

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Paragraphs.....	274
Answers to "Information Wanted".....	274
The Decline of Religious Life.....	274, 275
God's Redeeming Love Voiced in Hymns.....	275
The Vitality of Truth.....	275, 276
News of the Week.....	276
Letters to Young Preachers and their Hearers— No. 28.....	276, 277
CONTRIBUTED EDITORIALS.	
Wanted—An Evangelistic Hand-Book.....	277
A Thriving City Church.....	277
From Hartsville to Hebron.....	277
The Tints of Allegany.....	277
MISSIONS.	
Paragraphs.....	278
From L. F. Skaggs.....	278
From Grand Marsh, Wis.....	278
From E. H. Socwell.....	278, 279
Missionary Board Meeting.....	279
Treasurer's Report.....	279
Resolutions of Sympathy.....	279
WOMAN'S WORK.	
Paragraphs.....	280
From Brookfield.....	280
An Evening With God.....	280
The Morning Watch.....	280
China and Africa.....	281
YOUNG PEOPLE'S WORK.	
Paragraphs.....	282
The Christian School.....	282
"The Man Who Can Carry a Message to Garcia.".....	282
Our Mirror.—President's Letter.....	282
Paragraph.....	282
CHILDREN'S PAGE.	
Truant April.....	283
Recognizing Sabbath-keepers.....	283
"Four Days Ago."—Acts 10: 30.....	283
OUR READING ROOM.	
Paragraphs.....	284
The Baptism of the Holy Spirit.....	284, 285
The Prairie Girl's Wedding.....	285
British Sabbath Society.....	285
Naming Our Colleges.....	285
SABBATH-SCHOOL.	
Lesson for Sabbath-day, May 13, 1899.— Christ Betrayed and Arrested.....	286
Whetstones.....	286
POPULAR SCIENCE.	
Pine Apple Fibre.....	286
The Deaf Mute Made to Hear.....	286, 287
DEATHS	
LITERARY NOTES	
Signs of Spring—Poetry.....	287

A PRAYER.

BY ELLA HIGGINSON.

LORD GOD, thou lettest the green things
start

A new life every year;
Out of their sunken selves they rise,
Erect and sweet and clear.

Behold the lily's pure, white leaves
Unfolding by each mere!

Again the sap mounts in the fir
Thro' every swelling vein;
Again the clover stirs and thrills,
Responsive to the rain;
Again the tender grass makes green
The lone breast of the plain.

Hear the new, golden flood of song
The lark pours into the blue!
Behold the strong, undaunted shoot
Pushing its brave front through
The fallen tree. . . . Lord God, Lord God,
Let me begin anew!

Out of my own self let me rise!
For, God, if it can be
A new and noble growth may spring
From yon decaying tree—
Surely a strong, pure life may mount
Out of this life of me.

—In *When the Birds Go North Again*.

Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

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WE must not confound the service of Christ with profession alone. Service is life in the largest sense. All honest life is a part of service; all life faithful to duty in any form is a part of service. Christ is often served most by our service for others. Hence it is that absolute rules for detailed action are not the highest type of service. Love is said to be the fulfilling of the law, not because it removes the law, but because it enables us to fulfill every demand of the law, and even more. Do not ask yourself "How much must I do for Christ?" rather be always asking "How much can I do?" Thus life becomes service, not by narrow rules, but by the highest rule of all, the rule of loving obedience.

AT Zaandam, in Holland, a hut is shown in which Peter the Great resided while he was learning to be a ship carpenter. An inscription has been placed on the wall of this hut, saying, "Nothing belonging to a great man is little." The analogy between this thought and Christian service should be well noted. Christ said let him that would be greatest among you be your servant. His life exemplified that truth. No service in behalf of such a master can be little. A service may be great that is not heralded to the world as such. The true standard of greatness is that which God commends rather than that which the world praises. Be more anxious to do those things which are great in God's sight than to be written down among the doers of great things as the world measures.

It is generally conceded that women endure disease, and especially surgical operations, more successfully than men. The *Lancet*, high surgical authority, says:

It was not until totals had been systematically tabulated that we were afforded reliable grounds for believing that members of the so-called feebler sex could endure the knife with greater advantage than those of the sex which is inured to labor and hardship.

The *Lancet* furnishes tables of one hundred and seventeen cases of grave abdominal operations, in which there was a mortality equal to fifty-four per cent among men, while in ninety-six similar cases in women the mortality was only equal to thirty-five per cent. It quotes four reasons to explain this difference, the last of which is, "Women do not smoke or drink, and nature consequently can exert her recuperative qualities more effectually." Smokers or drinkers—much more those who do both—are therefore more likely to succumb to disease, accident, or surgical operations than those who do not. These conclusions are the summary of scientific facts which cannot be set aside as the "notions" of cranky reformers. Heed them, ye who drink or smoke.

THE "Proceedings of the General Assembly of General Baptist Churches," etc., for 1898, is before us. These are the people who are seeking to pervert the Joseph Davis Gift to the Seventh-day Baptists of London, England. The legal proceedings in the case are noted in the Reading Room correspondence from London. The value of the gift is shown by the following from p. 27 of the Proceedings.

The extract is from the report of J. A. Brinkworth, an officer of the Assembly:

During the past year I have traveled nearly two thousand miles in connection with the affairs of Joseph Davis's Charity, and helped to carry through the contract of extensive alterations and repairs at Little Maplestead, Essex, at a cost of upwards of one thousand pounds, in addition to other onerous work growing out of my relationship with your Assembly and the Trust of this estate.

THE RECORDER gives hearty greetings to the new British Sabbath Society of which the reader learns on another page. Let it be cherished by every Seventh-day Baptist.

ANSWERS TO "INFORMATION WANTED."

WESTERLY, R. I., April 22, 1899.

To the Editor of THE SABBATH RECORDER

Dear Sir:—I saw in the last issue of the RECORDER, under the title of "Information Wanted," that you desired to know from individual Seventh-day Baptists what they most desired for themselves as a Christian, etc.

Briefly, this is my earnest prayer and heart's desire: That I may fill faithfully the humble place that God designs for me; and can I desire more for the denomination? God grant that having eyes they may see, and ears they may hear and understand the signs of the times.

Yours respectfully,

J. H. AUSTIN.

This reply of Bro. Austin's commends itself, and we commend its careful study to every reader. The sense of personal responsibility expressed in the thought, "That I may fill faithfully the humble place that God designs for me," is essential to all successful Christian effort. Not what another ought to do in his place, but what I ought to do in my place, is the only practical view of Christian life and duty. "Fill." That means more than a definition can frame in words, and yet no Christian ought to be content to stop short of it. To fill one's place, leaving nothing undone that ought to be done; to fill one's place so that neither the Lord's honor nor the interests of Christ's kingdom shall suffer for undone work; to fill faithfully, that is, confident that the work done will not be in vain, for faithfully means this as well as devotedly and constantly. All places are "humble." The greatest of men never rise above that standard. Even Gabriel's place close by the throne is humble, compared with him who sitteth on the throne. But humility is not weakness, and an humble place is neither insignificant nor unimportant. The best part of this desire remains in the last five words: "That God designs for me." It is a comforting thought and most helpful, that God has designs concerning our lives. The prophet said, "I girded thee, though thou has not known me." Too many of us remain ignorant of God's girding, that we may do his work, and of his guiding, that our efforts may not fail, because we do not start with the truth that he has any work designed for us. Neither is there anything of fatality in this thought. God fits his designs to our time and ability. No soul, thus seeing God's design, and trusting God's wisdom, can be without a work and a mission. It must find joy in such work and mission. Glad indeed is the RECORDER to print this, the first response to its call for information. With such a sense of personal obligation, with such desires filling all hearts, the work given to Christ's church and the work given to Seventh-day Baptists would flame out with new fire and go on with increasing glory. One could not desire "more for the denomination" than that each one should feel with deepening fervor and with increasing faith this desire to faithfully fill the

humble place that God designs for each. So may it be.

NORTH LOUP, Neb., April 20, 1899.

To the Editor of the SABBATH RECORDER:

In the RECORDER, April 17, 1899, "Information Wanted," you ask to know the highest aspiration and deepest longings of its readers. My greatest aspiration is to know the full meaning of the prophecies and of the time of their fulfillment concerning Israel.

S. J. SWAN.

Seen on the surface, the desire of Brother Swan is quite unlike that of Brother Austin. We will assume that the last writer has gained in his personal life all needful Christian attainment, and that he is doing the work assigned him according to the Lord's will. As to the meaning of the prophecies concerning Israel, and the time of their fulfillment, the RECORDER knows too little to aid in answering the question that rests so heavily upon the mind of this correspondent. Of one thing we feel sure. The prophecies of the Old Testament have been, and are yet, widely misunderstood. Following the lead of a school of thought that grew up early in the history of the Christian church, and mainly under the influence of a semi-Pagan system of interpretation, many prophecies which were local and national when given, and had an immediate application and fulfillment in the history of the nation at that time, have been brought into the future in a most unwarrantable way. The result has been interpretations varied and antagonistic, put forth from time to time with great assurance, only to be overthrown by other interpreters or to give place to new interpretations in the generations following. The history of the Jewish nation is remarkable, and there are many evidences of such vitality as promises for it an interesting history in the future. That any definite history yet to come is outlined in the prophecies of the Old Testament, for the children of Israel as a nation, we have great doubt. Still we have no desire to controvert the opinions of any one upon this question, nor to spend time in attempting to know beforehand what God is yet to do. We are anxious to complete as nearly as possible the work given to us, leaving the Jews to do their work as God may guide them.

THE DECLINE OF RELIGIOUS LIFE.

Several of our exchanges bear testimony to the correctness of Gov. Rollins' Fast Day Message, touching the decline of religious life in New Hampshire. There is a general agreement that what the Governor said concerning the decline of religious life in that state is true in many other communities. The *Morning Star*, of April 13, gives many figures from the last "Year Book" in regard to the decline in the Free Baptist denomination in Maine. For example, in two quarterly meetings "not a single baptism is reported. In the whole state, out of 243 churches, 181 report no additions by baptism, while the remaining 62 report 353,—an average of 5% to each." The reports from New Hampshire, Rhode Island, Vermont and Massachusetts, and several other states, are about the same as the report quoted above from Maine. Of the decline in the country places generally, the *Morning Star* says, "In the country, the churches once strong have become weak by removals, and the people are very much scattered, aged, and few in number, so that in winter the roads and cold weather prevent an evening congregation."

On another page, the *Morning Star* reports

that it has solicited letters from pastors in various parts of New England. These reports show sad evidence of a decline in the observation of Sunday, a neglect of church-going and the substitution of other organizations for the church, and of amusements for religion.

The *Christian Advocate*, of April 13, quoting from Gov. Rollins' proclamation, adds the following statement:

For a long period we have seen this change taking place. There is scarcely a town in that state in which we have not traveled on foot or on horseback. For twenty summers we wandered through its forests and climbed its mountains, and many a town in which we saw large congregations gathered in the house of God is now churchless. The meeting house is dilapidated and unused. Nor is New Hampshire alone. The situation can be paralleled in every state in New England. It has indeed attracted much attention. But the same transition is taking place in the Middle States. The rural population in many places is ceasing to attend the house of God. Hundreds of societies have died out in New York, Pennsylvania and New Jersey, particularly in the northern part of the last-named state; and other societies have a name to live, but are dying. The effects of this are not yet fully manifest.

Rising as far as one may above the darker view, no one can avoid the conclusion that Gov. Rollins' unusual proclamation has abundant grounds for its appearance. Among the other influences which have wrought these results our brethren are mourning over, they must recognize that an easy-going system of theology, from which the Ten Commandments have been eliminated in a large degree, and loose notions concerning the Sabbath, including the efforts to substitute Sunday in its place, have been prominent and effective agencies in securing the decline over which they now mourn. A gospel without the grip of law, and, therefore, of obligation, out of which Sinai has been pushed for the sake of weak sentiment concerning Calvary, must eventuate in results such as those over which Gov. Rollins, the *Morning Star*, the *Christian Advocate*, and many other religious teachers now mourn.

GOD'S REDEEMING LOVE VOICED IN HYMNS.

Through the various stages of theological thought, and the different conceptions of men as to how divine love redeems from sin, sacred poetry has dwelt upon redemption as a favorite theme. The strongest figures of speech have been drawn from the system of Jewish sacrifices and from the interpretation of that system in the book of Hebrews and other parts of the New Testament. Blood as the representative of life, and the offering of sacrifices in behalf of condemned life, have been the central thought in this sacred poetry. These figures of speech, as well as some of the theological conceptions, have been carried to extremes in not a few instances; but the joy of redemption and the consciousness of acceptance through divine love has marked such poetry with unfading glory. For instance, Isaac Watts wrote:

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they."

In similar vein Charles Wesley said:

"He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace."

The music to which this hymn of Wesley's is usually sung, as well as the words, have endeared it to many hearts. Another hymn, perhaps the most popular and best beloved of any, is "Rock of Ages," by Augustus Toplady, the cleansing thought being best expressed in this stanza:

"Let the water and the blood
From thy riven side that flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Closely allied to this is the hymn by Charlotte Elliott, all the stanzas of which are familiar in almost every prayer-meeting, the following perhaps being peculiarly comforting with its idea of absolute cleansing:

"Just as I am and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come."

The thought of divine love as expressed in the Lord's Supper has found a place in "Communion Hymns"; for example, this by Philip Doddridge:

"Hail, Sacred Feast, which Jesus makes,
Rich banquet of his flesh and blood!
Thrice happy he who here partakes
That sacred stream, that heavenly food."

Mrs. Frances Alexander has voiced the hope which the soul has in redeeming love in strong contrast with the despair that appears in the words of Lady Macbeth as she seeks in vain to cleanse her hands from the blood stains of murder. This is what Mrs. Alexander says:

"When penitence has wept in vain
Over some foul, dark spot,
Only one stream, a stream of blood,
Can wash away the blot.

Lift up thy bleeding hand, O Lord!
Unseal that cleansing tide;
We have no shelter from our sin
But in thy wounded side."

