

THE SABBATH RECORDER.

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WILL LEAD HIS OWN.



HOW few who from their youthful day
Look on to what their life may be,
Painting the visions of the way
In colors bright, and soft and true;
How few who to such paths have brought
The hopes and dreams of early thought!
For God, through ways they have not known,
Will lead his own.

The gentle heart that thinks with pain
It scarce can lowliest tasks fulfill,
And if dared its life to scan
Would ask a pathway low and still;
Often such lowly heart is brought
To act with power beyond its thought;
For God, through ways they have not known,
Will lead his own.

What matter what the path shall be?
The end is clear and bright to view;
He knows that we a strength shall see
Whate'er the day shall bring to do;
We see the end, the house of God,
But not the path to that abode;
For God, through ways they have not known,
Will lead his own.

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PLAINFIELD N J

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

Our readers will be interested in the circular of the "British Sabbath Society," published in connection with Bro. Richardson's article, in our issue of May 1, and in the engagements it has already made, as announced by our London correspondent.

WHEN all Christians embody in their lives the sum of their highest knowledge concerning what is right, the millenium will be nearer than now. When all Christians give for the cause of God "as the Lord has prospered them," the treasuries of the Lord will be overflowing, compared with their present emptiness.

THE North Loup (Neb.) *Loyalist* reports that Rev. J. H. Hurley, of that place, has accepted a call from the church at Dodge Centre, Minn., where his work will begin July 1, 1899. The *Loyalist* also calls attention to attractive improvements lately made upon the grounds of the Seventh-day Baptist church in that village.

OUR Jewish friends find occasion for congratulation in the fact that the surgeon who lately performed a somewhat serious, but successful, operation on the Pope of Rome was a Jew. The *Jewish Exponent* says:

It was only after the Jew had helped him back to health that Leo XIII. opened his lips to discountenance, even in his own diplomatic way, the work of the anti-Semites in France, the activity of the Jesuits there in connection with the Dreyfus crusade, and the un-Christian utterance in this same connection of the Vatican organ, *L'Osservatore Romano*.

THE great questions which trouble men in social, economical and political fields of action find best solution when the principles of the Bible are applied to them. In general, if not in detail, the Word of God furnishes the principles and truths along the line of which every great problem in human life may find successful settlement. When the principles involved in the Ten Commandments and the Sermon on the Mount come to pervade the lives of men, few difficult problems will remain unsettled.

EVERY man thinks that liberty of speech should be liberty to speak as he thinks men ought to speak. Few men will admit that any one has the right to talk against them and their plans. There is a deeper meaning in the hackneyed phrase, "freedom of speech," than we are wont to realize. The definition must rise above human choices. That which is intrinsically right, according to the will and law of God, forms the real standard of freedom of speech. One is not only free to say that which is true; he is under obligations to say it. One is not free to say that which is not true, and he is under equal obligations to remain silent. In determining any question in which the freedom of speech is involved, you should rise above your own choices and interests, determining what you or another may say in the light of the highest truth and that which makes for universal righteousness.

THE establishment of our Industrial Mission in Africa calls to mind the remarkable

case of Samuel Morris, a "Kru" boy, a pure-blooded African from Liberia, who came to the United States a few years since, and showed great devotion as well as great power in Christ's service. He was brought to Christianity under the work of Bishop Taylor. Having learned of Stephen Merritt as a "Holy Ghost" man, he secured a passage to America by doing menial work on ship-board. Reaching New York, he made his way to the home of Mr. Merritt, and said, "I am Samuel Morris; I have just come from Africa to talk with you about the Holy Ghost." Morris began to work immediately in connection with a mission in New York, and through him the Spirit of God wrought wonderful power. He was placed in school at Fort Wayne, Ind., where he made great progress in learning, but where, as everywhere, his almost miraculous power of winning men to Christ was constantly evinced. The religious life of the school was practically "turned upside down" through his influence. His death—the date of which we have not at hand—was a full vindication of the life which he had led, guided by the Holy Spirit of God. This instance indicates that God is no respecter of persons, and that among native Africans there are those—we doubt not there are many—who, with simple, child-like faith are waiting for that endowment of power from on high which is at once the glory and the strength of all Christian life.

WORKING WITH GOD.

The wonders by way of invention and development that crowd these days seem more than marvelous, even when we are accustomed to the unexpected and the miraculous. In all this the power of man, when working in union with God as his forces appear in nature, finds new emphasis. Long ago he had trained domestic animals, making them subservient to his will; then the winds were taught to obey him; then ten thousand streams seeking the ocean were made to turn his wheels and do his bidding; then he put steam into a straight-jacket, permitting it to escape through valves and cylinders until it accomplished that which before no one dreamed could be done. For a time it was his Hercules. But a greater power has been caught and tamed. Electricity now writes for man, talks for him, whirls him over the hills and through the valleys, floods the home and the street with light, cooks his food, and promises to do a thousand things yet unthought of, and now the atmosphere, filling all space, has been frozen into condensed power, and promises to be Samson and Hercules united.

