milton, Wis.

One year ago two brothers, strong in body, mind, and heart, were mine, who now are laid away in death. Preventing not so very long ago I had occasion, at a friend's request, to find a book about the Chinese language that one of them had owned. As I hunted out the volume among the books so much to me because they were so dear to them, some way the fullness of the loss came over me as it had not come before and I sobbed aloud in grief. What I mean to say is that, up the last lap of South Africa, locate and not saying that unselfishness.

Of the field of England. What I mean to say is that, up the latest lap of South Africa, locate unselfishness. Dake Dewey's victory at Manila opened up another field of even larger growth. For example, in the matter we try to cover so much ground in our reading, it is to be more, manly, brave, and earnest, and to live up to the sentiments of the day.

The era of the most perfect racial incarnation of the Anglo-Saxon is at hand. It expresses about what I had in mind when I made reference to Bro. Ranald's paragraph in a recent issue of the Recorder:

"Breadthliness of appreciation in so far as that which does not appeal directly to interests is a mark of largeness and power. We most commonly estimate merit by the degree in which a thing ministers to our own wants, but it is necessary to reject this as a label so useless that which contributes nothing to our uses. When the high-grade musician or homilist or poet can see a value in "Go Tell the Master's at to be found in the classic church books, when the unimpressive prose can confess to a function in the unprecedented flight of the sentimentalist or poet, when the hard-worked tradesman is ready to believe that the world will be benefitted by the vision of the astronomer or the diary of a Nansen facing death as he hovers near the Pole, then we can take fresh courage for the race, and hope for the speedy coming of the recognition of the brotherhood of man. A noteworthy ease of this power to appreciate the value in that which does not appeal directly to us is found in the remark made by John Stuart Mill on the request of Carlyle that he give a critical reading of the manuscript of "Desuetudines." "I did not deem myself a competent judge of Carlyle," says Mill, "I felt that he was a poet, and that I was not; that he was a man such as I was not; that, as such, he not only saw many things long before me, which I could, only when they were pointed out to me, hobble after and prove, but that it was highly probable the could see much which were not visible to me even after they were pointed out." Here was the man of largeness and power. He recognized the presence of a value within. If we were to cultivate this appreciation of that which has no appeal to us, we should the more truly prove ourselves ministers to the wants, not only different from ourselves, yet, who, like us, know what it is to hunger and thirst for that which is food and drink to them.

The following clipping from our Symphony and Christian Endeavor:

"World is so timely, especially for young people, that I cannot forbear sending it to the Recorder. I read it to judge until you are well informed of all the facts on both sides of the question:

"If any one people to guard against talking sides hastily in the Transvaal troubles, and condemning indiscriminately, that we often look with joy and appreciate that which we do read. Oh for some wise teacher to select for us, one at a time, the pictures of life, the good which we have a right to enjoy!"

**A New Field to Compere.**

Less than two years ago we were all suddenly called upon to study the geography of the West Indies and to learn how to pronounce a long list of names of Spanish generals, warships, cities, rivers, and so on. We had no more than commenced this task when Dewey's victory at Manila opened up another field of study of even a larger scope. This was followed by troubles at Samoa, which made a study of the islands of the Pacific a necessity. Of late we have been blundering over French names connected with the trial of Dreyfus; and now, forsooth, we must hunt up the latest map of South Africa, locate and learn the names of cities, rivers, and mountains. We are Dewey people, and the publics of South Africa have commenced a war which surely will end in their defeat. I am not saying this will be the last, as the English by England. What I mean to say is that they must succumb to twentieth century civilization, against which they are in reality fighting, and England happens to be the nation into contact with which they have come.

**DO NOT BE IMPOSED UPON BY APPEARANCES.**

-Marcus Aurelius.
Children's Page.

IN THE CAVE IN THE WOODS.

BY MARY ALrsa.