No survey of sacred poetry touching this theme could leave out that hymn by William Cowper, with the triumphant personal experience which is expressed in the last of the following three stanzas:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

As we have already suggested, the conception of redemption in connection with the shedding of blood has sometimes been strangely and objectionably sensuous and materialistic. Indeed, were it not for the love which glows in this class of poetry and the consciousness of blessing which the redeemed soul feels, many of the expressions would be open to severe criticism in point of literary merit, and sometimes in point of theology. But when one rises above the rhetorical figures and the materialistic conception, into the realm of overflowing and all-embracing love; when the soul, conscious of its need, finds in that divine love help and healing, we can see how even imperfect rhetoric and crude theology are lost sight of in the higher joys of redemption. The bald materialistic application which characterizes Mr. Moody's treatment of "the blood" would be extremely repellant sometimes, were it not that back of it and above it rises the more nearly perfect conception of "redeeming grace and dying love" unfolded in Christ. As in music some one tone is dominant, the dominant seventh, so in all these efforts to portray

redemption through love may be heard the deeper and purer tone which, in the poetic prose of gospel language, is forever saying, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life."

THE VITALITY OF TRUTH.

Vitality is another word for life. The vitality of truth means the life which truth enfolds. The world is slowly learning that truth cannot be destroyed, as life cannot be. A few years ago we walked through the uncovered streets of the ancient city of Pompeii. It is said that when the uncovering of that city began, seeds which ripened in the summer preceding the burial of the city—79 A. D.—being brought to the sunlight, sprang forth as grass and flowers, after an entombment of 1,675 years. As we wandered through the streets of the uncovered city, curbstone and pavement and broken wall and disfigured monuments were the mute signs of the life that was buried there. The grass and flowers were the living evidences of the life preserved from those far-off countries. We witnessed similar evidences of the vitality of life, or of the new creation of life—we have never known which—in the flowers and grasses that sprang up when the feet of civilization first trod the wilds of the West. It was a problem unsolved to this day, so far as we know, how the white clover and similar types of vegetation surrounded our new home in the West, when the first springtime after our arrival came. Thus Wisconsin and Pompeii unite to teach the lesson that as in nature, life cannot be permanently destroyed, or, perchance, may take on new and unheard-of forms under new surroundings, so the immortality of spiritual life in the hearts of men and in the realm of well-doing is an ever-present factor.

Herein is the only comfort when one considers the seemingly slow progress of the kingdom of Christ. Herein is the only comfort to the weary reformer. Herein is a great and growing comfort to the heart of a parent whose child seems for the time to have forgotten the teachings of right and the counsels which make for righteousness. Truth covered and forgotten is yet truth. Truth discarded and maligned is yet truth and yet immortal. God's law neglected, pushed aside, denied, disobeyed, is God's law yet. God is life. God's law is life. Truth is life. Human law and human error and human disobedience may, for the time, seem to be supreme and immortal. No full view of the world's history permits us to conclude thus; for soon or late error crumbles, and out of the ruins of error the true life springs. In that far-off year of 79 A. D., the city of Pompeii was riotous in its sensuous and sensual enjoyments. It gloried in earthly things. Its theatres were crowded. Its streets thronged with the pleasure-seeking and the pleasure-loving. The shame of its degradation looked the sun in the face, and in many things laughed at the law of God. Vesuvius grew sick at heart over the wickedness at its feet, and from its hot depths poured fire and ashes and ruin. It buried the pride and pomp and wickedness of Pompeii. That is the fit symbol of the ruin which finally overtakes sin everywhere; of the burial which finally comes to error.

Often must the Christian and the reformer

find comfort in the fundamental fact of God's universe, that right and truth are co-existent with the divine life; that God is pledged to the final triumph of truth and right; that God's patience and mercy wait; but while they wait, God's justice does not sleep. We grow weary and faint by the way. Our plans fail. Our hopes are buried, as the seeds of that summer-time were buried by the ashes and lava from Vesuvius. We die, are forgotten. The truth we have tried to vindicate lives even if buried. The righteousness we have maintained remains, and, in the larger scope of God's vision, the time of its final vindication comes. We may not see it; somebody will. There is comfort, too, that we shall know of it, though we see it not in the earthly life. Sometime he that soweth and he that reapeth shall rejoice together. Sometime all buried truth, all disobeyed law, all ignored righteousness, shall be vindicated, exalted, justified. Take strength if your hands are feeble. Take heart if your soul is weary. Take hope, even if you are doubly discouraged. Believe in the immortality of truth, the immortality of righteousness, the immortality of delayed victory. So shall you find strength and peace in the midst of what would otherwise be hopelessness and defeat.

NEWS OF THE WEEK.

A sharp, aggressive movement has been in progress during the week against the Filipinos, who have collected their forces at Calumpit, a few miles north of Malolos. In spite of extremely hot weather, rains, bad roads and other obstacles, our forces have gained repeated victories. It now seems that Aguinaldo has made his last stand, and that something like decisive results will be gained. At this writing, April 27 A. M., that portion of Calumpit south of the river has been taken by General McArthur. General Lawton's "flying column" has taken Norzagaray, fifteen miles east of Calumpit, thus hemming the rebels in between the two branches of the American forces and the mountains. There has been fierce fighting, but not heavy losses. An order issued by Aguinaldo concerning saving of empty cartridge shells, etc., indicates a low state of supplies. The rebels are using cannon for the first time. Western troops have shown great bravery and endurance under the unfavorable weather, bad roads, and other serious obstacles. (Later): Gen. McArthur's division has crossed the Rio Grande and advanced on Apalit, completely routing the flower of the rebel army. Most of the rebels fled to Apalit Station, where two trains were waiting for them. Twenty prisoners were captured, including a Spaniard. The American troops also captured the cannon and a quantity of arms and ammunition, and the same evening they captured a Maxim gun on the railroad. The fighting lasted from noon until four o'clock. The American losses are one man of the Montana regiment killed, and three officers and six men wounded. Under date of Madrid, April 27, the Minister of War, General Polavieja, announced that he had received advices to the effect that Aguinaldo intends "to retain the American and Spanish prisoners, as, in the event of a cessation of hostilities, it will enable him to demand better terms of peace."—The towns of Kirksville and Newtown, Mo., are reported to have been visited by a terrible tornado on the evening of the 27th. In Kirksville latest

reports place the number of killed at between fifty and sixty, while a thousand are said to have been injured. The eastern part of the town was destroyed. In Newtown, forty miles from Kirksville, thirty-seven people are reported killed. In Iowa, on Wednesday night, three people were killed, several fatally injured, and much damage was done to farming property by a tornado.—People near Newnan, Georgia, have made a most unenviable record for lawlessness and barbarism during the week. Two negroes have been lynched and put to death with attendant cruelty by burning and mutilating that equals the work of savages. That one of the negroes, Hose, was guilty of murder and beastly assault on a white woman is undisputed. That another one, Strickland, was an instigator and accomplice seems doubtful. Lynchers are pursuing a third Negro with bloodhounds, who was charged with assaulting a white woman near Greenville, S. C. That there are depraved Negroes in the South whose infamous crimes deserve punishment of the severest kind, we do not doubt, and the brutal assaulting of white women ranks among the worst of these crimes. But since white men control the courts, few, if any, such criminals are likely to escape when the due forms of law are allowed to take their course. If women can be armed so as to protect their honor by killing such assailants, it is well. But the lawlessness that runs riot in lynchings like those of the past week promotes evil and barbarism. The passions which disregard law in well-ordered communities, where justice may be reached through the courts, hinders that well-being of society which every man ought to seek. An excited mob is the farthest remove from an orderly court of justice, and mobs promote a state of things favorable to that which they seek to cure.—Captain Coghlan, commander of the Raleigh, in speaking at banquets of welcome in New York, has commented freely upon the attitude of the Germans during the fighting at Manila. If what he said was true, it was indiscrete and improper. Secretary Hay has disclaimed the statements and assured Germany that the Captain does not represent the United States in the premises. He has been reprimanded. His record as a soldier is good; as a talker he is not a success.—Investigation under the Mazet Committee goes forward in New York, with abundant evidence of corruption in municipal business, and with much crimination and recrimination. As is usual, politics play an important part in the contest. The investigation is likely to continue for some time.—The general immigration laws of the United States are to be enforced in Cuba. It is said that the Cubans are pleased with this arrangement.—A new submarine cable is to be laid between Germany and the United States. Both Governments favor the enterprise. It will contribute to good understanding and peaceful relations.—Toledo, Ohio, is considering some form of the "dispensary system" against the saloon business of that city. That is wise.—A combination to control the copper mines of the world is being made. It will embody \$400,000,000.

DELEGATES TO THE SOUTH-EASTERN ASSOCIATION.

Teams will meet delegates at Pensboro, on B. & O. R. R., on Wednesday, May 17, at one o'clock P. M. On other days, delegates will take narrow gauge railroad from Pensboro to Harrisville, and thence to Berea with the mail carrier.

All delegates will please send their names and time of arrival to G. W. Brissey, Berea, W. Va. Com.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXVIII.

THE THEME OR PROPOSITION.

We have already indicated that each sermon should grow from one central thought. It is somewhat optional whether that thought be carefully stated in a proposition or theme, or whether it be woven into the whole texture of the discourse so as to appear throughout the sermon. It should always thus appear, and we deem it better to state it as a distinct proposition immediately after the exordium. In saying that it is somewhat optional, we do not express personal opinion so much as regard for certain writers who leave it optional. The statement of the theme should be made carefully, concisely and clearly. Sometimes the essential idea which forms the theme will be evolved in the exordium, in which case its restatement in a form more brief than it appears in the exordium is still an advantage. If the exordium is very brief, it is permissible to pass from the exordium at once to the discussion of the theme in the body of the sermon. The sermon should always open boldly and confidently. Never take hold of your discourse hesitatingly, as though you feared to begin, nor indifferently, as though you were too indolent to grapple with it. Indicate at the outset by clear-cut and definite statements the lines of thought to be followed. Never go on, leaving the thoughtful hearer to say, "Is he aiming at anything in particular?"

Propositions are of two kinds: logical and rhetorical. The argumentative sermon demands the former. The logical proposition should be followed at once by the arguments necessary to prove it. The rhetorical proposition, on the other hand, is a plain statement of the theme, which the speaker follows by illustrations and efforts to enforce. This form of proposition can be fairly introduced and used, without direct appeal to logical proof. Take as an illustration the following text: "The wages of sin is death." The text itself is a logical proposition which you would proceed at once to prove; but if you choose a text out of which would properly grow the theme, "The blessedness of obedience," your first step would be to illustrate wherein it is blessed to obey, and to urge men to obedience because it is the way of blessing.

BODY OF THE SERMON.

Every theme fitted for discussion in the pulpit will possess more than one phase of truth. The number of distinct phases will vary according to the nature of the theme. In other words, every leading proposition can be illustrated, proven, or enforced in more than one way. There are natural points of division in each theme, and the subordinate divisions in the body of the sermon should be made at these points. Avoid forced and arbitrary division. Never rupture the texture of the discourse for the sake of making a point. It is not possible to establish a distinct rule as to the number of divisions which should be made. One general rule, however, must be rigorously applied: *Make but few divisions.* There are sermons which are valuable mainly by showing the "extreme divisibility of matter." Such sermons produce no conviction in the popular mind. They can be readily understood by a few only, if at all. They serve mainly to bewilder and weary the hearer.

The older type of sermon which ran on to sixteenthly and twenty-firstly is fast disappearing from the living pulpit. Your interest in that type of discussion should be that of the archaeologist in the fossils of a past age. Avoid it as a model. It is better to amplify one or two good arguments, unfolding them to their full extent, than to subdivide and thus confuse by subtleties.

Each division should have a logical connection with the theme and with the associate divisions. It should bring real and direct support to the theme by way of proof, illustration or enforcement. It is not enough that there be a general resemblance, or even a general relation, between the theme and the subdivisions. The hearer should feel when the first division has been treated that one distinct and definite point is gained. If he is opposed to the leading proposition, the first division should remove one class of his objections, and sweep away a part of his prejudices. If he is favorable to the proposition, every conviction in its favor should be increased when you are through with the first division of the sermon. This experience should be repeated in culminative force to the end of the discourse.

DIVISIONS SHOULD BE DISTINCT FROM EACH OTHER.

By this we mean that one division should not involve another in such a way as to repeat under one head what has been said under a preceding one. It were better to have but one division rather than do this. It should also be forbidden to "run in a circle." Some weak sermonizers make divisions by putting the same thought into each in slightly different statements. This distinctness of each division will be readily attained by introducing as subdivisions only the leading points in the argument. A single sermon does not offer time, nor does the ordinary audience demand, that all the details be noted, or that the theme be exhausted. The best sermons stimulate thought and investigation, as well as teach the hearers what the preacher has learned. In common phrase, the teacher is not bound to tell all he knows. He should know much more than he expresses, in order to know how to select wisely that which ought to be expressed. Present only leading, strong, clear-cut arguments and illustrations. Thus teach your hearers, by their own study and thought, to add to the stock which the sermon may furnish.

EACH DIVISION SHOULD THROW NEW LIGHT.

The natural parts of a theme are generally of such a character that they can be arranged so that each shall exceed the preceding in importance and power. The natural arrangement of thought, whether in argument or illustration, is culminative. This is true even of those themes in which but one general argument is to appear. In such a case, each division should exhibit some new phase of that argument, a phase so distinct and different from the preceding as to make a regular step in the progress of the sermon.

SUBDIVISIONS SHOULD BE CONCISELY STATED.

The "heads" which make up the divisions in the body of the sermon are subordinate propositions. They are intended to serve as aids to memory, helping the hearer to take in easily and readily recall the successive steps by which the sermon is developed. They cannot serve this purpose unless they

are stated plainly and briefly. Never make an explanation or enter into the argument in the head itself. Do not forget that saying of Milton's, "The closed palm of logic, and the open palm of rhetoric." The subordinate propositions in a sermon are logical, rather than rhetorical, and should be like the hard, knotty fist as compared with the open palm, which represents the development of the subdivision. You cannot open and shut the hand at the same time. Neither can you state a proposition and argue it in the same sentence. Each subordinate proposition should impinge upon the hearer with a clean stroke which leaves its mark. Thus the whole sermon, step by step, will be outlined and impressed on the memory and conviction of the listener.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Wanted—an Evangelistic Hand-Book.