In these more material relations with divine power is found a rich lesson and an instructive analogy concerning things spiritual. We are slow to learn that union with the divine in spiritual things brings power greater than steam or electricity or liquified air. We sit in weakness or grope with half-developed strength, like the blind Samson, because we have not learned the possible greatness and the unequalled glory of being in such spiritual touch with the divine as makes God's power our own. It has been well said, "Hitch your wagon to a star, and all the forces of the universe shall help you draw it." Better it may be said, unite your soul with God until the mightiest forces of his Spirit flow through your life, and all the power of the divine attend your work. While we re-

joice in the attainments men are making in material things, let us seek that highest of all attainments, communion with God, and such indwelling of the Holy Spirit as will make us, acting with him, powers in the spiritual world as invincible in the cause of truth as electricity seems invincible in the material world.

IMPARTING SPIRITUAL TRUTH.

It is better understood as a theory than illustrated in practice that no one can impart spiritual truth who does not possess, by actual experience, the truth he seeks to impart. Facts may be communicated without reference to the character of him who communicates them. Science may be taught with little or no actual embodiment in the life of the teacher of the truths imparted. In spiritual matters the case is far different. One must know spiritual truth by personal experience before he can successfully impart that truth. Spiritual truth and spiritual life are essentially identical. The imparting of spiritual truth is the imparting of life. In this was the unexampled power of Christ as a teacher of spiritual truth. He asserted this when he said, "I am the way, the truth, and the life." Herein is seen the supreme necessity of spiritual life on the part of every Christian teacher. Doctrine is but the skeleton of life. Hence it is that many preachers whose sermons are ponderous with theories, copious as to their quotations from the Fathers or the Prophets, have little power to develop life through their sermons. One may analyze the metaphysics of Paul's theology to the nicety of a hair's breadth, but leave his congregation as poor as Pharaoh's lean kine, unless, back of the metaphysical analysis, in some degree, he re-lives the spiritual life of Paul. The secret of the failure of many Sabbath-school teachers is found here. Their knowledge of the Scriptures is mainly historical and theoretical, but they do not possess that spiritual life which is higher than all theories, and which their words ought to impart directly to the hearts of their pupils. So we come back to the ever-present truth that he who would successfully teach in spiritual things must teach them through the power of actual spiritual life. All life is self-propagating. All life is soul-inspiring. For example, if the life of a given teacher along the line of honesty is the embodiment of all that is honest and true, that life will beget honesty in those who are taught, when all theories concerning honesty put forth by the same teacher, without the embodiment of those theories in his own life, would be futile. Every Christian, whether officially commissioned as preacher or teacher, is, nevertheless, a help or a hindrance along spiritual lines. If his soul be glowing with spiritual life, with consecration and devotion, it matters little whether he can formulate beautiful theories concerning life, or not. Those who come in contact with him will be inspired to live as he is living, to think as he is thinking, to be what he is. When the prairies and woodlands of the West, touched by the frost and dried by the sun, stand waiting for the autumn burning, only the faintest suggestion of flame is needed to start the widest conflagration. But this negative comparison is less forcible than the scenes which will be enacted under the spring sunshine that surrounds you while you read these words. Latent life in seed and bulb and root is every-

where springing and bursting into leaf and blossom, under the life-giving touches of shower and sunshine. Sunshine and raindrop are the embodiment of life-giving power. Latent life in nature waits for these with quick and eager response. When they come, life rushes in to beautify the valley and clothe the mountain. Children in Sabbath-school, men and women in the congregation, and men and women and children everywhere in the larger congregation of the world's work, have more or less of latent life waiting to respond to vigorous spiritual life in Christian men and women, Christian teachers and preachers of righteousness. The degree of response will depend largely upon the vigor of the life by which new teaching and new inspiration are brought. God waits to impart the needful life to preachers and teachers and Christians everywhere, that thus the living soul, touching the soul waiting to respond, may become, not simply the instructor, but the conveyer of divine life. This is God's largest plan for saving the world. Not theories and rules concerning life, even though they be the Ten Commandments and the Sermon on the Mount, have full power to awaken life until they are embodied in individual life. The coming of Christ in the flesh was necessary, because the waiting world needed this incarnate link between God and itself. Well does John say, "In him was life, and the life was the light of men." Reader, not theories, nor abstract rules, nor fine distinctions between what is right and what is wrong, can make you a successful imparters of spiritual life. Spiritual life within you, welcomed by faith, developed by obedience, and outgoing through consecration will make you a power unto righteousness, though you have little knowledge as to the theories or methods by which that life proceeds. Your one prayer, your constant prayer, your unceasing desire and your unending effort should all be for the development of spiritual life in yourself that you may impart it to others.

OBITUARY NOTICES.

Referring to the obituary column, our readers will see that additional action was taken at the last Board Meeting, by which all restrictions are removed from that column. The question is not free from difficulties, and many of our religious exchanges have attempted to surmount these difficulties by making specific charge for all notices, whether of marriages or deaths, published by them; but those who have the RECORDER in charge, feeling that it belongs to the people, have deemed it best to remove both the financial and the extent limit in the case of such notices. As the RECORDER said a month ago, we want to make it the constant means of communication between the people of the denomination, and most of all do we desire that it shall find a place in all their joys and all their sorrows. In this connection, the Editor has one request to make of those who write obituary and "In Memoriam" notices. Outside of a small circle, few people are interested in many details concerning any life or death; much less are they interested in the history of persons still living and connected by family ties with those who have gone hence. It is along the line of unimportant details concerning those who have died, and concerning those who still live, that the most criticism arises. We therefore ask that such care be

taken in the preparation of obituary notices and biographical sketches as will insure that which is most valuable, and most likely to be interesting to the larger circle represented by the readers of the RECORDER. Toward this point all efforts to adjust the matter by those having the RECORDER in charge are directed.