Her hair was like white silk that had been spun in the yellow sunshine and had caught its rays. Her eyes were like the violets that blossomed on the bank in the woods where the sunshine lay longest. She had learned to sing songs and discords by leaning the tall grasses swaying in the wind. For playmates she had the little wood people, squirrels, rabbits, and the deer when they were babies. She found nuts for the squirrels and piled them at the foot of their trees, and was playing "I'm not enough." "What must you be," one of the tall grasses called out, "so that you are playing with the little girls who are busy, and In a world of work, of seers,-all the world is busy, and there was no one to speak to; that the beautiful little girl was grown. She raised her head and said, "I knew before quite well," "I'll be thankful for the lemonade," replied Hiram, much mollified, "but I guess your mamma has made a study of the best way to get pigs into a wagon." Presently she returned with a pitcher and a plate of cookies. She had also a look of mysterious satisfaction on her face. Hiram was the only little girl, which was explained when, just as the sun was setting in Hiram's yard, the cookies and lemonade were brought. Hiram, much mollified, "but I guess your mamma has made a study of the best way to get pigs into a wagon." Presently she returned with a pitcher and a plate of cookies. She had also a look of mysterious satisfaction on her face. Hiram was the only little girl, which was explained when, just as the sun was setting in Hiram's yard, the cookies and lemonade were brought.

"Would berries do?" asked the little girl.

"Yes, sweet child," said the lady, closing her eyes wearily.

"I'll make 'em go in!" exploded Ted, kicking at a maple log with his copper toes.

"I do know that a man's work is never done," said mamma, "but I do know that gentle ways are better than great words and coaxing is much wiser than driving."

Remember that, little folk—and larger folks.—Epworth Herald.

IN DOLL LAND.

In Germany there are whole communities of people who make dolls; whole families that work all day at doll-making; each one having his own part to do. Not only do these families make dolls, but the fathers and mothers of these fathers and mothers made dolls, and so did the grandfathers and grandmothers. A man making a doll out of a piece of wood, his hands himself, will draw himself up proudly, and tell you that his grandfather made the same kind of a doll.

The mothers in the families cut out the bodies, the children make and stuff them, the father paints and treats the faces. In some families, where there is a great deal of talent, the whole family make heads. Some of these dolls have come to New York, and they live near together, making a little German village of doll-makers. These doll makers of whom we see in the stores dressed in gingham, and wearing sunbonnets on their heads. Some of the mothers and grandmothers make the clothing and bonnets, the boys stuff the bodies, and, as in Germany, the men make the faces.
Our Reading Room.

"Hence then, as we have opportunity, let us be work-
ing what is good, towards all, but especially those who are good and to communicate, forget not."—Heb. 13: 16.

PLAINFIELD, N. J.—Editor Lewis and my-
self were appointed by the Executive Com-
mittee of our General Conference to attend
some meetings of Sabbath-keeping Baptists
in Jersey City. I attended three
meetings; Dr. Lewis two; and Dencon Spicer,
of our church, accompanied us once.

All of the meetings, even including the ded-
ication services of a new church, were exactly
of the same general character; and consisted of
simple preaching, reminiscences from the people,
and addresses by the leaders, of greater or
less length.

They call themselves "Mount Zion," and
"Church of the First-born." "Founded 1882,
by the Holy Spirit, through Martin Hancox,
Antoinette Jackson and Robert Jackson.
They pay great honor to the Bible, and
highly exalt Jesus Christ as Saviour; and
that the church of Christ and the Apo-
stles, in respect to faith, practice and experi-
ence, is the exact and literal pattern for all

But they hold no meetings for public wor-
ship on the Sabbath, thinking that would be
contrary to the doctrine of Sabbath "rest." And
what they teach concerning personal
"holiness" and "perfection"; what their
leaders claim to special divine revelation
and illumination; and what they believe and
In such manner as will
let us be work-
values, in respect to faith, practice and experi-
ence, is the exact and literal pattern for all

By the Lord looks upon more than the outward appearance for the showing of the Spirit in such manner as will please him, and will qualify us for his work.

Dea. Gould Trowbridge and his wife, Mary
(Corry) Trowbridge, completed fifty years of
their married life October 18, 1899. Nearly
fifty years of happiness and contentment
have attended to that fact, quietly assembled at
their home door and gave them a genu-
ine, though pleasant, surprise. Besides
providing a bountiful dinner, the guests brought
some valuable presents as an expression of
their high esteem for this worthy couple.