Now that arrangements are being made to send out several companies of student evangelists from Milton and Alfred, let us have a series of practical suggestions for the work, from those who have had experience. We ask all those who have found success in soul-winning, whether preachers or lay workers, to send in brief, pointed articles. We will print these in this column as they come in, closing the series with a *resume* of the points made.

To evangelists, evangelistic pastors, student evangelists especially, we extend an urgent request to condense the fruit of their observation and experience into two or three hundred words of pointed counsel, and send to us at Richburg, N. Y. Let these be a hand-book for personal and public Christian work, which can be treasured up by the young people who are coming up, eager to work in the Master's vineyard.

A Thriving City Church.

The seven Sabbath afternoons at Hornellsville will be a pleasant memory. The tinkle of street-cars and the rattle of wagons are not proper Sabbath-day music, but they sounded like home. A little company, but eager and full of courage. We predict that with the coming of a resident pastor June 1, the church will enter upon a new era in its history. We know no reason why Hornellsville may not in its own field match the growth in numbers, power and influence of New York and Chicago. The lot is about paid for, and we shall be surprised if a new church building is not dedicated clear of debt within a year. The site is in the heart of a district which has no other church, and may well be an evangelizing center. Remember Bro. Cottrell and this hopeful work in your prayers.

From Hartsville to Hebron.

Through the chain of the Western Association—and to-day finds us at Richburg. Nothing startling or sensational in the work of churches like Andover, Nile and Hartsville. But whenever you come this way you will find them doing business at the old stand. And you will find a warm welcome and a royal greeting. This is a section of the rim of the denominational balance-wheel. Rather slow, but steady. Each has turned out an excellent congregation in a busy time. Andover crowded the large house on Sunday night.

She wants a series of meetings when a propitious time comes. Nile also feels that a work waits to be done in the community when the work of the farm is less pressing. The three Burdick pastors of the three churches never looked to us more hale and hearty and genial. Richburg is adjusting and clearing up some problems which have been perplexing, and the outlook appears more hopeful than it has in some time. It was a spiritual atmosphere last night, and the people are enthusiastic for the series of meetings to be held soon. May the spirit lead the church out into a new consecration and power.

The Tints of Allegany.

What more beautiful in the awakening springtime than the winding hills of old Allegany! Through Lanphear Valley, East Valley, Elm Valley, along the sinuous Genesee, down the banks of the Nile, through East Notch, while the colors deepen on the hillsides and the imprisoned life of nature bursts forth—this is enough to rejoice the heart and renew the spirit. Even "Squintville" has a romantic loveliness of its own, undimmed by the name fastened upon it a generation ago by the binocular misfortune of a family whose name has perished from popular memory.

O, the rich, fresh colors of turf and twig! You can almost see the palpitation of nature's heart and the deepening blush upon her cheek as her old lover comes up over the eastern hills to woo her once more. But who can ever name the colors? Into the sober browns and grays an element of witching brightness is stealing. I once asked mother why she had any dull stripes in the rag-carpet. She said we would soon tire of all yellow and red—we needed the darker colors for contrast. The marsh is a bleached brown, the forest is a winter gray, the bare hills are a neutral background; but, oh, the budding scarlet of the maples and the freshening green of the meadows! The birch underbrush is the daintiest of all, but its tint has no name. The man on the front seat called it "shirt-waist pink," but there was no poetry in his soul.

It is pleasant to lean back and enjoy a hard-earned rest, thanking God for the beautiful world which he has made, thanking him for the luxury of existence. It is a good world, and life is a beautiful thing—when we live in harmony with its Author and Giver. The sombre colors are not unlovely. Even the fresh-turned earth rests the eye. The sober rounds of every-day duty have a quiet satisfaction of their own. They are worth doing. And what a color and glory shines over all, through the love of friends and the All-Father, in whom all the family in heaven and earth is joined. Every peaceful fireside, every unselfish friendship, every prayer circle, every bud and blossom of love that drinks in the sunshine from above, puts a patch of brightness into the landscape and glorifies our common life.

THAT you may give light, be sure you have light. When the Atlantic cable is *alive*, that is, when its insulation is perfect, and it is fitted for its work, a bright light is reflected on a mirror, and thence on a dial, and its movements give the signs. When it is dead—that is, when its insulation is destroyed, and the current is running to the earth—that light disappears. So when the soul is alive, its light shines; when it is dead, there is darkness.—*Dr. John Hall.*

Missions.

By O. U. WHITFORD, Cor. Secretary, Westery, R. I.

THE REV. G. H. F. RANDOLPH, pastor of the Marlboro church, N. J., has accepted the call of the Missionary Board, through its Evangelistic Committee, as missionary evangelist on the South-western field. He commences his labors May 1, 1899. His acceptance was reported by the Evangelistic Committee at the Board Meeting held April 19. He will locate either at Fouke or Texarkana, Ark. This field is a needy and important one, and the Board is fortunate in securing Bro. Randolph, who has had considerable experience in missionary and revival work, as laborer on this field, and to have the supervision and care of it.

It is with pain and sorrow that we have to announce that such is the physical and mental condition of Bro. Dighton W. Shaw, that he will not be able to go to China. He sent his resignation, through his brother, Prof. Edwin Shaw, of Milton College, as teacher of the Boys' Boarding School, to the Missionary Board, which position he accepted last November. The Board at its late meeting, held April 19, accepted with deep regret his resignation. Mr. Shaw was examined by a competent physician before he was called by the Board, and was pronounced to be physically sound. His present condition has come upon him unforeseen and unexpected by his friends. The head physician of the Sanitarium where he is being treated reported to the Board that if Mr. Shaw should recover it would be a long time before he could with safety engage in his accepted work in China, if he could ever at all. His parents and brothers have informed the Board that there was no probability that he could ever go to China, and the Board should accept his resignation and seek some one else to go as teacher to Shanghai. The Board rested with great satisfaction in the choice of Mr. Shaw, because of his scholarship, ability, character and consecration. His choice by the Board and his acceptance of the position were universally approved by our people. They cannot but feel with the Board the deep regret and sorrow it has for his present condition, and the disappointment that has come to the Board and the friends of our China Mission. Mr. Shaw and his people have our deep sympathy and the earnest prayers of all that he may entirely recover and eventually do much good work for many years for his Saviour and the evangelization of the world.

WHAT will the Missionary Board do? The Board promptly at the meeting in which Mr. Shaw's resignation was accepted appointed a committee to find and recommend a suitable person to go to China as teacher of the Boys' Boarding School next fall. The Board will do all it possibly can to secure some suitable person to go to China next fall. It has put its hand to the plow of reinforcing the China Mission with a teacher for the Boys' School, and it proposes to go forward and not look back. The Board believes that is the mind of the people. If our people are able to engage in a new missionary enterprise they are able to properly provide for and reinforce a mission that God has put into their hands and upon their hearts these many years, that it shall not be handicapped in efficient work and in accomplishing its part

in evangelizing China. If our people are able to send consecrated workers into Central Eastern Africa, they can and should with heartiness care for and help our consecrated and beloved workers in China, in accomplishing the work to which they were called and to which they were sent by the denomination.

WE as a denomination and a people do not know our strength. We could do double what we are doing and give twofold what we are giving for the support of missions and the advancement of Christ's kingdom if we were devoted to Christ and his work in the world. We are not half-awake. We are drifting, not rowing with all our might against the tide and up the stream. We are not alive to a mission. We are content, too many of us, to merely exist. We need to be imbued with an aggressive spirit, not to swing a polemic cudgel, but to be aggressive as truth is aggressive, to have a high purpose, and use might and main to accomplish it. If many of our people were as alive to evangelism and Sabbath Reform as they are to pleasure and worldly enjoyments, what power and push would be manifest in these lines of work. How opportunities would be improved! How open doors would be entered! Will we as a people ever come to full strength? Will we ever do as we might do, lift as we could lift, give as we could give, and be felt as we could be felt? We will when we are filled with the Spirit of God and possess full measure of spiritual life and power.

FROM L. F. SKAGGS.

It is time to make my quarterly report. This past winter has been the coldest and longest winter ever known in South-west Missouri, which has made it very unfavorable for missionary work, and my health has failed. I have only done seven weeks missionary work the last quarter. I have only visited the Corinth church once in this quarter, preaching four times, and visited and talked with the people at their homes. I found a good religious interest generally among the people at this place, which is a result of the series of the three weeks meeting I held here last December, which I reported last quarter. The weather was very unfavorable, nevertheless the congregations were good. They have a weekly prayer-meeting, with good attendance and good interest. No one has accepted the Sabbath that I know of. Eld. J. B. Redwin said he would preach here once a month.

I have just returned from a visit to the Providence church, Texas County. There has been a great religious awakening here since last November, which time I held a series of meetings. Since the meetings referred to, what is called a sanctified preacher held a meeting here, and a great many of the people profess sanctification. I tried to show them from the Bible that we could not be scripturally sanctified only through the truth or by obedience to the commandments of God and the faith of Jesus. Christ prayed that his disciples might be sanctified through the truth. John 17. I was told that there was one new convert to the Sabbath here. This religious awakening needs some skillful, consecrated man to guide it, and great good might, under the blessing of God, result from it, by leading them to accept all the commandments of God.

At the Delaware church (here at my home), I have preached two days in each month, the

first Sabbath and Sunday following. The attendance and interest are increasing. I have preached at Union City twice the last quarter, and made forty visits and calls, and distributed 72 pages of the new tracts recently published.

I have been nine years and two months in the missionary work, under the auspices and direction of the Missionary Board. I have tried to do the work of an evangelist faithfully. No doubt I have made many mistakes, incident to human weakness, and it is pleasant to know during all this time, notwithstanding my many mistakes, there never has been anything but the very best Christian feeling and confidence. As my health has failed, so I am not able to do general missionary work, I tender you my resignation as your general missionary in Missouri and Indian Territory for the present, and bid you an affectionate farewell.

BOAZ, Mo., March 31, 1899.

FROM GRAND MARSH, WIS.

Having just spent my last vacation in evangelistic work with the church at Grand Marsh, it may be of interest to know something more of the interest and prospects there.

It will be remembered that Bro. Edwin Babcock has spent considerable time and labor on that field. It was through his persistent efforts that our little band of Sabbath-keepers have erected there a building in which they can teach the Bible and preach the gospel straight (a thing much needed there) with boldness and freedom.

I spent two weeks there during the holidays, holding services every night, Bro. Babcock being with me three nights. The interest and attendance were good, to say the least.

During my last trip I held preaching services every night, spending my daytime in personal work from house to house, which I felt was the best preparation for the evening service. The interest was such that on Sunday night, near the close, six asked for prayers.

We have earnest and consecrated workers there, and although they are widely separated, being fourteen miles apart in the extremes, they hold Sabbath-school and Thursday night prayer-meetings with good interest and attendance. Shall we not remember these at the throne of grace, that they may be true and faithful to the work entrusted to their hands?

The seed sown is already ripening into a harvest. I firmly believe that by a Christ-like and gentle spirit some could be led to accept the Sabbath even now.

It is needless to say that this field so well opened is deserving of our earnest prayers and constant efforts. There are boys and girls there unconverted whom we need. There are homes sadly in need of the blessed old gospel, and we who have it must carry it there.

E. D. VANHORN.

FROM E. H. SOCWELL.

The quarter just closed has been an unusually busy time with me, and, although much labor has been bestowed, I have not any great results to report. The condition of the Welton church is very much the same as in the past. Church services are well attended, when the weather permits, and a good interest is manifested by many.

Mrs. Joseph Booth spent a few days at Welton, and spoke in our church on two evenings, presenting the needs of our African Mission. I was absent, upon the mission field, at the time of Mrs. Booth's visit at Welton, a fact I very much regret, but I hear both herself and her talk well spoken of by many who met her.

During the last part of February, almost our whole society, and many First-day friends, assembled at our home, bringing eatables with them, and took dinner with us. The afternoon was spent in visiting and a general social time. The event was enjoyed by all present, particularly by the pastor and wife.

The condition of our interests at Grand Junction is good, and a commendable interest is evinced in maintaining public worship as they do, even without preaching for the greater part of the time. I visit this point each alternate month, and remain with the people for two weeks, and while in that part of the state I look after our scattered interests through that section of the country. Evening meetings are held whenever I am there, and are attended by all First-day people in the vicinity.

During a recent visit among our people at Grand Junction, they presented me with a \$22 overcoat. This was a timely present, since I stood in need of an overcoat, and it is highly appreciated, since it expressed the esteem and good-will of the people toward their pastor, after he had labored among them for ten years. May God bless them for their kindness.

At the request of Pastor Loofboro, I visited the Berlin and Coloma (Wis.) churches during the month of February, in the interest of Sabbath Reform. Several discourses were preached at each place, and were quite well attended, considering the extreme cold weather. While no one took any decisive stand respecting the Sabbath during the meetings, yet a deep interest was shown by many First-day people who attended, and word received from Bro. Loofboro since is encouraging. Seven discourses were preached at Berlin and six discourses at Coloma, and twenty-three visits made at the two places. While at Coloma, and at the request of the pastor, I preached the Sunday morning discourse for the Congregational church. My traveling expenses for this trip were met by the brethren on the field. On my way home from this labor, I spent a few days at Milton, where our three older children are in school, and while there I attended the Ministerial Conference and Quarterly Meeting, and, being placed on the program after my arrival, I preached before the Quarterly Meeting on Sabbath morning.