THE MAN WITH THE HOE.

Professor Markham, of the University of California, has written a poem which, it is said, has stirred California deeply. After seeing Milet's famous painting of the man with the hoe, he wrote the following:

Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Who was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream he dreamed who shaped the suns
And pillar'd the blue firmament with light?
Down all the stretch of hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul,
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?

AARON M. POWELL.

The RECORDER chronicles with pain and a deep sense of loss the sudden death of Aaron M. Powell, editor of *The Philanthropist*. As an editor and author, both in the matter of temperance and of social purity reform, Mr. Powell has been a prominent and valuable worker for at least half a century. A Quaker as to his religious faith, a reformer by every instinct of a noble nature, a man of unusual purity in life and purpose, and with that patient devotion to truth without which none can be a reformer, Mr. Powell stood among the first. Twenty years of association with him, especially in social purity work, makes the writer feel the loss most deeply. We have no details concerning his death, which occurred in Philadelphia, whither he had just gone from his home in Plainfield. He leaves not only a spotless memory, but his work in the larger field of reform, wherein he had an international reputation, will remain as an abiding power for right and righteousness. The RECORDER brings this tribute of love and respect, feeling the weakness of words to tell what might well be said when such a man is called hence.

Since writing the foregoing, the *Philadelphia Ledger* of May 15 is at hand, with additional details, as follows:

The Friends' meeting of ministers and elders, which always precedes the Yearly Meeting for business, convened at Fifteenth and Race Streets, on Seventh-day, with a larger attendance than usual. Toward the close of the afternoon meeting Aaron M. Powell, of New York, arose to speak. He had uttered but a few sentences when he fell forward upon the gallery rail. He was caught by the Friends sitting beside him and placed at full length on the seat. Dr. Joseph Foulke, who was sitting near, went at once to his assistance. His wife, Anna M. Powell, and his sister, Elizabeth Powell-Bond, Dean of Swarthmore College, stepped quietly to his side. All the other Friends remained seated, awaiting the result in perfect quietness. When a few minutes had passed the Clerk announced that there was no further business, and that after the usual silence the meeting would conclude. An impressive stillness followed, and as the Friends arose and quietly dispersed, the word was whispered from one to another that the soul of this beloved minister had passed beyond the gates, and that his painless death, while words of peace and love were on his lips, was a fitting ending of a useful and beautiful life.

ANSWERS TO "INFORMATION WANTED."

PLAINFIELD, N. J.

My most earnest desire is that I may abide with my Saviour so closely that even my face may inherit my Heavenly Father's image, and that every thought, word and deed may prove to the world that I am his child, loyal and true. I wish that the Seventh-day Baptist denomination may thus reflect the image of God in all its work.

Mrs. GEO. H. BABCOCK.

Most of our lives inherit from the past the leading influences that determine our destiny. God has ordained, in love, that we may inherit from him, being his children, wisdom, power and the ability to do his work. We become in character like those with whom we associate; the more intimate the association the more marked is the influence of our associates. It is also true that physical appearance is determined, in no small degree, by thoughts and purposes. The man whose thoughts are mean, acts like one skulking and seeking to hide himself. It is, therefore, more than sentiment that the face becomes the mirror of the soul. As Christ was the embodiment and out-shining of the Father, so Christ's followers, being spiritually united by faith, ought to express in word, deed and countenance the indwelling of the Father through the Holy Spirit. If Seventh-day Baptists are consecrated to the work of God, their denominational life will reflect the image of God.

VERONA, N. Y.

I want my life to be subject to the will of God. I desire that our churches may labor earnestly to fulfill all his requirements upon them.

A. R. BENNETT.

The great apostle said, "Let this mind be in you which was also in Christ Jesus." The keynote of Christ's life was the subjection of his will to the will of God. The desire to become thus subject to the will of God is more than a passing sentiment. If we do deeply long to be thus submissive to the divine will, that prayer of the heart will certainly be answered. There is great meaning in the suggestion that our churches should labor in ALL of God's requirements. The tendency of the age is to exalt some requirements and to discard others. Popular religion lacks much of embodying all the requirements which the Word of God, and the Spirit of God, put upon his people. Surely Seventh-day Baptists should be full of good works in all God's requirements.

NORTH LOUP, Neb.

I desire above all things a full share of that fire kindled with a live coal from off the altar of the Lord; the possession of which will give power to discern the truth, and lead men into the truth.

E. A. WITTEE.

No man is fitted to preach until his lips have been touched as with a "live coal from

off the altar of the Lord." No man can understand the message he ought to carry to men, until the spirit of wisdom clears his vision, that he may discern the truth. No man can have power to lead men into the truth, who has not entered into it himself, who does not know its deeper meaning through personal experience. The culture of the schools, great familiarity with the Bible, and great attainments in oratory are as nothing, if the preacher of the gospel is not inspired and guided by wisdom and power from above. May the Lord grant these to all who preach in his name.

ALFRED STATION, N. Y.

My greatest anxiety in life is, by the help of God, to be instrumental in saving the greatest number of souls possible.

H. P. BURDICK.

James declared that "He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." The writer of Proverbs said, "He that winneth souls is wise." He who winneth souls helps to accomplish that for which divine love made sacrifice on Calvary. The one desire of the heart of Christ is to draw men to God, redeeming them from sin. Each child of God who, being redeemed, is able to persuade others into the paths of everlasting life, has abundant reason to rejoice, and all needful incentive to earnest effort. Note the last thought of Brother Burdick, "the greatest number of souls possible." It is a misfortune to feel that when one good thing has been accomplished we may rest. To become the instrument of saving one soul is much; to become the instrument of saving a hundred souls is a thousand times more.