The pastor, in behalf of the company, pre-

senting these tokens of regard with a few ap-
propriate remarks, and prayed for the divine
blessing to rest upon all.

A. B. P.

JACKSON CENTRE, OHIO.— Elders Seager
and S. H. Babcock stopped here on their way
home from each prayer meeting twice here, also at Stokes. The people were
indeed glad to hear and see their former past-
er again. It was good for us to have them
here and we trust that it was no loss to their
home parishes. It is an encouragement to be
remembered by those we love and have known
in former years.

The friends of the pastor and his wife gave
them a genuine surprise and donation on the
evening of the 16th inst. The many pounds
of flour, sugar, etc., as well as the hard cash
in sums from one cent to one dollar, were
all appreciated and thankfully received. May
God abundantly bless all his dear children
that they may consecrate all to his ser-
vice.

The Jackson Centre people would be very
glad indeed to have the editor of the Rzoon-
be send a few days with them while on his
Western trip.

A. G. G.

October 16, 1899.

WALNUT, WIS.—Dear Editor:—We are
spending a few days at the beautiful village
of Walworth. We reach here now by the C.
& L. G. Electric road from Harvard,
which connects Walworth with Lake Geneva.
The "lake season" is closed for this year, al-
though we find Bro. Walton Ingham and
family still here, his two sons having typhoid
fever. There are fifteen new residences being
built here this season.

The C. M. & St. P. R. B. are surveying for
a railroad through here, which will be built
next spring to Milton Junction.

The village supports two doctors, three
general stores, drug store, meat market, and
furniture store, millinery, etc. Our Seventh-
day people ought to be able to handle all
this business. Good opening for blacksmith,
hotel, and there are farnes for sale and to
rent, and need a better in the world.

We are looking for the Walworth church
to become one of the strongest churches in the
denomination, and with the united effort of
pastor and people it will be. The services
are well attended. The pastor, Rev. S. L.
Maxson, has just returned from Conference,
with a new determination to do better work,
possible, in building up the church and soci-
ety to a high standard of loyal Christian living.

October 16, 1899.

October 16, 1899.

A BANQUET IN JAPAN.

By Irving A. Butterfield.

It is a Japanese custom for the merchant
to give one to the manager or buyer of a
business house when he is leaving, or a new
man taking charge, in order to show their
good feeling and incur the good-will of the
new boss. In this instance it was a combina-
tion of the two, and they evidently did their
best.

We were sent for by a committee in jurik-
isha and conducted to the banquet hall.
This was at a large tea house, situated about
quarter of a mile up the mountain, and com-
manding a beautiful view of Kobe city and
harbor. Directly in front of same was a large
lotus pond. This flower, as you may know,
grows like the pond lily and is considered
sacred by the Japanese. The front of the
building was decorated with lanterns, and
over the entrance were Japanese and Ameri-
can flags crossed.

We were first invited to remove our shoes,
as is required of all who enter Japanese
houses. Button-hole bouquets were given us
made of paper, and the colors indicated the
committee, the guests of honor, and ordinary
guests.

First thing we did was to be photographed
with all the guests. This is always done at
any gathering of a similar nature, to pre-
sure as a memento of the occasion. Each
person receives an envelope tied with five
strands of cord colored red, white and gold,
which are royal colors.

This is a modified form of the ancient cus-
tom which required all of the female attend-
ants and household of the emperor to tie
their hair with these colors. This envelope
contained an order on the photographer for
one large picture. This has also been modi-
fied, as former years has been observed a
whole baked fish tied in this manner.

Our places were at the head of the room. I
can't say table, because there was none. We
sat on the floor upon round mats and direct-
ly in front of the tea house—platform in an
closet, raised about four inches, and is found in the best room of every house
in Japan. The idea of it is very pretty and
poetical. They believe at some time the em-
peror may perchance visit them (though he
ever does), and this seat is reserved for him.