During the last part of the quarter I stopped at Garwin and spent two weeks, preaching and visiting, Mrs. Socwell being with me. On the first Sabbath spent at Garwin I preached for Pastor Burdick, and on the next day I preached for the United Brethren people, and in the evening for the Christian pastor; at this evening appointment, the other churches of the place postponed their services and attended the service at the Christian church, filling the room to overflowing. It was a great pleasure for both Mrs. Socwell and myself to again mingle with the old friends and neighbors of Garwin and vicinity, where we were located during the first five

years of our labors in Iowa. Our people at Garwin have taken the initiative steps toward adding to the front of their church, adding a steeple and securing a bell, and we trust they will carry their present plans to completion. At the request of the church, I delivered a lecture in the Opera Hall, and the proceeds went into the permanent fund for the purpose of improving their house of worship as above described.

While at Grand Junction, recently, I delivered two lectures upon the question of temperance, under the auspices of the I. O. G. T. lodge of the town. These lectures were delivered in the M. E. church, and were quite well attended, considering the bad roads.

During the quarter I have made visits upon our scattered people, and others, at Delmar, Marion, Cedar Rapids, Tama, Garwin; State Centre, Nevada, Grand Junction, Des Moines and Gowrie, aside from such calls made at Milton, Milton Junction, Coloma and Berlin. Twenty-seven discourses have been preached as follows: 3 at Welton; 5 at Grand Junction; 1 at Milton; 7 at Berlin; 6 at Coloma; 5 at Garwin. Prayer-meetings attended, 8; visits made, 130; pages of tracts distributed, 864.

Praying that the seed sown may yet bring forth a bountiful harvest, I press on to the work.

WELTON, Iowa, April 10, 1899.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist church, in Westerly, R. I., April 19, 1899, William L. Clarke, President, in the chair.

Members present: Wm. L. Clarke, O. U. Whitford, Geo. B. Carpenter, B. P. Langworthy, J. Maxson, A. McLearn, A. S. Babcock, L. T. Clawson, Geo. H. Utter, C. H. Stanton, L. F. Randolph, N. M. Mills, P. M. Barber, O. D. Sherman, I. B. Crandall, Geo. J. Crandall.

Prayer was offered by Geo. J. Crandall. Minutes of last meeting were read and approved.

The Corresponding Secretary presented his report, which was received and recorded.

The Treasurer presented his quarterly report, which was ordered recorded.

The following orders were granted: Table with columns for Name, Salary, Traveling Expenses, Sundries, and Total. Includes entries for O. U. Whitford, E. H. Socwell, Eli F. Loofboro, L. F. Skaggs, A. G. Crofoot, A. P. Ashurst, R. S. Wilson, and various churches.

Churches: Table listing churches and their respective amounts: Boulder, Carlton, Garwin, Iowa, New Auburn, Salemville, Pa., Shingle House, First Westerly.

The Recording Secretary presented his resignation, to take effect at the close of this session.

The following resolution was adopted, viz.: "That we accept the resignation of Rev. Geo. J. Crandall as Recording Secretary, with regret that we are obliged to do so, and would render him our hearty thanks for his faithful labors."

Geo. B. Carpenter, O. D. Sherman and A. S. Babcock, Committee to consider the London field, presented a report, which was adopted.

It was voted that Rev. W. C. Daland be recalled from the London field at a date not later than August 1, 1899.

A letter was read from Edwin Shaw, containing the resignation of Dighton Shaw as teacher of the Boys' School, Shanghai, China, which resignation was accepted. It was voted that Wm. L. Clarke, O. U. Whitford and Geo. H. Utter be a committee to nominate a teacher for the Boys' School in the China Mission.

It was voted to appropriate \$75 to the Second Westerly church, also at the rate of \$125 to the Richburg, N. Y., church for the year 1899.

Several letters were received and referred to the Corresponding Secretary.

Wm. L. Clarke, O. U. Whitford and A. S. Babcock were appointed Program Committee for the Anniversary of the Society.

A. S. Babcock was elected Recording Secretary in place of Geo. J. Crandall, resigned. Adjourned.

GEO. J. CRANDALL, Rec. Sec.

WM. L. CLARKE, Pres.

TREASURER'S REPORT.

Quarter Ending April 1, 1899.

GEO. H. UTTER, Treasurer.

In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Table of Dr. entries: Cash in Treasury, January 1, 1899; received in January, February, March; Bequest, balance in full, estate Lydia F. Lanphear; Income from Permanent Funds.

\$3,313 07

Cr.

Table of Cr. entries: O. U. Whitford, balance salary and expenses to Jan. 1, 1899; Advance on quarter ending March 31, 1899; A. G. Crofoot, salary quarter ending Jan. 1, 1899; E. H. Socwell, salary and expenses, quarter ending Jan. 1, 1899; L. F. Skaggs, salary and expenses, quarter ending Jan. 1, 1899; S. I. Lee, salary and expenses, quarter ending Jan. 1, 1899; Eli F. Loofboro, salary and expenses, quarter ending Jan. 1, 1899; A. P. Ashurst, salary, January and February, 1899; Churches, quarter ending Jan. 1, 1899; Attalla, Ala.; Boulder, Col.; Berea, W. Va.; Carlton, Garwin, Iowa; Hammond, La.; Hornellsville, N. Y.; Lincklaen, N. Y.; New Auburn, Minn.; Salemville, Pa.; First Westerly, R. I.; Shingle House, Pa.; D. H. Davis, Shanghai, China, per W. H. Rogers, Plainfield, N. J.; Wm. C. Daland, London, Eng., salary, quarter ending June 30, 1899; Orders, Evangelistic Committee; J. G. Burdick, salary and traveling expenses; L. R. Swinney, traveling expenses; Edwin A. Babcock, balance salary to Dec. 31, 1898; D. W. Leath, salary and traveling expenses, Dec. 1898; L. C. Randolph, on acc't of salary; J. H. Hurley, salary and traveling expenses; R. S. Wilson, Attalla, Ala., on acc't traveling expenses; J. E. N. Backus, 8 weeks labor, Preston field; Niantic Savings Bank, interest 6 months and revenue stamps; Cash in treasury, April 1, 1899; Special Fund, reinforce China Mission; Available for current expenses.

\$3,313 07

E. & O. E.

GEO. H. UTTER, Treas.

RESOLUTIONS OF SYMPATHY.

WHEREAS, In the wisdom of our Heavenly Father, he has taken from this to the home above our esteemed sister and faithful worker, Mrs. Sarah Stillman Wilson, we believe that this life of usefulness and unselfish devotion to the Master will receive a joyous welcome in the better land; therefore,

Resolved, That we, the Ladies' Aid Society of New Market, N. J., express our appreciation of the example of one of our most faithful members and co-workers; may we be inspired by her faithfulness to a more consecrated service.

Resolved, That we bow in humble submission to the will of the Master, who makes no mistake.

Resolved, That we hereby express our sympathy to her sorrowing companion and children; may her God be theirs in this great affliction.

Resolved, That a copy of these resolutions be presented to the bereaved family, and to the SABBATH RECORDER.

Mrs. L. M. DUNHAM, Mrs. E. A. VARS, Mrs. L. C. DUNN, Com.

NEW MARKET, N. J., April 23, 1899.

Woman's Work.

By MRS. R. T. ROGERS, 117 Broad St., Providence R. I.

"No ONE is too great to minister to the most common necessities of others; no one is so holy as to be exempt from the obligations of courtesy." The lessons of humility taught by our Saviour, the gentleness and patience which he always manifested toward his disciples, emptying himself and serving them, is an example for all his children. Untiring, forgetful of self, he ministered to others.

Do we take this lesson home to ourselves? Has he not chosen us to be his followers? Do we accept the commonplace duties of our every day lives in the spirit which Christ manifested toward his disciples? How much of power for service we lose by our failure to realize fully our relations to God, our possibilities for service. Pastor Kelly gave us last Sabbath a most excellent sermon on "The possibilities of the Christian life," from the text, "He that believeth on me, the works that I do shall he do also, and greater than these shall he do because I go to the Father," citing some examples from the lives of Paul, Spurgeon and other noble servants of God. Let us remember the words of Christ, who said, "Ye have not chosen me but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you."

FROM BROOKFIELD.

Having been asked to send to the "Woman's Page" of the RECORDER an article concerning our Young People's Society, I gladly submit the following, trusting that others engaged in similar work may find encouragement in our experiences.

The Young Ladies' Missionary Society of the Brookfield Seventh-day Baptist church was organized several years ago, by a band of school girls as a sewing circle, for the purpose of aiding both home and foreign mission work. For years the Society was uniformly prosperous, but at length the attendance was so reduced by the members moving away or being absent attending school, or teaching, that the matter of disbanding was considered; but the faithful remnant continued the meetings. In January, 1898, the name of the organization was changed to the Young People's Missionary Society, at which time the gentlemen, previously honorary, became active members, our roll now containing about twenty-five names.

The Society meets at the homes of the members the first week in each month, Sunday having been chosen as the day of meeting, to accommodate teachers and students. At these meetings several quilts have been pieced and tied, and much other work done. Our quilts have been sent to the mission at Shanghai, to Mrs. J. G. Burdick, for the Sailors' Mission in New York, to needy families at home, and one was recently sold.

For the present year our pledges are as follows: Dr. Palmborg's salary, \$5; Miss Burdick's salary, \$5; Boys' School, \$5; New Missionary Teacher, \$5; church expenses, \$10; to one of our members who suffered with a long illness, \$5, and \$12 a year, for four years, to educate a girl in the African Mission. A pledge of \$5 for Dr. Lewis, which we paid last year, has not been renewed, but will doubtless be considered soon.

Until this year the members paid ten cents when attending the meetings, but the result has been more satisfactory since all are required to pay the monthly ten cent fee, regardless of attendance. The receipts are increased by visiting friends, and also by occasional entertainments and teas.

Among our successful entertainments may be noticed a bird entertainment, for which the church was profusely decorated with birds, mounted, and in cages, and large pictures of birds; a marine entertainment, when a sail-boat, water-lilies, rushes and shells were prettily arranged upon the stage; a snow entertainment, for which the stage and scenery had been converted into snow-land, by the use of cotton, mica and crystalized alum; and a Japanese entertainment in which the participants, in Japanese costume, sat upon hassocks upon the stage, which was decorated with Japanese lanterns and screens. Upon each occasion an interesting program was given upon the subject indicated by the name of the entertainment. Our latest entertainment was given March 2, the receipts being more than eighteen dollars. The program was in three parts; first an old home scene, in which the participants were attired in elaborate ancient costumes, some of them nearly one hundred years old, the gentlemen's Colonial costumes being particularly attractive; second, the song, "The Courtship of Miles Standish," which was enacted in pantomime, and the recital of "Mary Garvin," illustrated by tableaux; third, the exhibition by Josiah Allen's Wife of her family album.

Now that our Society has experienced a return of its former prosperity, we rejoice that we did not disband, and trust that we may yet accomplish much "In His Name."

MARCH 26, 1899.

AN EVENING WITH GOD.

BY MARGARET BOTTOME.

"Just as I am, without one plea."

I am always interested in getting at the sources of influence. I love to stand at the source of a great river, where I can step over the little stream and then think of the marvelous river that starts from that simple stream.

So it was of much interest to me to read a little history of the author of the above hymn—a hymn so well known that I do not need to quote it; a wonderful hymn that has helped thousands on thousands to step from doubt into faith, the faith that has saved them. She was a young girl, Charlotte Elliot by name. On account of physical weakness she was unable to go to a bazaar that was being held to raise funds for some worthy object. She was distressed because of her apparent uselessness, and in her depression she turned to the Lord and obtained the victory over her doubts and fears.

She looked at him, his power and promises—and she said, "Now—through the Beloved I have pardon, peace, heaven—Now—just as I am." Then she took her pen in hand and wrote her faith in verse:

"Just as I am Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe.
O Lamb of God, I come! I come!"

Instead of going to the bazaar she went to God. What an evening that was! We know nothing of the bazaar; we know nothing of those who were there; we do know, and earth and heaven will know forever, the one

who wrote "Just as I am." An evening with God!

Her sister-in-law stole into her room as the hours went by, and having read the hymn asked for a copy. Then the lines stole out of the quiet room into the world, where now for sixty years the hymn has been sowing and reaping till a multitude, whom only God can number, have been blessed through its message.

How small the work of the bazaar looks compared with the work she did that evening. What a pity we do not take our disappointments as our opportunities; our physical weaknesses as an opportunity; indeed, everything that seems to hinder, as an opportunity to get something greater than what we see we must lose! The pivot in Charlotte Elliot's life of usefulness was her turning to God on that evening when she was not able to go out.

Are we to content ourselves with reading what others have done, what others have accomplished, and have no holy ambitions, no aspirations, no determination heavenward? If you study the commencement of this wonderful river of influence, it was simply the taking of the highest gift in an hour of loneliness and discouragement; if she could not do what others could do, she could accept what God had given her.

Only her soul and the souls of those who have had the same experience know what was in that "Just as I am." She voiced it—"Just as I am, poor, wretched, blind," but she did not stop there. If she had she would have lost her crown. She added, "Sight, riches, healing of the mind, Yea, all I need (she didn't need the bazaar then), in thee to find." And then the victory was hers—"O Lamb of God, I come, I come." Not, "I go here or there"—but—"Here on my chair, or on my bed, I come! I come."

The need of the members of this Order of the King's Daughters is just here. You need not be physically weak to come, and you may come if you are weak; but the need is to come to the King.—*The Silver Cross.*

THE MORNING WATCH.

Professor Drummond said, "Five minutes spent in the companionship of Christ every morning, two minutes if it is face to face and heart to heart, will change your whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sakes or for the sake of any one else." Some of the holiest and busiest of God's children have made it the settled habit of their lives to spend at least half an hour at the beginning of every day in devotional Bible study and secret prayer. The Rev. Webb-Peploe once went so far as to say that "all great saints have been early risers." And the object of their early rising was to have uninterrupted and unhurried fellowship with God. The testimony of thousands of people who have tried it, is, that it changes their whole life, and they could not think of giving it up, even though it be necessary to rise before day, as Jesus is repeatedly said to have done, in order to secure the time for this purpose. The time to put on one's armor is before beginning the fight of each new day. If the day is going to end well, it must begin well. "First" is God's place. And habitually to give him his place as he gives us each new day to live for him, is to be in the place ourselves, in which he can bless us and make us a blessing.—*J. Campbell White, M. A., in Indian Witness.*

CHINA AND AFRICA.