ALBION, Wis.

1. As for myself, I desire a more willing, prompt submission to the Master's will; the ability to plan wisely, lead lovingly, and the courage to follow unswervingly conscientious conviction.

2. For the church, I desire loyalty to truth, faithfulness to covenant vows, and such an activity in all the lines of work committed to the membership as will result in a steady, continuous growth in divine things, and constitute her a mighty force against all unrighteousness. Perhaps what would be more directly to the point would be to say that a spirit of apathy and indifference to covenant vows, and the claims of God and his truth, is painfully manifest, and the great need of the pastor is to be able to so teach and guide the flock, that they may hear and obey to the end above suggested.

S. H. BABCOCK.

We call special attention to the second thought expressed by Brother Babcock. Every pastor seeking to be submissive to the Master's will feels the need of corresponding loyalty on the part of his church. Churches do much to "make or break" pastors. The church holds the balance of power in many things, when the advancement of Christ's kingdom is considered. Great promises are made to the church that is loyal to truth and faithful to covenant vows, and great condemnation must come to the church which is not thus loyal. When apathy and disregard of covenant vows obtain, ruin begins. Spiritually speaking, the church which is apathetic is like an old house, in which only the poverty-stricken consent to dwell. The windows thereof are broken in, the doors thereof hang unevenly on battered hinges, and the presence of decay repels each passer-by. The disloyal church, the inactive and ease-loving church, instead of drawing men to Christ, drives men from him. As you would not seek a home in a building devoted to poverty, men, even if they hunger for Christ, will not seek homes where the spirit of Christ, and the

welcome that spirit gives, do not abound. The best way to win men to righteousness is to make the palace of truth, that is, the church of Christ, so attractive that they will be won from the hovels of error by the compulsion of love. May the Lord grant to the churches the power to see how the best pastor must struggle, comparatively in vain, if the church does not fill her place in the work of Christ. If you are a member of the church, this means you; if you are not a member of the church, you ought to be.

PLAINFIELD, N. J.

My greatest desire, as a Christian, is to have my lamp burning so brightly, right here in "my corner," that every ray that falls on another life may help to make that life purer and better.

I wish, too, that I, a mother leading a very busy life, might be so faithfully consecrated to our denomination that every one of my children will stand "firm" in the faith.

J. W. R.

Perhaps the choicest simile used in the New Testament concerning Christians presents them as bearers of light. In the Gospel of John, as elsewhere, Christ is made identical with light. The Christian must receive light from Christ, and that light is the great means of bringing those to him who know him not. The personal element brought out in this letter is of the greatest value. Perhaps no woman can understand the full extent of her influence and responsibility as a mother. Surely no earthly relation surpasses that of a mother in its importance. Loyal mothers usually give to the cause of Christ loyal children. A home in which the interests of the denomination have little place, is not likely to furnish supporters to the work of the denomination. If denominational duties are complained of as burdens, if denominational interests find no welcome at the hands of parents, little may be hoped for. The RECORDER feels that through the mothers in the homes to which it goes, it and the cause of truth must find great, if not the greatest, source of strength. What J. W. R. hopes for herself the RECORDER prays may be granted to every busy mother to whom these lines may come.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXI.

PERORATION NOT MERELY FOR RHETORICAL EFFECT.

By this we mean that the language of the peroration should not be chosen and delivered for the purpose of making an impression for its own sake. You can never afford to preach for the sake of preaching. The importance of your message demands such earnestness and intensity that when you make an appeal it should be done for the sake of saving men. Rhetorical finish and oratorical flourish should be unknown only as you seek them to aid in persuading men to Christ and obedience. The poet and the painter may write and paint for the sake of art; but the preacher of the gospel, while he should not ignore art as a help, must never do his work for art's sake. This thought is especially applicable to the peroration, because that ought to represent and bring to bear the power of the sermon for good and make a lasting impression on the hearts and lives of your hearers.

The peroration by direct appeal will often partake of the nature of a rebuke. This is a dangerous weapon; since, if it is not rightly

used, the one rebuked will be driven away from truth and obedience. This result can not be avoided by putting the rebuke in soft words merely, for these often veil hard feelings. The state of the speaker's own soul generally determines the effect of a rebuke thus made. If he rebukes wrong-doing as for himself, and as though the wrong-doer had injured him, he will do little more than provoke anger. All such appeals are looked upon as "personal." On the other hand, the rebuke made in behalf of God and truth, and because the speaker really desires to help sinning men, while he hates the sin, will usually have a good effect. If your heart is filled with love for erring men and with a desire to save them, if you speak forgetting yourself and remembering only God, the peroration may be laden with denunciatory appeals, and yet, under God's blessing, produce good. The cases are comparatively rare when such a peroration will be demanded.

All conclusions by direct appeal should be brief. Feelings and emotions cannot be kept long at white heat. An iron should never be severely pounded when cold, much less can it be welded when it is cooling off. Seek the shortest road to the hearts of your hearers. Never drag yourself and the audience beyond the point where the road stops. When you are truly awakened and the truth is poured into the hearts of your hearers, leave them with God and the truth. As the English say, "by all manner of means" stop when you get through.