In this alcove on the platform can always be
seen the most precious possession of the
household, and one can almost gauge the
wealth of the man by the kakemono, etc., of
the platform. Kakemonos are wall hangings
of tapestry or picture painted on silk and
fine paper, etc., and are very valuable.

We, as guests of honor, were placed directly
in front of this alcove. Next to us were our
interpreters and head officemn, on the sides
of the room were the merchants. We were
the only foreigners. When the chairman of the
committee explains the object of the meeting, making apologies for the poor
dinner, to which one of the mer-
chants replies, and makes a complimentary
speech, which modesty forbids me repeating,
but it as full of compliments as any American
after-dinner speech could be. We understood
very little, but the translation was written
and sent to us the next day.

Of course we had to reply to same through
the interpreters. Then the eating commenced
and all eating except myself. I have
not been able to acquire the taste for Japan-
ese food. The food consisted of soup, fish,
shrimp, pickles and fruit. Eating is a small
item—it is all drinking. "Hot sake" is the
only drink the Japanese can handle. Like
everything else, upside down in Japan, the
wine is drunk hot instead of cold. It is con-
sidered poor breeding to drink it cold.

Only laborers and the poor classes do it. Sake
is a wine distilled from rice and is quite mild.

We are then asked for our cups by each
man in turn, which we drink sitting near
washes each time and then fills for him to
drink from. We then have to do the same
with the cup of each guest. Fortunately the
cups are small, holding about one-half a pill,
otherwise we would never have survived.

Then things begin to get warm as the wine
EDUCATION IN THE NEW POSSESSIONS.

BY WILLIAM Y. HARRIS.

It seems to me that there are three simple steps in the inauguration of an educational scheme—Coobs and Whiggism.

First, take it for granted that the Government will leave the management of the islands for several months, or even years, in the hands of military commanders, who will govern through provost marshals assigned to districts—these being instructed to take all necessary steps to instill substantial citizen, citizens possessing educated intelligence or successful in the management of property, to come forward and assist in restoring social order and in re-establishing schools and business in the proper channels. By a gentle pressure on the part of these provost marshals old schools could be re-established, and perhaps new ones opened. It is important that the United States Government should do something as soon as these schools have been re-established, it should also furnish supervisors to visit these schools and suggest improved methods of instruction, giving the teachers of these new possessions the benefit of the experience in the United States that has accumulated during the many generations that our common school system has been in operation. The supervisors should consist of one general superintendent of schools and a sufficient number of assistants to make possible a weekly visit to each of the schools on the island.

In doing this thing should be done with regard to the instruction of the natives in the English language. Great care should be taken not to attempt too much. If the United States Government should employ teachers of English (and these must all be acquainted with the Spanish Language) to make weekly visits to the several schools and give model lessons in instruction in English and direct the instruction in this branch, one lesson a day being required in each of the schools, the native teachers would soon become capable of instructing in this branch, and the English language would very soon come to be taught in an effective manner, and this with a minimum of outlay from the public funds.

Besides the literary work, there should be, as I have suggested, schools of industry, with special teachers, in every considerable town and village. The general manual training school, as it exists with us, would do very credit to its principals if special schools are better. They would fit all who desire instruction for their special vocations.

The revenues of the islands collected by the United States should support the teachers and the supervisors.

After the military rule, course of civil rule must come. Indeed, it should be the policy of the government to make the military rule a system of nurture to develop civil rule and self-government on the part of the people of these possessions. While the military rule lasts it will give opportunity for the National Government at Washington to become acquainted with the peculiarities of these islanders, to learn their strong points and their weaker points, and, so to speak, acquire a fund of experience necessary for the formation of proper civil codes and the organization of a system of government for them.

It is evident that the first step on the road to prosperity must be the re-establishment of the various industries and civil vocation of the people. The establishment of schools should proceed, step by step, with this settlement of civil and industrial vocations, so that the youth growing up may understand the rational of the things that they practice, that when they grow to manhood and womanhood they will be qualified to enter into a new order of citizenship which our National Government will hope to encourage and succeed in bringing to a vigorous maturity in these islands.—The Independent.