BY REV. ARTHUR E. MAIN.

China and Africa, or China versus Africa— which? May the answer become, everywhere, clear and strong, "China and Africa."

It will be esteemed a personal favor if the friends who have written me, some approving, others disapproving, the purposed work of the Sabbath Evangelizing and Industrial Association, will consider this article as, in some real sense, an intended reply to their gladly-received and interesting letters.

1. Whether the movement represented by the S. E. I. A. be wise or unwise; however varying the motives that have brought people to its support, of this one thing let me bear witness, its true birth was from a deep sense of duty. It is of no trifling significance when men, already heavy laden with care and toil, say that, although the way to this door of opportunity seems hedged with difficulties, and they do not know where time and strength and money for added burdens are coming from, they dare not turn away from such evident leading of the Divine Providence, leaving the door of promised usefulness unentered, and refusing to lend hand and heart to the carrying of new loads. As our brother beloved, the esteemed President of our Missionary Society, says, our country and our denomination seem to stand before new and almost overwhelming responsibilities and fast-increasing opportunities; and how shall we take them up, and make the most and best of them for God, truth and humanity? But God's world of thought, things and action does not go backward; his beneficent, hitherto working and guiding Providence is forward-looking and onward-moving. His people, too, must move with him, or fall behind.

2. By entering upon this new movement for Christian work in Africa, we are pledged anew to the grand idea of foreign missions, the obligation of a world-wide evangelism. And churches, schools, home missions, and Sabbath Reform may well pray most earnestly to be kept far from the day of forgetfulness of our duty to the millions of our race who have not yet heard the name of Jesus. This new, clear, and practical recognition of our responsibility to spread abroad a knowledge of the Life and Light of men, as I have already heard it testified to in the relation of new spiritual experience, is of itself great gain.

3. In the intention and plans of the promoters of this undertaking, the doctrines and duty of the Sabbath that was made for man, and of believers' baptism, and the necessity and dignity of industry, are closely associated with the gospel and missions, according to the teachings of history, reason and the Scriptures, that the gospel of Christ is the power of God for the salvation of men from sin and error unto righteousness and obedience of the truth.

4. There is a giving that tendeth to increase. Fatness comes to the liberal soul. And as at least in part an early fruit of this new movement, it has been my privilege to witness the evidences of a deepening sense of personal accountability and a growing purpose to be, and do, and give more for the spread of Christ's kingdom. When Christian young women, when Christian young business men, who are growing toward the years of still more and greater responsibilities, and of

larger work for Christ and the church, talk to one another of the necessity of more consecration, support, and giving for the Master's cause, with the spirit, conscience, judgment, and breadth of outlook, that I have recently seen manifested, there is the promise of new and greater good for the future.

5. To have for our aim the founding and support of self-sustaining, and ultimately self-propagating mission stations, is certainly a reasonable, gospel-wise and worthy effort. The estimates of probable incomes from African plantations, given by men of experience, may or may not be realized by us. The amount and earliness of an income for the sustaining and the future enlargement of our work, along industrial, educational and other beneficent and gospel lines, will, of course, depend upon such contingencies as skill in management, the seasons, prices of labor and productions, and the amount of capital for investment in the mission plant. Even holy faith and Christian conscientiousness cannot take the place of consecrated money. According to common business principles, we cannot expect the first station to grow to self-support, and then to produce funds to aid in establishing a new station, and so on, without adequate capital at the start. Hence the necessity of increasing the subscriptions to at least 5,000 shares, at the earliest possible day. It is also earnestly hoped that some will be found to go out to the work in Africa, willing and able to support themselves by their own already-acquired means. In the nature of the case, all that can be reasonably expected of the managers is, that they avow their firm belief in the principles upon which the enterprise is founded, and pledge their loyal and conscientious endeavor to accomplish the best possible results.

6. The Macedonian cry from Gold Coast, West Africa, is no less strange, clear, strong, and urgent than that from Nyassaland, East Central Africa. This call for help and instruction sent by our newly-discovered brethren there has been passed on from the Richburg church, through Secretary Lewis and the Tract Board, to the Directors of the S. E. I. A. Such calls as this ought to inspire us with fresh hope, courage and devotion. General opportunities for service are of course numberless; but such a providentially-opened door of usefulness as is here presented cannot but mean new duty; new duties require added labor; and good work done for our King brings rich reward. Some one ought to visit these friends, so eager to come into helpful fellowship with us, at the earliest practicable day. Who will furnish the means?

7. If our China Mission has not yet received its needed equipment of laborers; if our work there is not sustained as it ought to be, it is not because there is a lack of money among our people, but a lack of knowledge, interest and the disposition to give. This new undertaking for work in Africa ought not to divert one dollar from the treasury of our Missionary Society; on the contrary, the funds needed for its growing work should greatly increase. The Chinese people and government are a large factor to be reckoned with, in all calculations relating to the political, economic, moral and religious future of our race. And when our general Board asks for larger contributions; when matured plans for adding industrial methods to our present work in China shall be placed before us, let the

friends and supporters of the S. E. I. A. movement be among the first and most generous in response.

8. Unity of spirit and purpose, to the largest degree, is essential to successful endeavor. It has been admirably said that Christ did not come to alter the frame-work of society, but to transform its spirit. We spend far too much time, it seems to me, in discussing what sort of frame-work to build and far too little in cultivating a good spirit. A right spirit, pure intentions, will take unto themselves the necessary frame-work, both beautiful and strong.

We in the home land need more fraternal and holy love; not mere outward, pretended, or patched-up fellowship, but actual oneness in mind and heart, because we have the disposition of the serving Christ.

The laborers abroad, with differing interests, wishes and opinions; each one's own work appearing to be so large because so close, need too, to be fellow-partakers of the love of Jesus; for it is well known that hindering discord sometimes arises even among the workers on the foreign field.

Boards, Directors and Committees are justly held responsible by the people contributing, for the good or ill management of missionary enterprises under their care. Standing thus between the observing people and the workers, they ought to be furnished with such a full knowledge of the ways and means employed on the field as will enable them to express, understandingly, their approval or their disapprobation. If Boards and Directors are to be brave and strong in winning and holding the support of the people, they and the missionaries must pull long, strong and all together. Mutual confidence, not blind, but intelligent confidence, is necessary for prosperous endeavor.

Not less important is the existence of mutual confidence and goodwill between the people of the churches at home and the missionaries abroad. This is to be created and sustained not so much by upbraiding for past or present neglect of duty, as by increasing information. By all right and wise ways spread a knowledge of concrete facts that relate to the moral and spiritual condition and to the habits and customs of the men, women and children of the nations; and tell more and more of the work, in methods and results, among those who sit in great darkness. Let the missionaries not forget that many things that are very familiar and commonplace to themselves are neither well-known nor commonplace to us, old or young, in the home land.

9. My interest in industrial missions has greatly increased, with added knowledge of their methods and ends. President M. B. Anderson told his students over thirty years ago, that Missionary Boards ought to send out teachers of industries as well as preachers of religion. And this new movement among us may mean a great deal more than we can now think. In respect to responsibility involved, possibilities in results and probable influence on the spirit and methods of our future, it seems to me to deserve to rank with the other organized work of our denomination. Other people are taking up this kind of work; why should not we, in the measure of our strength, do the same?

I have read of a painting in which the sun was partly below the horizon, and one could not tell whether it was sunset or a sunrise scene. If Seventh-day Baptists, in true wisdom, faith, love, consecration and hopefulness, shall seize upon present and beckoning opportunities, theirs shall be, not a setting, but a rising, sun, going forth in new strength and glory.

PLAINFIELD, N. J., April 24, 1899.

Young People's Work

By EDWIN SHAW, Milton, Wis.

WHEN we neglect ourselves to reform others, we drop a big job for a little one. It is the lazy man who shirks the hard task and looks for easy work.

WHEN we neglect ourselves to help others, we drop a slow-paying, one per cent investment, for gilt-edge securities in stock that never fails.

THERE is a remarkably clear, and as it seems to us, a fair, statement of the history of the relation of the United States to the Philippines during the last year in the *Outlook* for April 22.

DO NOT forget about going to the Associations. Make your plans in time and let nothing interfere with them. Go with the purpose of giving and getting renewed zeal in Christian work, new methods, new strength. If you do not have the means wherewith to go, take a part of that which you were planning to give to the Permanent Committee.

THE CHRISTIAN SCHOOL.

In selecting a college, young people and their parents also are very apt to consider only one thing: the literary advantages which the institution offers. If the university is large, has ample buildings and a goodly number of professors, it is taken for granted that it is a superior place to secure an education. It is not our part to decry any other institution of learning, but we do not hesitate to affirm, first, that the average scholastic work in our large universities is not superior to that done in many of the smaller colleges; and second, that intellectual training is not the sole end to be sought in a college course. The end of true education is not to make the mathematician, the scientist, or the man of letters, but together with this to make manhood constructed after the highest moral and religious ideals. It is to develop an individual who will unite conscientiousness with intellectuality, faith with knowledge, the purpose to do good with the ability to accomplish it. Colleges differ more in their ideals and in their influence upon character than in their scholastic work. Some institutions are centers of moral and religious power, where every student comes under the influence of strong Christian personalities in his teachers, and where the atmosphere is calculated to refine the feelings, ennoble the mind and enrich the heart. Other institutions are largely dominated by secular conceptions, are negative in religious influence, have some professors at least who are skeptical or indifferent, and do not impress the student with the necessity of a religious life. The words of Dr. Marcy, who died recently at the Northwestern University, are worthy of careful consideration. He said: "We believe that the moral difference between the influence of the instruction of a man of deep religious convictions and the instruction of a skeptical man on the life and character of the pupil is immense, and the Christian character of the faculty is of the utmost importance." In another address the same eminent man uses these words: "It may be said that there is no religion involved in instruction in Latin, or Greek, or philology, philosophy, or geology, but there is an immense difference between the religious

tone and the religious influence of the instruction given in any of these branches by a professor who looks at the world from the standpoint of matter and force, and the tone and influence of the instruction of the professor whose standpoint is an intelligent, superintending providence."

It is therefore of great importance in selecting a college to consider carefully those factors which relate to character, to decide on a school where the intellectual work will be strong and where the influences will be helpful, a school where the end is character, and which seeks to produce scholars who are also noble, conscientious Christian men.—*Laurence (Wis.) Messenger*.

"THE MAN WHO CAN CARRY A MESSAGE TO GARCIA."

Elbert Hubbard, editor of that bristling little magazine called *The Philistine*, wrote for the March number an essay which had the effect of not only selling the entire edition within three days after its appearance, but of inspiring Mr. George Daniels, general passenger agent of the New York Central, to order a new edition of half a million copies for free distribution. Mr. Hubbard took as his text "a fellow by the name of Rowan," who, at the outbreak of the late war, undertook to deliver a message from President McKinley to General Garcia, who was somewhere in the mountain fastnesses of Cuba—no one knew where. And Mr. Hubbard thus philosophizes:

The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?" There is a man whose form should be cast in deathless bronze and the statue placed in every college in the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, so act promptly, concentrate their energies; do the thing—"Carry a message to Garcia!"

General Garcia is dead now, but there are other Garcias.

No man, who has endeavored to carry out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it.

"Slipshod assistance, foolish inattention, dowdy indifference and half-hearted work seem the rule; and no man succeeds, unless by hook or crook, or threat, he forces or bribes other men to assist him: or, mayhap, God in his goodness performs a miracle, and sends him an angel of light for an assistant. You, reader, put this matter to a test: You are sitting now in your office—six clerks are within call. Summon any one and make this request: "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."

Will the clerk quietly say, "Yes, sir," and go do the task?

On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

"Who was he?"

"Which encyclopedia?"

"Where is the encyclopedia?"

"Was I hired for that?"

"Don't you mean Bismarck?"

"What's the matter with Charlie doing it?"

"Is he dead?"

"Is there any hurry?"

"Shan't I bring you the book and let you look it up yourself?"

"What do you want to know for?"

And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man. Of course I may lose my bet, but, according to the law of average, I will not.

Now if you are wise you will not bother to explain to your "assistant" that Correggio is indexed under the C's,

not in the K's, but you will smile sweetly and say, "Never mind," and go look it up yourself.

And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all?

My heart goes out to the man who does his work when the "boss" is away, as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town and village—in every office, shop, store and factory. The world cries out for such; he is needed, and needed badly—the man who can carry a message to Garcia.—*The Literary Digest*.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

During the past week I have traveled seventy-five miles on horseback, and held ten meetings. The first meeting was at the school-house at Lick Run, four miles from the Middle Island church. In the morning, in company with Bro. S. A. Ford, we started for the Ritchie church, twenty-five miles distant. We rode until four o'clock in the afternoon. Here we stayed for two nights, and held meetings. Had good congregations and interest. On the afternoon of the following day, Sixth-day, they held their church-meeting. A call was extended to Bro. Riley Davis to take the pastorate of the church left vacant by the resignation of Bro. Seagar.

After the close of the church-meeting, three of us started across the mountains again for the little church of thirteen members at Conings. Though it was a hot and tiresome night, we had a good congregation and meeting. The following day was the Sabbath; three meetings were held, this being their Quarterly Meeting. The communion service followed the afternoon meeting. On Sunday morning the log church was packed, and many were outside who could not get in the house. A very neat, comfortable building, which will seat, I think, a hundred and fifty people. Following the morning service, one candidate followed Christ in baptism. This sister had found Christ in the meetings previously held here by Bro. Ford, whom they have now asked to preach for them. The afternoon and evening meetings were well attended, and with good interest. People of other denominations, and of no denomination, came; many showed their colors and some looked and acted as if they had no colors. This little church has held out faithfully for seventeen years; but like the other churches about this country, they greatly feel the loss of Bro. Seagar, as he spent much of his time among them.

The congregations are mostly young people. Some of them have been in school at Salem. I have not seen a country or people develop faster than this.