PERORATION BY INFERENCE AND REMARK.

It will often happen that the sermon furnishes material for certain definite inferences, rather than for direct appeal. By inferences we mean logical deductions drawn from the sermon, which have a practical bearing upon the lives of your hearers. These are usually accompanied by "remarks," which may be properly defined as natural suggestions drawn from the sermon. They might be called legitimate conclusions. Such inferences and remarks may be used advantageously as a peroration, if the following rules be observed:

The peroration must not present detached ideas, nor be a piece of patch-work. Each reference or conclusion should be drawn from the central thought of the sermon. It should be so used as to bear upon the one important result which the sermon has aimed to produce. The common origin of these inferences should be so apparent that their presentation will intensify the effect the sermon has already made. Truths, motives and persuasions with which the sermon has dealt should be crowded home to the hearer's soul by these general deductions in the peroration. To make these inferences effective, they need to be pervaded by the power of the whole sermon, rather than by the partial power of a detached portion. Each inference should be made to follow with the weight of the whole sermon behind it, and expressed through it. If the hearer has been convinced by the arguments, or moved by the persuasions embodied in the sermon, he must be made to accept all the legitimate consequences that flow therefrom. As the hammer of a pile-driver falls from its high place in the frame-work and rushes whizzing down upon the timber below, forcing it into the river's bed at every stroke, so inferences, falling from the highest elevation of the sermon,

should rush with a resistless force upon the waiting listeners.

Great care should be taken to avoid confusion and weakness by drawing inferences which are at variance with each other. This will be avoided if the sermon has had a single aim, and the inferences and remarks are legitimately drawn from it. If thus drawn, they will be homogeneous. Preachers who rely much upon other men's opinions are apt to fall into the slough of contradictory inferences by giving the different opinions they have collated. In this way partial impressions are made upon the audience, more or less contradictory, as the case may be, and their minds are left in doubt concerning what is truth or duty. All perorations should be intensely practical, and, on practical questions, contradictory conclusions are ruinous. Better draw no inferences at all than make the peroration vacillating and uncertain by contradictoriness. If you have not a clear-cut opinion concerning a duty or a truth, either say you do not know, or else say nothing about it. Usually it will be better to say nothing. If you have doubts that will serve to provoke doubts, keep them to yourself. Doubts and questionings should be reserved for your own heart and your hours of study. Never obtrude them upon your congregation. While you may not always be able to draw exact lines concerning matters which are measurable by the "sliding scale," you should never hesitate to teach distinctly that men ought to "shun even the appearance of evil." Give the truth the benefit of any doubt that may exist.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Home-Making as a Profession.

Helen Matterson Moody's words of advice to those who have a household of servants are worthy of a much wider application, at one point at least. It is to be feared that something in the atmosphere of modern life—whence it comes is not clear—has a tendency to engender discontent in the noble profession of home-making. There is no calling greater. The higher education of women, their entrance into the professions and business life, will have an unhappy issue if they tempt womanhood away from her throne.

"You see the trouble with us, as mistresses, is largely that we want to be relieved of the responsibility that comes with home-making, instead of accepting it as our chief concern in life, studying it as we would any other profession, meeting all its requirements with skill and knowledge, and seeing back of all the trying and petty details, the dignity and value of the work we are doing. I do not wish to seem to undervalue the difficulties of the profession. It is not an easy one, I know, and it is often filled with details that are neither pleasant nor dignified. But so are the professions of medicine, of journalism, of law and even the ministry."

"A Gray-Haired Baby."

It was a very trenchant expression. Think of it for a moment. Call to mind the small tyrant of some household flat upon the floor, kicking and screaming out his demand for the moon or some other object of his desires. Of course not all babies follow such a reprehensible course; in some households it does not work; but it seems to be baby

nature to make a demonstration when the will is crossed.

Ah, sometimes these children grow up thus untamed, undisciplined; and so it comes to pass that we have the patriarch face, seamed and furrowed by time, who must be given soothing syrup about so often or there is trouble; the father of a family who gets sour when he is not properly noticed; the grown-up citizen who bolts the meeting when the vote goes against him.

"A gray-haired baby." Speak it gently. The phrase is to be employed sparingly and with discrimination. Perhaps the best use to which it could be put would be for each of us to ask in the silence of our hearts, "Lord, is it I?"

Sparks From the Fireside.

"Some people thought when I was a boy that I ought to be a preacher; but I knew better for three reasons: First, I did not know enough; second, I was not good enough; third, I knew enough to know it."

"A man got into trouble with his neighbors to such a degree that he decided to move into a community where the people were not so mean. He could not live with such folks. So he drove off with his load of goods. An acquaintance came along, and a little devil stuck his head up from the midst of the furniture and said, 'I'm going along too?'"

"Mr. So and So is not a prepossessing man on first acquaintance; but he gets better looking as you know him. We do not think much about beauty in our real friends."

"When I was a boy I went to the menagerie. There was one remark that the clown made which I have often thought of through life. He was flourishing a big blunderbuss, and said, 'I have had this gun ever since it was a little pistol.' 'Why, you great fool,' said the ring-master, 'don't you know that guns don't grow?' 'Well,' said the clown, scratching his head, 'if guns don't grow, stories do.' That idea has come to my mind often in the vicissitudes of life, and it has made me a better man."

The Evangelistic Hand-Book.

It cannot be begun better than with two ideas which remained prominent in my mind after a recent interview with Elder George Kenyon.