WHY THEY FAILED.

BY MRS. H. F. LANE.

Rev. Silas Cobb was looking sorrowfully at his books. For once he wished his library was smaller. Mrs. Silas was looking at her well filled china closet dreading to pack its contents. For a moment she wished she wrote that day to her mother. For a while, finally in Rockdale—looker on—I learned to admire and respect the sisterhood. Few would have endured slights and insults so patiently. The children of the Cobb family were good people. They were my own fault. But God is leading them to the light. They will learn that man who endures everything becomes strong, every fanned slight that is done him has made him more fit for anything else. Humility and meekness escape many a blow.

The people in Rockdale are peace-loving and averse to change. In these unsettled times of church and country it is refreshing to think of nothing worse than the former pastor. Perhaps plain Betty Bangs, the cobbler's wife, expresses the feelings of the greater number: "Too bad the Cobbises couldn't behave so's we could 'a kep um'! They had a good seat o' work.'"

It will be well for the minister and his wife, when going to another field, they had only have believed with George Eliot that "when death the great Reconciler has come, it will be for our tenderness that we repent, but our severity." The Cobbises are without a home, and it is their own fault. But God is leading them to the light. They will learn that man who endures everything becomes strong, every fanned slight that is done him has made him more fit for anything else. Humility and meekness escape many a blow.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

EDITED BY REV. WILLIAM C. WITTENBERG, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1899.

NO. 5.

Oct. 28. Sabbath—A Day of Rest, Rev. 10:5-6.
Nov. 11. The Sabbath—all the Weeks of the Year, Ezek. 45:24-25.
Nov. 18. The Sabbath—all the Week*s of the Year, 2 Chron. 36:29-33.
Nov. 25. The Sabbath—all the Weeks of the Year, Tob. 6:19-21.
Dec. 2. The Sabbath—all the Weeks of the Year, Prov. 22:29.
Dec. 23. The Sabbath—all the Weeks of the Year, 1 Cor. 2:6-16.
Dec. 30. The Sabbath—all the Weeks of the Year, 2 Pet. 3:12, 14.

LESSON VII.—REBUILDING THE WALLS OF JERUSALEM.

For Sabbath-day, Nov. 11, 1899.

LEsson Text.—Neh. 4: 7-18.

GOLDEN TEXT.—Watch and pray.—Matt. 26:41.

INTRODUCTION.

Nehemiah waited four months for a favorable opportunity to speak to king Artaxerxes concerning his desire for Jerusalem. The wall, which had been destroyed by the Jews, was not so much a local defense as an indication of the union of the Jewish people. The new governor was sent on his journey with a military escort. He was met by the enemies of the Jews at first satisfied themselves with a demand to have one section of wall and gate assigned to some one. No section was given them, and they realized that they must do something more forcible in order to prevent the rebuilding of the wall. Nehemiah's spies revealed unto him the design of his enemies, so that he was able upon ten occasions to thwart their plans for a secret attack. This sounds improbable, but the verse as it stands does not tell this.

1. Therefore set I in the lower places behind the wall, the word "therefore" refers not alone to verse 12; but to the whole situation. It was necessary for the king to be informed and to be ready to take some steps. 
2. And it came to pass, when I prayed, that the enemy seemed to petroleum was antedate the Pennsylvania by a vast number of years.
3. And there was left in ruins; for the Arabsians, to the effect that they were the holder of the oil as a precious substance, in the manufacture of rubber goods, paints and varnishes, floor and table clothes, also paraffine used in the manufacture of candles, and for making fabrics and paper waterproof, also for lining metallic vessels for electric batteries and for insulation; for giving a polish to laundry work; for the fulminate in matches, for covering cartridges, preserving fruit and vegetables, by forming a coating on the surface, and for lots of other purposes of which the antecedents may be known. However, the petroleum is now found to be the most diversified chemical product known.

LESSON VIII.—DEFEATS CANNOT BE CURED.

BY H. H. BAKER.

There is an important difference between the petroleum that is obtained in the United States and that found in Eastern countries.