Yours in the work,

E. B. SAUNDERS.

BEAUTY of character, at least in its highest and most complete manifestations, appears only in connection with the life of service; while the life of service is the visible expression of the beautiful character.—*F. C. Sharp*.

Children's Page.

TRUANT APRIL.

BY MARY HOWELL WILSON.

"April!" called Mother Nature, putting on her spectacles and looking through them sharply. "Dearie me! Where is the child? It's her turn to come now; all her work is waiting. March wants to go home and rest, and she is hiding somewhere—pouting in some corner, I'll be bound. Wherever did that child get her disposition? Though I must say when she is good a sweeter, sunnier child I never saw. Well, it's no use sitting here and worrying; I'll just step over and ask Father Time."

Father Time was sharpening his scythe, but he stopped and rested it against a milestone while he listened to Mother Nature. "In all my experience," he said, slowly, "I have always found that I could never depend on April; she's what I call freakish, full of her whim-whams and worrums. She's just a bit spoiled, I'm afraid. I haven't been as strict with her as I should have been, but she's such a winsome little thing, with her fits of sunshine, and real warm-hearted at the bottom of it all, I think. I guess you'd better just let her alone; she'll come around if you give her plenty of time."

"Well, who'll take her place while she's loitering?" asked Mother Nature, severely. "Somebody has to work over-time. No, sir! I'm going to give that child a good scolding. O, there's no use trying to beg her off. She's acted this way for centuries and I've just let it slide, thinking every year she'd do better. Now if I don't take her in hand it'll be just the same next time I call her. Let me know, please, if she comes your way; I'm going to look over in this direction. Good-day!" and off strode Mother Nature, with determination expressed in every feature.

"March," she called, "I'm afraid you'll have to stay a little longer; perhaps May will help a bit, though she really ought not to come for weeks yet. Such a mixed up time I never saw!"

"Whew!" exclaimed March. "What do you think the children will say? They expect April this month and won't want my rough play any longer."

"Well, I can't help it," and poor Mother Nature looked worried. "They will just have to content themselves with flying kites; as soon as I find April I'll put her right to work."

"All right!" shouted March, as she went on her way. "Just stop though, please, and ask May to take a day occasionally and give me a rest. I think you will have to look some time for April; I generally see her, but I haven't had a glimpse of her this year."

"Dear, dear," reflected Mother Nature, "I do hate to awaken May and set her to work. She hasn't had half her nap out; but I suppose there's no help for it."

May came out looking very sleepy. She smiled in her own sweet way at Mother Nature and said, pleasantly, "Don't worry, mother, it's all right; I don't mind."

"That's my own good child," said Mother Nature, much gratified. "Tell March not to be too rough if he can help it, and you relieve him as much as possible. Hey, ho! I wonder if April can be hiding in the woods. If she were," she added with severity, "I should think she would be reminded of Anemone and

Hepatica, who are waiting for her to awaken them; Arbutus, too—all the flowers will oversleep this year, and the children will be so disappointed!"

"O, me!" sighed Mother Nature, three weeks later, "I've looked all over for that child. I'm getting worried. What would Father Time do with only eleven children! He's always had twelve, and he wouldn't know how to get along with fewer. Then I don't believe I could spare April; I do set great store by her. She did her work real well when she put her mind to it. No one else can take her place. March is too rough, and May is so sunshiny that we never get any rain while she is around. Now, in the spring we need rain, and April seemed to understand that so well. She certainly was heedless, but I can't spare April!" and Mother Nature looked very unhappy.

"Cheer up! Cheer up!" sang a little bird near by. "I know where April is hidden away."

"Where?" exclaimed Mother Nature, rising hurriedly and looking around.

"The pine tree told me last night," said the bird; "he thought it a great joke. It seems she fell asleep in that white cloud up there and never heard you call; even March wind's trumpet didn't rouse her, and no doubt she is asleep there now."

"The careless child!" exclaimed Mother Nature, much relieved at heart, but resolved to bring April to a sense of her neglected duty. "I'll waken her at once. Thank you, little bird." And without stopping for further words, off she hurried.

"April, I've a good mind to shake you!" she declared, as she came upon her sleeping daughter. "Here March and May have been doing your work, and we're all turned topsyturvy; you'll have to take your turn in May, and just when the children expect spring flowers you'll be sending rain. I've no patience with you!" and Mother Nature looked very indignant.

April rubbed her sleepy eyes, then began to cry. "I'm so sorry!" she sobbed. "What can I do?"

"Do!" said Mother Nature, energetically. "Why, get to work at once, and let your brother and sister rest. You can do some of May's work now; she's done yours long enough."

"Why, so I can," and April smiled radiantly. "I'll go right away, mother dear. "Yes," peeping over the side of her cloud cradle, "the Earth just needs a shower. What was May thinking of not to see it?" and she frowned for a minute, then cleared up her face to smile a good-bye to Mother Nature.

"Just the same as ever," reflected Mother Nature, when she was left alone. "All smiles and frowns, tears and sunshine. Well, after all, she's a dear child; but if she keeps on getting so careless, I shall have to deal with her. Next year I mean to see if we are to have May weather in April and April weather in May. It's all wrong to let her upset things this way, and I intend to put a stop to it."—*Congregationalist*.

RECOGNIZING SABBATH-KEEPERS.

EASTLEIGH HANTS, England, Jan. 4, 1899.

To the Editor of the SABBATH RECORDER:

Dear Sir:—I have thought for a long time that Sabbath-keepers should wear a badge of some sort, so that we could recognize each other in any part of the world. If Free Masons, and other societies, do this, why not Sabbath-keepers above all. A short article appeared in the SABBATH RECORDER March

13, stating how a brother Endeavorer was identified on board ship bound for Havana, and this meeting was the cause of a branch being established there. This I know has been a long-felt want in England amongst Sabbath-keepers, especially since the Adventists established their mission here. I will quote one case in point. I was at Southern, a seaside resort, one summer. An evangelist had a Mission Tent there. He was very much opposed to the Sabbath, as I knew before, he being a Plymouth Brother. He spoke against the law, so I asked a few questions, which interested the people, and distributed all the tracts on the Sabbath question I had with me. Afterwards a gentleman asked me if I believed what the tracts advocated. Of course I replied yes, when, to my surprise, I found him a Sabbath-keeper, and that there were others in the town. I should like to know what the readers of the RECORDER think of the subject. I believe it would help on the cause of Sabbath Reform, and many a lone Sabbath-keeper would be blessed when he met a brother or sister, and was able to greet him or her with a good hand-shake.

I should also like to make another suggestion, that some brother in England should have his address in the RECORDER, so that any one being interested after reading a copy, should be able to send for more, or for any of the books printed by the Tract Society. This, I believe, would open up the mission work in Old England. May God help us, as Sabbath Reformers, to let our light shine. This we cannot do of ourselves.

Yours in hope,

W. O'NEIL.

As to a badge for Sabbath-keepers in America, we have not seen the necessity for it. Of the benefit it might be in England we cannot say. Acting on the suggestion of Bro. O'Neil, we will place the address of Dr. Daland, and also of the British Sabbath Association, in the column of Special Notices.

"FOUR DAYS AGO."—Acts 10: 30.

Cornelius saw the vision at the 9th hour of the day. v. 3. Only three hours of that day remained. He may, during that time, have called his servants and rehearsed to them the words of the angel. Early the next morning, 15 hours after he had seen the vision, he sent them to Joppa. vs. 7, 8. The men traveled that day and on the "morrow." About the middle of the day they arrived at Joppa, 30 hours after they had started from Caesarea. v. 9. About the time of their arrival at Joppa, Peter saw a vision. vs. 9-18. "The Spirit said to him, behold, three men seek thee." v. 19. "And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him." v. 23. This was 18 hours after Peter had seen his vision, and was commanded to go with the men. vs. 19, 20. On the morrow after Peter and they that are with him left Joppa, they arrived at Caesarea about the 9th hour of the day; 33 hours, including one night, from the time they began their journey. vs. 23, 24. 15 hours plus 30 plus 18 plus 33 hours, equals 96 hours, equals 4 days.

The numbers 15, 30, 18 and 33, are not looked upon as marking the exact divisions of the four days, as they occurred at the time, but they are regarded as a true basis upon which to make a correct count.

D. N. NEWTON.

FAYETTEVILLE, N. C., April 17, 1899.

Our Reading Room.

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

MILL YARD, LONDON, ENGLAND.—The Semi-annual Church-meeting of the Mill Yard church was held on Tuesday, April 4, at the home of Bro. Thomas Guinibert, 63 Lever Street, E. C., when there was a fairly good attendance of the members.

The first item of business was the election of representatives to the European Sabbatarian Association (Seventh-day Baptist), for its first meeting, which is to be held on May 25-28, in Haarlem, Holland. Dr. and Mrs. W. C. Daland, and Major and Mrs. T. W. Richardson were elected representatives, and also "any other members of the church who can go." A program of the meeting was presented, printed in the four languages, English, German, Danish and Dutch.

At a previous church meeting it had been decided to Bank the money raised by the Bazaar, held last year in aid of the church building fund, and in pursuance of this object the Secretary read a circular issued by the Economic Bank, 34 Old Broad Street, E. C., and it was resolved that the church account be opened with that bank, and that the pastor's name be added to those of the Treasurer and Secretary, for signing checks.

The Secretary reported the formation of the British Sabbath Society, the principal object of which is to give lectures on the Sabbath question on undenominational lines.

A report on the state of the church affairs before the Court was given. Major Richardson and his mother, who are taking the legal action in the matter, had found some difficulty in deciding what was the best course to follow at the present juncture, and wanted a clear understanding as to the feeling of the church members. Accordingly a circular (drawn up by the pastor and Secretary) had been issued, asking each member to state which of the three following courses he thinks it best should be taken: 1. That the case be fought out; the church demanding that the chapel be built for our exclusive use and that no part of the funds be allowed to be appropriated to the use of any Sunday-keeping institution; even though in this attempt we might lose—possibly everything. 2. That in order to secure as favorable terms as possible the church consents to allow the diversion of a portion of the income to certain stated Sunday-keeping institutions, and that the chapel be partly controlled and occupied by a Sunday church. 3. That we give up entirely the legal action in which we are now engaged, and do nothing. The result of this circular was an overwhelming majority for the first, several being of the opinion that the second would be to betray a sacred trust.

T. W. R.

APRIL 11, 1899.

PLAINFIELD, N. J.—Mr. J. H. Torbet, Assistant Principal and Financial Agent of the Fort Valley High and Industrial School, Fort Valley, Georgia, with four young men, were in the city last Sabbath and Sunday. The object of this normal and industrial school is to teach the colored young men and women of the "black belt,"—"the head to think, the heart to love and the hand to work." It is in part self-supporting, from the sale of

things made by the students, who, by their work, earn \$40 of the \$70 charged a year for board and tuition. The men sang for us at the morning service and at the Sabbath-school, and, Sunday afternoon, at the Y. M. C. A. meeting. Sunday evening, our Sabbath-school room was filled by our own and First-day people, who came to listen to more singing and to a presentation of the work and needs of this institution, with its five or six hundred scholars. A liberal offering testified to the people's appreciative interest.

PASTOR MAIN.

APRIL 24, 1899.

MILTON, WISCONSIN.—Our pastor, Dr. Platts, has been ill since April 1, and last First-day the church voted to give him a three months' vacation, to be taken as he shall think best, all at once, or at intervals, during the summer. He hopes to be able to take up his work again before the Association, which is to be held with this church the third Sabbath in June.

Last Wednesday, April 19, occurred the Golden Wedding of Brother and Sister G. S. Burdick. A goodly company of relatives and old family friends gathered at their home to congratulate them upon the happy event. Pres. Whitford made some remarks upon the scenes and occurrences of fifty years ago, and Dr. Platts made a brief presentation speech, on behalf of the company, presenting Mr. Burdick with a substantial gold-mounted cane, and Mrs. Burdick with a beautiful set of blue and gold china. Light refreshments were served and the usual social good time was enjoyed. This is the third golden wedding celebrated in this church within a few months, the others being that of Deacon and Mrs. C. W. Cornwall, in August last, and Mr. and Mrs. Robert Williams, in October. *

APRIL 21, 1899.

THE BAPTISM OF THE HOLY SPIRIT.

BY D. W. LEATH.

[Concluded from last week.]

About twelve years ago, the soul hunger came into my heart for a more consecrated life, and a better experience than I had known before. "Be ye clean that bear the vessels of the Lord." The above scripture troubled me much, as I felt the need of a clean heart, and thought of a sacrifice I had to make to be brought nearer to the Lord. I had the promise, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." I was hungry, but knew not how to obtain the filling of the Spirit; I had no instruction on the Spirit as an indweller, except the Scriptures and the testimony of one man, a member of the same church, who appeared to be very bright and happy in his Christian life. He told me that contending with infidels caused him to pray earnestly to God to give him the witness that the Bible is true, so he would never doubt God nor his Word again; and he received in answer to prayer the baptism of the Holy Spirit, which dispelled all his doubts and fears. I had no doubts that troubled me, but had an aching heart at times, which the blessings of God ceased to satisfy. I had to labor to keep my own head above water, while it was my duty to labor for the rescue of others.

My spiritual blessings were like showers in a desert or the manna which fell upon the field; they did not last long. My soul instead of being like "a watered garden," was like

"parched ground." I hungered and thirsted for something I had not, but felt I needed, to satisfy the craving within. In a prayer-meeting, where there was great spirituality, I made the consecration to God complete, and I received the Holy Spirit, was filled with him, had him enthroned within as an abiding comforter. That harrowing unrest of soul was gone, and I had sweet rest in Jesus. That leanness of soul was supplanted by a wealth of experience and the shirking of duty by an enthusiasm for God, I never had known before. I had long struggled with "the old man," endeavoring to suppress him, put him off, crucify him, by praying for grace to love God and by good works to obtain the victory over the flesh, the world and the devil.