Personal work should be directed by the Holy Spirit. It is when it is undertaken mechanically or indiscriminately that mistakes are made. The proper time and place and manner, the persons to approach,—these are all questions of great importance and should not be left to the unaided human decision. Pray the Spirit of God to send you and open the way. Couple with this the assurance that, if our hearts are full of the message, the way will open more and more readily.

Christ's conversation at Jacob's well turned naturally from a pitcher of fresh water to "a well of water springing up into everlasting life." It was no effort for Paul to talk about Christ. Is religion so far from our common life that there is a gulf between? Why should this subject be approached in a formal, stilted manner? Let the soul be filled with God, and it is only a step from the flowers or the birds or the changing seasons to the Heavenly Father that is over all.

It does not follow, by any means, that you are to "talk religion" to a man the first time you see him. Let your heart be full of prayer, and watch the sign-posts for the road to his heart. Be a man before you are a preacher; a friend before you are an instruct-

or. Sometimes it may be better to let the man open the subject himself. People do not usually drink until they are thirsty.

Send along your articles, friends, a bit of advice, a thought, an illustration from experience. Make this department bristle during the next two months with points which shall be helpful to all those who yearn for the souls of men.

Discouragement all Gone.

Here is another good letter. Pass it on. Oh, for that royal, loyal faith in Christ animating the breast of every one of us who works in Christ's vineyard:

"Do you remember how discouraged I used to become? It was all from a lack of trust. I wanted some things that God did not think best to let me have just yet. I used to want a little more fame than a follower of the meek and lowly One ought to have. It was very hard for me to give up the idea of a liberal compensation for my work some day. But those days are all gone. I look back and laugh at my folly. I do not get discouraged any more. God forbid that I should glory save in the cross."

The "Magnetism of Moody's Meetings."

A friend sends us the following clipping from the Los Angeles *Herald*. After contrasting the difference of attendance on Mr. Moody's hard benches and in the soft pews of the regular churches, it proceeds:

It has been said that Mr. Moody's "magnetism" accounts for the attraction of immense audiences. Magnetism is not a perceptible thing, of course, but we fail to see any special indication of it as we observe the manner and method of the great evangelist. Physically, Mr. Moody is not exceptionally gifted, and his discourses indicate crudity in education. He is not an orator, judging him by recognized standards. He is earnest, zealous, manifestly sincere and conscientious. But there is certainly nothing specially fascinating about him, as he proceeds with discourse. And then, while his regular service is long, the discourse is exceptionally short, not averaging over 30 minutes, probably.

No, we must look further than magnetism for the secret of Mr. Moody's success; but we think it is not difficult to discover the mystery. We find it not in manner, but in method. Who does not love to hear the sweet melodies, admirably rendered by professional singers and supported by many well-trained voices, which are always the introductory feature of Mr. Moody's services? There is a preliminary half-hour of song service, then solos, duets or other special vocal attractions, with instrumental accompaniment. Those gospel hymns, as thus rendered by trained voices, with the support of a great congregation of generally good singers, would awaken interest in the most unresponsive stoic.

And so, while we credit Mr. Moody with being a very entertaining speaker, lively, bright and effective, we are led to the conclusion that his personality is a secondary element in the marvelous success that marks his evangelistic work. The primary element, we think, is the excellent rendering of the glorious melodies that sinners, as well as saints, so dearly love to hear.

There is a point in this editorial comment which the wayfaring man need not miss. Whether through indifference, lack of gumption or false notions of taste and propriety, many churches show a strange inability to utilize the grand gift of song in drawing and impressing the multitudes. Congregational singing is not a success when only a faithful few outside of the choir venture to lift their voices of praise. Provide plenty of books, select hymns that appeal to the people, furnish a chorister with a gospel in his voice, and "let all the people sing." Let no one sing a solo, unless he has a message. A young man offered to sing the verses of "Tell It Again" in our meetings. "You don't know how to sing that song," I said, "you are not a Christian. You cannot preach it to this congregation, unless you mean it."

Missions.

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

CHRIST is God's gift to man. We can more fully apprehend this truth when we realize how great God's other gifts are. He gives us health, home, friends, many earthly blessings. He gives us wealth, taste for works of art, books, music, all nature with her varied scenery, everything that heart or mind could wish. It is a great thing to say, "Christ is greater than all these." He is greater in his own intrinsic worth. He is greater in what he is to man and does for man in this life and for the life to come.

CHRIST is a greater gift than all else, because of greater cost. A rich young man in our late civil war gave his property to equip soldiers, then gave himself upon the altar of his country. Christ was the only Son of God. He was the Prince of heaven, beloved by the Father, adored and honored by angels, cherubim and seraphim. He was the one altogether lovely and chiefest among ten thousand. He humbled himself, came in the flesh with its limitations and experiences, and died upon the cruel cross that he might save us. How great was the cost of our redemption! It cost the incarnation, the sacrificial life and the precious blood of Jesus Christ, the Son of God.

CHRIST is the greatest gift, because the greatest love ever known was expressed in the gift. It is the love in a gift that measures the worth of it. A mother on her dying bed gave a ring to her daughter. This daughter became afterwards very rich, and possessed many costly rings and gems of great worth, but she valued this ring more than them all. Why? It was the gift of a loving mother. So Christ, the unspeakable gift, is more precious than silver and gold and precious gems, for he is infinite love, the source and unfold of all true love.