In the United States the petroleum is used for lighting and cooking purposes. It is burned in the open fields as it is used in Russia, in Italy, and other European countries they only use the refuse that is left, after the lighter properties of the oil have been removed by a partial distillation.

The Russian petroleum that is obtained from the Baku district, near the Caspian Sea, is one of the largest oil producing sections in the world, (we gave a description of the Baku oil production in a former article) has a much smaller proportion of illuminating and lubricating properties than the American oils, and the process of refining in this country has been brought to far greater perfection than in Europe; consequently the refuse has been far greater after distillation in that country than in this. Again there appears to be a difference in the manner from which the oils are extracted, or in the process by which it is manufactured, in the world's great laboratory down deep underneath, because a difference is found between the American and European oils in their composition. 

Petroleum was known to the Persians, Greeks and Romans under the name of naphtha. The existence of petroleum in Pennsylvania and New York was known from the earliest settlement of the country, but it was not until 1859, when, by boring a well at Titusville, on Oil Creek, that oil was obtained in sufficient quantities to make it of commercial value.

BY H. H. BAKER.

Sciences is no longer used, except for the scientific manufactory of rubber goods, paints and varnishes, floor and table clothes, also paraffine used in the manufacture of candles, and for making fabrics and paper waterproof, also for lining metallic vessels for electric batteries and for insulation; for giving a polish to laundry work; for the fulminate in matches, for covering cartridges, preserving fruit and vegetables, by forming a coating on the surface, and for lots of other purposes of which the antecedents may be known.

Petroleum as an industry, starting in 1859, now is found to be the most diversified industrial enterprises; recent scientific developments have led to a multitude of ways adding to the comfort and happiness of the people in every quarter of the globe.

EVIDENCES that colds are infectious is furnished by our domestic animals. Cats can be especially susceptible. Probably they often bring home from their nocturnal rambles those mysterious cataracts attacks of croup, often, when at a distance, to be seen through the house. It is an old saying, "The cat is meowing; we shall all have colds." Sheep, goats, and pigs, can be bitten by a curious eruption around the lips which we all know only too well as one of the most unpleasant accompaniments of a bad cold in the head. —Omega.
MARRIAGES.

BOND—DAVIS.—Near Lost Creek, W. Va., Oct. 19, 1899, by Rev. J. H. Gates, Mr. Arden Bond and Miss Elva Davis, both of Lost Creek.

DEATHS.

Not every one enters upon the rewards of heaven with a clear conscience and without a good name. The good live, but not always. He who has given, has given in vain; and He who has taken, has taken as truly As In his heaven.

Correction.—Ephraim D. Stillman, of Whiteville, N. Y., was baptized by his pastor, May 14, 1892, in his 70th year, and died May 14, 1899.

REFORM NEEDED IN EVANGELISTIC METHODS.

During the summer months many ministers are laying plans for special services to be held during the approaching fall or winter, and they are obliged to confess that the problem of acceptable and successful evangelism becomes more difficult each year. It is not to be doubted that there are ministers gifted with peculiar power for awakening and convicting the careless and indifferent, nor can it be denied that the introduction of a new face and a new voice will oftentimes bring new hearers under the power of the Word. Not only pastors, but ministers and pre-eminently evangelists, have their rightful place therefore in the economy of grace.

But those best acquainted with the feelings and conditions of the churches find that the stronger churches are less and less willing to adopt these means, and the weaker are less able to assume their cost. Unless there be certain reforms in evangelistic methods, it seems as though the system would be "reformed altogether" and dropped out of use, much as it is needed. The first objection urged to present methods is that undue if not absolutely fictitious value is placed upon the size of the crowd that can be gathered. The one condition which is never waved by a modern evangelist is that as many churches as possible shall be assisted in so far as possible, and that except upon certain designated hours all their doors shall be fast closed. A house to house visitation is then arranged, and, if possible, it is planned that the largest factories and department stores shall be shut during certain afternoons, so that the city shall present the appearance of being deeply moved. Nothing is so accretive as a crowd, and under these skillfully planned incitements a tremendous audience is secured which soon becomes little better than a vast mob, too large for any church auditorium, and so promptly adjourned to a theatre or opera house; but it is later discovered the thousands thus brought together are scarcely more susceptible to the influences of devotion or deep religious impressions than the usual congregations drawn by a fire, or arrested in the public highway by a dog-fight.