I found the way to obtain the victory was to offer myself a living sacrifice to God, with the promise to do what he wanted me to do, and by faith receive the Holy Spirit in his baptizing and indwelling power. Every really and truly converted soul to God knows something of this struggle with "the old man," variously called by the appellations of original sin, depravity, remains of sin, flesh, roots of bitterness and inbred sin. It leads to hasty speeches, to unjust criticisms, uncharitable speaking, anger, wrath, strife, division, jealousy, carnality and worldliness. 1 Cor. 3:3.

It causes clouds to arise and obscure his moral sky, and shuts out his prayer from being heard. It makes religious duties a weariness, and the Bible to be hastily read instead of being devoured, and prayer a formal address instead of a burning interview with God, which ends with reluctance. It makes church-going at times not to be a delight, and is a foe to secret and spontaneous giving; makes religious experience spasmodic and causes a lurking rebellion down deep in the heart. It causes religious assemblies to sing with great emphasis and feeling, "Prone to wander Lord, I feel it." It is an echo left in the heart, in which linger sounds that should cease forever. It is a thread-like connection between the soul and the world, though they have drifted far apart. It is a medium of middle ground upon which Satan can, and does, operate to the distress of the soul. The experience is up and down, sunshine and shadow, light and darkness, joy and sorrow, sin and repentance, and when he would do good evil is present, because sin dwells in him.

Praise the Lord, it is our privilege to be crucified with Christ, and be deaf indeed unto sin and cleansed from all unrighteousness; and have Christ to dwell in us richly by faith, through the baptizing Spirit, keeping us in perfect peace, with our minds stayed on him. Bunyan's pilgrim had many struggles, but reached the land of Beulah in this life, out of the domain of Giant Despair, where he could not so much as see Doubting Castle. Christmas Evans, the great Welsh preacher, received the baptism of the Spirit and prayed two hours in secret for a revival in the United Kingdom, and for the preachers, calling many of them by name, and a great revival in which thousands were converted spread over the country. The indwelling Spirit through this baptism gave Mr. Spurgeon his wonderful success, and Mr. Moody makes it very prominent in his work. Those of our evangelists I have met preach and write about it. The RECORDER of late contained an article empha-

sizing the Blessor instead of the blessing. True indeed, if we have this Blessor we have the blessing, and he remains with us always if not grieved away.

In 1849, when the excitement for gold in California was great, a man left his family of wife and little daughter in an Eastern home to try his fortune in the gold regions. He soon sent his wife a check for fifty dollars, then a hundred, shortly five hundred, and soon a thousand, then the checks came faster and larger. The mortgage on the home was lifted, a mansion built, and money put in bank. Years fled, the daughter went to school, finished her education, came home; but home was not what she desired it, without the companionship of her father. So she wrote about the following letter: Father, we thank you for the blessings bestowed upon us; we have a beautiful home, money in bank, my education is finished, and I am at home, but home is not home without you. We enjoy the blessings but we want the blessing. Father dear, come home, come home father, come home. It is said the letter had such an effect upon that father that he started home on the first steamer leaving San Francisco, and went to his home to remain with his family. Oh! how sad hearts yearn for God, and if they would call for the Holy Spirit to come home, surrendering up all to him, he would come to his temple suddenly and fill the soul with his presence. We are the temple of God, and the temple must be holy, for he will not dwell in an unclean temple. We should cleanse ourselves from all filthiness of flesh and spirit. All fruits of the flesh must go, foolish jesting, secret societies, tobacco, must not be named as become saints.

Isaiah saw the Lord and exclaimed: "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips." The Lord blessed him and said: "Thine iniquity is taken away and thy sin is purged. . . . Whom shall I send?" "Here am I, send me." Jacob had his Bethel, the house of God, but he must have his Peniel, the face of God, to become Israel, the prince of God, having power with God and men. The disciples had their calling to be saints, but they needed Pentecost to make them saints. If I have said anything that benefits any one I am well paid for this effort. The Lord fill his temple and bring us to the stature of the fulness of Christ.

THE PRAIRIE GIRL'S WEDDING.

"As the prairie girl has grown up with her training along practical lines, so she asks only of her lover that he shall be manly and true," writes Charles Moreau Harger, of "A Girl's Life on the Prairie," in the *May Ladies' Home Journal*. "Thousands of acres of land do not make a fortune, and social degrees are practically unknown. The wedding is nearly always at the bride's home. Not once in threescore times is it at the church. The near relatives and a few dear friends are the guests. The bride's white wedding-gown is simply made. Bunches of goldenrod or roses deck the little parlor or sitting-room, and from the organ comes the wedding march. Seldom does a groomsman or a bride's attendant take part in the ceremony, and more seldom is there a reception afterward. Fortunate indeed are the bride and groom if they can escape a vociferous serenade, for the *charivari* and the bombardment of rice and old shoes are well-established customs on the plains. The papers usually add to the story of the marriage: 'After the wedding supper and congratulations the happy couple drove to their own home, which had already been fitted up for their occupancy.'"

BRITISH SABBATH SOCIETY.

Believing that the readers of the RECORDER will be glad to hear of this new attempt to spread Sabbath truth, I am constrained to write an account of how it came to be formed and for what purpose.

For many years I have published and circulated thousands and thousands of Sabbath leaflets, and have felt a strong desire to give public lectures on the subject, as I am constantly lecturing on Vegetarianism for the Order of Danielites and other Vegetarian societies. Being unable to afford the expense of hiring halls and advertising meetings, years have passed away without my being able to carry out this desire. It was only early this year that it occurred to me that I might be able to do it on similar lines to those I employ in Vegetarianism for the Danielite Order, namely, by posting circulars to Mutual Improvement and other similar societies. I at once realized that circulars sent out by an individual would command no attention, therefore it must be nominally done by a society. A few days after coming to this conclusion, my wife and I were spending the evening with Dr. and Mrs. Daland, and I took the opportunity of laying my new idea before him, and we there and then drew up the following circular:

Dear Sir (or Madam):—We shall be glad if your Society can offer us a night for a lecture (or discussion) on the Sabbath question. We send lecturers free, if within easy reach; or to a distance for their third-class rail and (if necessary) sleeping accommodation.

The lectures are bright, interesting and wholly undenominational, besides being of great importance to all Christians, especially those who desire to follow the apostolic exhortation, "Prove all things; hold fast that which is good."

We give below a few headings under which the lecture can be advertised or announced.

Hoping to receive an early and favorable reply, giving dates for our selection,

Yours sincerely,

WILLIAM C. DALAND, *Hon. Sec.*

This circular we decided to head with "British Sabbath Society, for the Spread of Biblical Truth concerning the Sabbath," and a list of officers, President, Vice-Presidents, etc., and the address of the Society, 31 Clarence Road, Wood Green. We have now obtained W. T. Wiseman, Esq., F. R. G. S., as President, and the following are the Vice-Presidents: Rev. Thomas Wilkinson, Miss Julia W. Adams, Wm. O'Neill, Esq.; Mrs. Elizabeth Bond; Major T. W. Richardson; Wm. E. A. Axon, Esq., F. R. S. L.; while Dr. Daland is Treasurer and Hon. Secretary. The "lecture headings" printed on the circular are: 1. The Sabbath of the New Testament. 2. The Sign of the Son of Man. 3. Should Christians keep Sunday? 4. The Sabbath; does it matter? 5. The "Mark of the Beast," what is it? 6. A Seventh Day, or *The Seventh Day*—which? 7. When did Christ Rise? 8. The Romish Church and the Sabbath. 9. Sunday-keeping unscriptural.

At first it did not seem necessary to frame a code of rules, but we had not got far on before we saw that some constitution was absolutely imperative. So at a meeting of the founders, held on March 16, the Society was formally started by (among other business) the adoption of the following fundamental rules:

1. This Society shall be called the British Sabbath Society.
2. The object of the Society shall be to spread the knowledge that the seventh day, not Sunday, is the Sabbath of the Lord according to the Bible, particularly by

means of public lectures on undenominational lines; and also to enroll in a special Register the names of would-be Sabbath-keepers.

3. It shall consist of a Committee, a President, Vice-Presidents, and other officers; and also of friends who approve of its objects, and subscribe (not less than half a crown per annum) to its funds.

4. The Committee, which shall have power to add to its number, shall in the first instance consist of the founders: Major and Mrs. T. W. Richardson, and Dr. and Mrs. W. C. Daland. None but immersed Sabbath-keepers shall be eligible to sit on the Committee; nor shall there be any *ex-officio* members.

5. The business of the Society shall be managed by the Committee; and the Committee shall also elect the President and officers, and have power to alter or add to these rules.

The machinery being thus formed, it now remains for us to keep it in motion, the fuel (money) required being but little, as the printing of circulars and the payment of postage are practically the only current expenses. Of course, the actual results will depend on the societies written to accepting our offer to give lectures. During the summer we cannot expect to do much beyond preparing for a good campaign in the coming winter.

THOS. WM. RICHARDSON,

British Sabbath Society, For the Spread of Biblical Truth Concerning the Sabbath. 31 Clarence Road, Wood Green, London, N.

APRIL 4, 1899.

NAMING OUR COLLEGES.

{ R. M. S. "MAJESTIC," Mid-ocean.
APRIL 10, 1899.

To the Editor of the SABBATH RECORDER.

Just before leaving New York my eye fell upon an article in the RECORDER of April 3, by Professor W. F. Place, in regard to the names of our schools. This brief article has been food for much thought between the pitches and rolls of this great steamer. Personally I see no reason why institutions should not be named after men who have given their lives to found them, as well as after financial founders. We have Cornell University in honor of Ezra Cornell, Harvard University after John Harvard, Colgate, Brown, Williams, Girard, Johns Hopkins, etc., etc. Why not Allen University (or College), Whitford College and Gardiner College? Would not this be a good way to not only honor these great educational leaders, but to perpetuate the names of our people upon the pages of the educational history of our country? Nor would it seem necessary to stop here, for the various chairs in these several schools might be named after some of our leading men, such as the Babcock Chair of Physics, the Potter Chair of History, and many others which I should like to see fully endowed.

I am convinced if great things are to be accomplished among us for the cause of education it will be by some new movement—a movement in which all the people are interested. In my opinion the whole educational problem as related to our people needs a most thorough and wise canvass. We have not the wealth to establish great Universities, but we can maintain three first-class Colleges, leaving the higher and more expensive work to be done by more fully-endowed institutions. I think, as was suggested in the opening address of Conference, that the way to get at our educational problems is through the Education Society. No incomplete or half-hearted methods will accomplish what needs to be done.

The real and secure future of our schools must be attained by the co-operation of the people. The success of any one of our schools lies in the growth and success of all of them, hence our educational policy is of general interest to our people. For one I am in sympathy with the suggestions contained in Professor Place's article.

Very sincerely yours,

WARDNER WILLIAMS.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

April 1.	The Raising of Lazarus.....	John 11: 32-35
April 8.	The Anointing in Bethany.....	John 12: 1-11
April 15.	Jesus Teaching Humility.....	John 13: 1-7
April 22.	Jesus the way and the truth and the life.....	John 14: 1-14
April 29.	The Comforter Promised.....	John 14: 15-27
May 6.	The Vine and the Branches.....	John 15: 1-11
May 13.	Christ Betrayed and Arrested.....	John 18: 1-14
May 20.	Christ Before the High Priest.....	John 18: 15-27
May 27.	Christ Before Pilate.....	John 18: 28-40
June 3.	Christ Crucified.....	John 19: 17-30
June 10.	Christ Risen.....	John 20: 11-20
June 17.	The New Life in Christ.....	Col. 3: 1-15
June 24.	Review.....	

LESSON VII.—CHRIST BETRAYED AND ARRESTED.

For Sabbath-day, May 13, 1899.

LESSON TEXT.—John 18: 1-14.

GOLDEN TEXT.—He is despised and rejected.—Isa. 53: 3.

INTRODUCTION.

After Jesus had concluded his wonderful words of teaching of this eventful night, and had offered that marvelous prayer for his own which we find recorded in the seventeenth chapter of this Gospel according to John, he went forth to the Garden of Gethsemane, an orchard of olive trees on the Mount of Olives, where it seems he had frequently spent the night. Here he prayed while his disciples slept; and suffered for the sins of the world that terrible anguish which is usually spoken of as the Agony in the Garden. An angel appeared and strengthened him for the ordeal of the coming day.

NOTES.

1. *When Jesus had spoken these words.* That is, those of which we have the record in the preceding four chapters of this gospel. *Over the brook Cedron:* The word translated "brook" refers to the ravine made by the stream. The word does not imply whether this ravine was filled with water or dry. The Cedron, or as it is called in the R. V., the Kidron, is on the eastern side of Jerusalem and separated Mount Zion from the Mount of Olives. *Where was a garden.* That is, a park or orchard—doubtless containing many Olive trees, as the name Gethsemane signifies an oil press.

2. *And Judas also, which betrayed him, knew the place.* This explains how it was that those who came to arrest Jesus had no difficulty in finding him. Judas not only knew the place, but was reasonably sure that Jesus would be there that night. It is possible that Jesus had resorted to this "garden" on former occasions when he had been in Jerusalem.

3. *A band of men.* The word translated "band" refers to one of the divisions of the Roman legion, a cohort. It is not likely however that the whole cohort was present, but a considerable portion of it with the commanding officer, a military tribune. *Officers.* That is Jewish officials representing the Sanhedrin, not members of that body, but its servants. *With lanterns and torches and weapons.* Elaborate preparations had been made in order to prevent the escape of Jesus under the cover of the darkness, and to overcome any resistance on the part of his disciples.

4. *Jesus therefore knowing all things that should come upon him.* The Evangelist wishes us to note that Jesus submitted voluntarily to the arrest. Jesus knew that Judas was coming and might easily have escaped if he had not chosen to suffer for us. *Went forth.* There is some difference of opinion as to the signification of this expression. It probably means, Went forth from the shadow of the trees.

5. *Jesus saith unto them, I am he.* Judas had probably kissed Jesus before this plain declaration.

6. *They went backward and fell to the ground.* They were overcome with awe at the presence of the Son of God. This statement calls to our mind the occasion upon which the enemies of Jesus tried to take him and failed, although he seemed easily within their power. This is another proof that our Lord submitted to his captors of choice, when he might easily have avoided arrest.