CHRIST is the greatest gift, because he only can meet and satisfy all the needs of our souls. He is salvation, spiritual life, growth, peace, joy, strength, wisdom and every grace of the Spirit. He is our righteousness, our elder brother, our great Helper and our eternal reward. He is the great sympathizer, Comforter, for he hath borne our griefs and carried our sorrows, and is touched with the feeling of our infirmities. He makes the sick well, the poor rich, the sorrowful joyous, the miserable happy. In him is pardon, rest, soul-satisfaction and equipoise, and glory in heaven.

He is the greatest gift, because he can be possessed by the greatest number; indeed, all may have this unspeakable gift if they will accept him. The rich and the poor, the bond and the free, the black and the white, and every tongue and nation can have this greatest gift. He is given for the ends of the earth, for all kinds and sorts of people, that they may be his peculiar people. He is adapted to all, is for all days and all circumstances and conditions of life.

Is THIS greatest gift of God yours? Have you received him? He can never be your unspeakable and precious gift unless you receive him. You cannot buy this gift, for he is a gift. Are you thankful for this greatest gift? Paul said, "Thanks be to God for his un-

speakable gift." We should manifest our thankfulness and gratitude for this gift by welcoming him, fully receiving him, loving him, praising him, serving him, trusting him, consecrating self and substance to him, earnestly and faithfully working with him for the salvation of the lost, for he came as the gift of God to seek and save the lost. A gift is to be used, to be worn. So Christ is to be used, and he is to be worn every day. He is not to be put on to-day and cast off to-morrow, but he is to be yesterday, to-day, to-morrow, and forever, our greatest and most precious gift.

THE AGE AND THE MINISTRY.

It is an open secret that the committees in search of college presidents and the prominent churches looking for pastors are meeting unusual difficulty in finding just the men they want. Those who would meet their requirements are already engaged in congenial and responsible work, and there is not an overplus of young men who give such promise and constrain such confidence that those who have great interests in charge feel completely justified in taking the risk of selecting them.

We have already referred to the increasing specialization of studies in our colleges as one of the causes which is diminishing the number of all-around men from whom a college president should be chosen, but this does not apply to pastors, for the graduates of our theological seminaries have been specifically trained to the work they are expected to do.

The dearth of competent men for these positions points to a deeper and more general cause, and that we believe to be the fact that the Christian ministry has been gradually losing its attractiveness as a calling for our ablest young men. It may be said that this has nothing to do with the small number of men who are acceptable for college presidencies; but it should be remembered that it is natural for the college like Yale, or Amherst, or Brown, that is in close relations with a religious denomination, and has had a long and distinguished line of ministerial presidents, to look for a minister as president.

A careful examination of college statistics shows that during the last half century the proportion of students for the ministry among our college graduates has greatly declined, and the smaller number who are choosing the ministry are not usually drawn from the ablest young men in their classes. We are aware that this will be construed in some quarters as a pessimist opinion, but we believe it to be in strict accord with the facts, and this is one of the instances in which fidelity to facts is better than optimism.

A prominent educator, who has enjoyed extended opportunities for observation, recently expressed to us the opinion that the unsettled state of modern theology had been a powerful influence in deterring young men from entering the ministry. They have no settled convictions themselves as to many important matters, and they think that Protestantism, as a whole, is undergoing a process of change and reconstruction. Too much weight may easily be given to this cause. It is by no means necessary that a converted man should have reached a firm conclusion upon all important matters in order to be a useful minister of the gospel. And yet, no doubt this cause operates to keep some able men out of the ministry.

A statement that goes much nearer to the

heart of the matter is that the opportunities for material success, for the attainment of wealth and influence and position have enormously increased in other callings during the last half-century. Take the single instance of the railroad business and the applications of electricity. In these two callings there have been opened an immense number of lucrative and honorable positions that are of great attraction to our youth. Indeed we are disposed to believe that a very large share of the able young men of the nation, who can enjoy the advantages of an education, are to be found in the scientific departments of our colleges, and in the higher technical schools.

At bottom, this cause can be traced to the increasing secularization of modern life, for the rewards of no other calling can be sufficient to draw a man away from the Christian ministry, if his heart and conscience are thoroughly enlisted in spiritual service, and he feels it to be his duty to devote his life to this work. The facts then to which we allude are symptomatic of a tendency of the age. But the situation is by no means hopeless, for man is so made that no material rewards can permanently satisfy his spirit, and an age devoted to material pursuits is certain to be succeeded by one in which the claims of spiritual things come to their rights. But a clear recognition of the actual facts of the case on the part of parents, of pastors, and of our college presidents, may lead them to make special efforts to impress upon the minds of youth that man does not live by bread alone, and that for those who are qualified to enter upon it, there is no nobler calling, and none in which a man can invest himself to greater advantage than the work of the Christian ministry.—*The Watchman*.

SPECIAL MEETING—MISSIONARY BOARD.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture-room of the Pawcatuck church, on Monday, May 15, 1899, President Wm. L. Clarke in the chair.

Prayer was offered by L. F. Randolph.

Members present: Wm. L. Clarke, O. U. Whitford, J. Maxson, A. McLearn, N. M. Mills, C. H. Stanton, L. F. Randolph, G. B. Carpenter, L. T. Clawson, A. S. Babcock, Ira B. Crandall.

Visitor: James Horton.

The minutes of last meeting were read and approved.