We could wish to see something of the old-fashioned ways resumed, when the attempt was not so much to raise a crowd as to reach a soul. The union of two or more congregations really means a union of the hearts, and both the desire of a spiritual outpouring is undoubtedly beneficial; but those of large experience in revivals will agree with us that better results can be secured from congregations of 500 to 800 in a church than from throngs of 3,000 and more, and that the crowds and amphitheatre devoted to prize-fights and vaudeville performances the rest of the year.

But a second objection is that the cost of these apostolic missions has far outrun their usefulness. A few of the more wealthy churches can meet the sums required, which run from $200 to $500 or even $1,000 a week, the last named sum being necessary when the meetings are held in buildings specially rented or erected for the purpose. Sincerity and simplicity are instinctively regarded as twin virtues, and it does not give one the right sort of feeling to find a editor of the revolver of demand for himself and assistant a suite of apartments at the best hotel, such a result as few millionaires would venture to engage for their own use. And yet we have known just that demand made by a brother preaching the gospel of self-denial, and in one case where we were called to audit the bills, found that the expense was run still higher by the requirement that his meals should be served in his private apartments. Others travel accompanied by sinners and private secretaries until one is tempted to enquire whether "the work of an evangelist." as Paul conceived it required the staff of a major-general and theנת the use of a farmer's barrow.

To meet such costs as are now involved in a series of meetings requires the lead of the very wealthy churches, and unfortunately these are the churches least calculated to take care of the results of a popular movement. The expenses of such a revival are in a great measure necessarily lost.

Evangelism seems likely to break down by its own weight unless some reforms are promptly inaugurated by those interested. The movement needs to be stripped of its spectacular character which might well be less thought of the Grand Stand and more of the Great White Throne. The conditions demanded before entering upon such a work ought to be much more simple than they are, involving less of machinery and more of devotion. The services of an acceptable evangelist ought to be within the reach of any average church, and not possible only by the formation of a revival syndicate. Such a system assists the agent in simplicity and self-denial throughout, and until the revival is freed from so much of its present mere-meretricious apparition, it is likely to be far apart and its converts scattered almost before they are numbered.—The Interior.

NOTICE.

Jonathan Palmiter, of Westerly, R. I., was married in 1873 to Martha Stillman, daughter of Elijah Stillman, of Hopkinton, R. I.

WANTED!

The following Publications are needed to complete the work of placing our periodicals on the Tract Syndicate, to be placed in the Libraries of our Schools and Publishing Houses. Any one who can furnish any of these, and with the do, will hereby help a good purpose. Send to J. P. Mosher, Manager, T. W. Richardson at the Tract Depository.

SOUTH-WESTERN ASSOCIATION.

Program of the Order of Business of the Seventh-day Baptist South-Western Association, to convene with the Seventh-day Baptist church at Attalla, Ala., on Thursday, Nov. 16, 1899, and continuing for six days.

1. Convense for organization at 10 A.M.
3. Education Hour, at 3 P.M., led by Eld. S. H. Rabcock, of the North-Western Association.
5. Woman's Hour, at 3 P.M., led by Mrs. A. B. Lannier; alternate, Mrs. R. L. Wilson.
6. 11 A.M., Missionary Sermon by Secretary O. U. Whifford, or representative.
7. At 10 A.M., Tract Society Hour, led by A. P. Ashbel.
9. Young People's Hour at 2:30 P.M., led by Miss Carillon.
Salem College...

Situated in the thriving town of Salem, 12 miles west of Chatham, on the R. A. O. C., a town that never tolerated a school. This school has finished its second year, and is now ready to receive a fair number of students. The school has a fine teacher, and the parents of the students are all in favor of the school. The school is now ready to receive a fair number of students. The students are all in favor of the school. The school is now ready to receive a fair number of students.