8. *If therefore ye seek me, let these go their way.* Jesus guards against the arrest of his disciples along with himself.

9. *That the saying might be fulfilled.* John refers to the words of chapter 17: 12, and sees a fulfillment in this incident.

10. *Smote the high priest's servant and cut off his right ear.* This incident is recorded by all four of the Evangelists; but the names of Peter and Malchus are given by John only. This act of reckless bravery well accords with the character of Peter. The word here translated "servant" is literally "slave." This fact shows that Malchus was not one of the "officers from the chief priests," mentioned in verse 3.

11. *Put up thy sword into the sheath, etc.* This reproach of Peter shows that he ought to have understood that our Lord's surrender was voluntary and that resistance was out of place. Compare the reference to twelve legions of angels in Matt. 26: 53. *The cup which my Father hath given me.* "The cup" used figuratively for the lot or portion that was assigned. Compare the reference to "this cup" in the prayer of Jesus in this garden. Mark 14: 36 and parallel passages.

12. *Then the band and the captain and the officers of the Jews took Jesus.* The "captain" is the military tribune in charge of the Roman soldiers.

13. *And led him away to Annas first.* Our Lord was first taken for examination to Annas who had been formerly high priest, and who though now long since superseded in this office by the interference of the Roman authority, was really the man of greatest influence in the Sanhedrin. This examination before Annas was preliminary and unofficial. *For he was father-in-law to Caiaphas.* It is said that seven sons and sons-in-law of Annas held the office of high priest. *Which was the high priest that same year.* The word "same" has nothing to represent it in the original, and should be omitted. Some have found in this line an argument against the genuineness of this gospel on the ground that John would have known that the office of high priest was for life, and not a yearly office as here taught. But John is doubtless alluding to the custom of the Roman government to remove one high priest and set up another as mentioned above.

14. *Now Caiaphas was he, etc.* This refers to chapter 11: 50. Caiaphas had unconsciously and unintentionally made a true prophecy concerning Jesus, and this was now about to be fulfilled.

WHETSTONES.

Common humanity has a streak of indolence through it. Here and there may be found a piece of the great whole that does not show it, unless one search for it. How many things we do because we must. How much would we do, if there were no spur of necessity? How much would powers and faculties be worth, if we used them only when it was perfectly easy to do it? Some one has called man a bundle of tools, adding, "Education is learning how to use them, and troubles are God's whetstones to keep them sharp." It may well be added that not only troubles, but necessity which urges us to take trouble and pains, to put ourselves to inconvenience and to surmount difficulties, will serve as a whetstone to sharpen the bundle of tools. The finest steel cannot do without the whetstone, and if it be not of the best, the more need of repeated sharpening.

The whetstone is not kept upon exhibition with the bric-a-brac in the parlor, nor is it the subject of frequent and general conversation, but the results of the whetstone's use in keenness and readiness for service are quickly shown in the tools. One may be obliged to make money, or be much more troubled without it than troubled about making it, and though the money-making may seem a sordid thing, and the means may be as homely as a whetstone, and as far removed from the ornamental, yet the edge that is given to the faculties may give power to cut a deep groove of influence somewhere, that else had never been. Let us not resent the use of the whetstones, but appreciate and make the best of them—

Interior.

WHATEVER our place allotted to us by Providence, that for us is the post of duty and honor. God estimates us, not by the position we are in, but by the way in which we fill it.—Edwards.

Popular Science.

BY H. H. BAKER.

Pine Apple Fibre.

A new material is being introduced into our textile fabrics which is none other than the fibre of the pine apple. It is stated that some specimens of pine apple fibre have been prepared at Singapore, in India, that exceed the best flax, both as to strength, fineness and lustre. The filaments are said to be very fine and even from end to end, also of regular diameter, which makes them very nice for spinning.

It appears that by the simple process of bleaching, the fibres become disintegrated, which allows them to be readily spun and woven. As to its strength, a test was made as against the best grade of flax. An equal quantity of each was taken; the flax sustained a strain of 260 pounds, while the pine apple fibre sustained a strain of 350 pounds. It is set forth that this fibre is well calculated to take the place of silk, and is a material that will mix well with cotton and wool and render the cloth stronger and more serviceable.

Science seems destined not only to find in almost every department of industry a substitute for the material from which articles are manufactured, but by a combination of these materials the fabric actually increases the value of both in very many instances.

Perhaps in no one article in the textile department is found a greater range for usefulness as a substitute than the grass that grows upon the Island of Luzon, known in common as "Manila." It is found in cordage, in burlaps, in paper, in hats, and in many other fine and useful articles. Now the pine apple is coming to the front, not only to supply us with its delicious fruit, but to yield up its fibre to cheapen and render more beautiful our wearing apparel. Do tell me what is to come next!

The Deaf Mute Made to Hear.

A graduate of the Alabama Polytechnic Institute, by the name of M. R. Hutchinson, has invented and placed on exhibition an instrument of very great importance which he has named "Akoulallion."

Mr. Hutchinson, although but 22 years old, is consulting and supervising engineer of two Light House districts in the vicinity of Mobile. This invention was prompted by Mr. Hutchinson coming in contact with two gentlemen who were born deaf, and therefore were mutes. He being an expert electrician, thought to apply the known principles of electricity to make these people hear. He therefore attended the Alabama Medical College and studied the intricate formation of the ear.

After becoming conversant with the physiological construction of the ear, he set about the construction of an instrument by which these gentlemen could be made to hear. After close application for over two years, his labors have been crowned with complete success. He has constructed a small portable instrument with a battery, which enables deaf mutes to hear the human voice in ordinary conversation, and to distinguish the tones of a piano at a distance of sixty feet.

Great and marvelous are the phenomena accomplished by the scientific application of electricity in various ways which give relief, and afford comfort and pleasure to many afflicted persons.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

Why do not our scientists make similar efforts for the relief of suffering animals? Who ever heard of a veterinary surgeon removing a cataract from the eye of a horse that he might see, or applying the principles of electricity to give relief from constant pain in its feet, having been "foundered" by the ignorance of its driver.

DEATHS.

OBITUARY notices are inserted free of charge, but space will be restricted to twenty lines.

SAXTON.—In Dodge Centre, Minn., April 9, 1899, of paralysis, Mr. Ray Saxton, aged 77 years and 28 days.

Mr. Saxton was born in Brookfield, N. Y., was married in 1845 to Phoebe D. Clarke, in Sciota, Ohio, who died at Berlin, Wis., in 1859. To them were born seven children, three of whom died many years ago, one a Union soldier, Worthington Saxton. In 1861, Mr. Saxton was united in marriage to Margaret David, at Albion, Wis., by whom he had seven children. There survive him a wife and eleven children, living in Colorado, Oregon, Nebraska, South Dakota and Minnesota. Funeral services were conducted in the Seventh-day Baptist church by Pastor H. D. Clarke. Sermon, from John 11: 25. H. D. C.

FLINT.—Near Greenbrier, W. Va., April 23, 1899, of la grippe and rheumatism, Mrs. Mary Fitz-Randolph Flint, in her 71st year.

This sister was born in Salem, W. Va., and has always resided in the state. When about 14 years of age she professed faith in Christ, and joined the Salem Seventh-day Baptist church. Later her membership was transferred to the Greenbrier church, where she remained a faithful member to the time of her death. In her 21st year she was married to A. B. Flint, of Greenbrier. To them were born four sons and three daughters, all of whom remain to mourn the loss of an affectionate wife and a loving mother. She leaves also two sisters, Elizabeth and Nancy, the former being the wife of Eld. S. D. Davis, and one brother, L. F. Randolph, senior deacon of the Salem church. The respect in which the sister was held was shown by the large audience at the funeral service in the Greenbrier church, conducted by the writer. G. W. L.

Literary Notes.

Harper's Weekly.

"The Message to Congress in which President McKinley said, 'In the name of humanity, in the name of civilization, in behalf of endangered American interests, which give us the right and the duty to speak and to act, the war in Cuba must stop,' was dated April 11, 1898. The American and Spanish ratifications of the treaty of Paris were exchanged at Washington—and the Spanish-American War thus completely displaced by Spanish-American peace—on April 11, 1899."

The above is an excerpt from an article in the current issue of *Harper's Weekly*, entitled "Spanish-American Peace." Accompanying this article are half-page photographs of M. Cambon, on behalf of Spain, and of Secretary Hay signing the treaty in the office of the President, who was present during the ceremony; and also several views of the treaty itself. This instrument is of especial interest as being the formal conclusion of the shortest war in which this country was ever engaged.

The *Treasury of Religious Thought* for May, 1899, begins the seventeenth annual volume of this well-established periodical for "Pastor and People."

Its frontispiece is an excellent portrait of that distinguished leader of religious and economic thought, Rev. Washington Gladden, D. D., of Columbus, Ohio, whose

sermon on "The Imperialism of Christianity" is both able and timely.

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The *Art Amateur* for February, 1899, is at hand. It is especially devoted to "Art in the Household," and contains many studies, suggestions and directions of value to amateur workers in the various departments of decorative art. 23 Union Square, New York, monthly, \$4 a year.

SIGNS OF SPRING.

The reign of stern winter is ended,
Though it snows, and with wild shriek and roar,
The March winds are tearing down fences,
And rattling at window and door.

Yet I heard in the orchard this morning
Robin-redbreast trill out his glad lay;
And a blue-bird called, "Dearie, oh dearie,"
To another perched over the way.

The tulips are thrusting red noses
From under their brown blanket to see
If 'tis time to put on their green dresses,
And get ready for spring's jubilee.

The slender, green leaves of the crocus
Are parting, and soon, bringing cheer,
In each tuft the bright blossoms of yellow,
Or purple, or white, will appear.

The belfries are nearly completed
Where the snowdrops their white bells will swing;
And a dozen delayed Christmas roses
Have opened, to herald the spring. M. A. L.

THE vision of God—this is the one thing needful for worship and for conduct.—*George Adam Smith.*

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

CORRESPONDENTS will please address Rev. F. F. Johnson, at Stone Fort, Ill., until further notice.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons 117 Grace Street.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Mill Yard Seventh-day Baptist church of London, William Clifton Daland, D. D., Pastor, 1 Maryland Road, Wood Green, London, N. Correspondence from Sabbath-keepers in Europe is solicited.

Sabbath literature and lectures on the Sabbath question may be secured by addressing Major T. W. Richardson, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, Church Clerk.

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

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

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PROGRAM for South-Eastern Association, at Berea, W. Va., May 18-21, 1899:

- 10.00. Devotional.
- 10.15. Words of welcome. Elsworth Randolph.
- 10.25. Address by the Moderator.
- 10.40. Introductory sermon. R. G. Davis. Alternate, M. E. Martin.
- 11.40. Report of Executive Committee. Communications from churches.

AFTERNOON.

- 2.00. Communications from sister Associations. Report of delegate to the Associations. Appointment of standing committees.
- 3.00. Sabbath-school Hour, conducted by Geo. W. Lewis.

NIGHT.

- 7.45. Praise service.
- 8.00. Sermon. D. W. Leath.

SIXTH-DAY MORNING.

- 9.45. Praise service.
- 10.00. Sermon. H. D. Clarke.
- 11.00. Missionary Hour. O. U. Whitford.

AFTERNOON.

- 2.00. Report of committees.
- 2.30. Essay, Candace Lowther. Essay, Luther Brissey. Sermon, Clayton A. Burdick, delegate from Central Association.

NIGHT.

- 7.45. Prayer and conference meeting, led by E. B. Saunders.

SABBATH MORNING.

- 10.00. Sabbath-school, conducted by the Berea Sabbath-school Superintendent.
- 11.00. Sermon. Stephen Burdick, delegate from Western Association.

AFTERNOON.

- 2.00. Woman's Hour, conducted by Marcella Stillman.
- 3.00. Tract Society Hour, by A. H. Lewis.

NIGHT.

- 7.45. Praise service. Essay, by Arthur Bond. Essay, by Miss Ina Hevener. Sermon, George Seeley, delegate from Eastern Association.

FIRST-DAY MORNING.

- 9.00. Miscellaneous Business. Reports.
- 10.00. Education Hour. T. L. Gardiner.
- 11.00. Sermon. A. H. Lewis.

AFTERNOON.

- 2.00. Sermon. O. U. Whitford.
- 3.00. Young People's Hour, E. B. Saunders. Unfinished business. Adjournment.

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THE SABBATH RECORDER of March 27th.

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THE ALLIGATOR PEAR.

Among the many other valuable fruits which might be shipped to Northern markets if rapid steam facilities were at hand is the aguacate (alligator or avocado pear, Lauraceæ), which grows on a tree with laurel-like leaves, from thirty to seventy feet high. The fruit is like a huge pear, with smooth green skin, turning brown if allowed to hang too long. It has a soft, buttery meat, half an inch thick, which melts in the mouth, and is eaten as a salad in combination with lime juice or vinegar and salt and pepper. While it is almost tasteless without condiments, it is so agreeable with them that the aguacate habit becomes a fixed one after a few months' sojourn on the island. In the center of the pear is a large, hard kernel, an inch or more in diameter, which is not edible, but from which may be extracted a reddish-brown indelible dye, which needs no mordant to fix its color. This salad fruit is sometimes seen in New York in small quantities, where it sells for from twenty-five to fifty cents, though it may be purchased on the island for a copper piece. There is no reason why it should not be shipped to the United States in quantity, but it requires careful packing, and should be picked from the trees while firm and green.—*Harper's Weekly.*

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To fold a man's coat, lay it out perfectly flat with the wrong side down; the sleeve should be spread out smoothly, and then folded back to the elbow until each end of the sleeve is even with the collar. Fold the revers back and then double the coat over, folding it directly in the center seam and smoothing it out carefully so that there may be no wrinkles. The coat is then ready to place in the trunk or on the closet shelf. Unless space is limited do not turn up the tails when folding a coat.—*Ladies' Home Journal.*

MAN may follow a thousand delusive meteors, but the only true light is the light of God's countenance.—*F. W. Farrar.*



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