The President announced that the meeting was called by the Corresponding Secretary, to consider matters which seemed to require immediate attention.

The Corresponding Secretary, O. U. Whitford, laid before the meeting several letters from Bro. W. C. Daland, concerning the London Mission and the interests of the Mill Yard church. Especial interest centered in a letter dated May 3, 1899, in which he gives several reasons why it seems to him that his recall from that field as early as August 1, 1899, would be very unfortunate for our cause there, and might hinder a favorable settlement of the case of the Mill Yard church now before the Court.

It was voted that the vote of the last meeting, adopting the report of the committee appointed "to formulate reasons why this Board believes that Bro. Daland should be recalled from London," be reconsidered. In view of recent letters from Bro. W. C. Daland,

giving us much important information regarding the London Mission, and especially concerning the interests of the Mill Yard church, it was voted to strike out the words "August 1," and insert in place thereof "December 31," and, as amended, the report was unanimously adopted. The report follows:

To the Board of Managers of the Seventh-day Baptist Missionary Society:

Your committee to consider the London Mission would respectfully report:

1. It was the expectation of the Board when the Rev. Wm. C. Daland was sent to the London field, that three years would be the extent of his stay, and that the objects of his mission would be accomplished within that time.

2. It was understood, upon representations then made, that the London church would contribute 40% to the funds of this Society annually; this has not been realized, as comparatively little has been received.

3. It was thought by the Board that the sending of Bro. Daland to London would help the church in making a speedy settlement of the case then in court regarding the Davis bequests; but recent information leads us to believe that this expectation will not soon be realized.

4. That the present state of our finances warns us that we must retrench in all possible directions.

Therefore, in view of these considerations, we recommend that the Rev. Wm. C. Daland be recalled from the London field at a date not later than December 31, 1899.

G. B. CARPENTER,
O. D. SHERMAN,
A. S. BABCOCK, } Com.

The minutes of this meeting were read and approved.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Rec. Sec.*

THE AFRICAN INDUSTRIAL MISSION.

BY HENRY M. MAXSON.

A WORD OF EXPLANATION.

On April 19, Mr. and Mrs. Joseph Booth sailed for Africa to establish an industrial mission for the Sabbath Evangelizing and Industrial Association. The necessarily hurried nature of Mr. Booth's canvass of the churches, and our absorption in the work of completing arrangements for his departure have made it impossible to give the full, clear presentation of the work which we would wish, so that some supplementary statements will doubtless be of interest to many readers.

When Mr. Booth first took up his residence among us in New Jersey, and we realized the immensity of the work he had almost brought to fruition, and the abrupt and absolute destruction of his hopes in this connection, which his conversion to the Sabbath caused, the question arose in many minds, "What can our people do for him?" Most of us at once answered, "Nothing." But as we came to know him better, to understand his plan, to see the great possibilities of the principle of the industrial mission, and his peculiar fitness for carrying on such work, many of us could not quiet our minds with such an answer. Conscience would insist on asking, "Are you sure our people are doing all they can afford to do?" "Are you even sure they are doing all they wish to do?" "Can we afford to turn away this specially fitted agent which God has seemingly sent to our very doors?" We were finally compelled, by our convictions, to undertake the work of finding out what answer our people would give to these questions.

Then followed weeks of study and conference that a plan might be formed that should make it possible to raise money to support the industrial movement without conflicting with the interests or lessening the support of our denominational Boards, for we felt that such a movement ought to stimulate to larger giving and stronger interest for all our work. We therefore tried to think out new lines of effort for securing the necessary funds. The result was the Stock Company plan, which is already well known.

This work was a slow growth, a ripening of thought in fact, and consumed time, so that when we were ready to lay the question before the peo-

ple it was already nearly time for Mr. Booth to sail, if we desired to take advantage of this year's planting season. The whole success of the mission, financially, rests on the coffee plant, which is raised direct from the seed. The first work, after securing proper land, is to clear a small space and plant the seeds to produce plants for transplanting on the plantation the second year. If the few months suitable for this work are allowed to pass unused, the self-supporting period of the mission is postponed a whole year.

Africa is undergoing most rapid changes on the border of the zone of civilization, and it seemed wise that our missionary should not lose a year, if it could be avoided. We accordingly decided to use six weeks to make a test of the people, and if they said "go forward," to send Mr. and Mrs. Booth this season.

The result of this hurried canvass is the subscription of about 3,000 annual shares for four years. While this is not enough to do the work as we have planned it, it seems to us a promise of support. We have, therefore, started the missionaries on their way, and are now anxious to bring the subscription up to 5,000 shares.

With conditions as Mr. Booth knew them before he left Africa, \$5,000 per year for four years would support evangelical work, work among the women, and industrial work, and would bring the mission plantation to a basis where it would furnish an income sufficient to start a new mission in about five or six years. With but \$3,000 per year this work must be largely curtailed; we can send but two workers, we must buy less land, fewer acres can be set out each year; the self-supporting period must therefore be delayed, and the revenue, when it comes, will be smaller, and the number of new missions that can be sustained by the parent mission must also be smaller.

We ought to send another man from this country at once. It was Mr. Booth's earnest desire to take with him some one that can look at things with our eyes, as it were; one whom our people know and trust, that the enterprise may not rest on the life of one man. He was disappointed not to have such a man go out with him, but with only \$3,000 per year we cannot send one. We must have more money to meet the transportation expenses and salaries before we can send additional workers. We already have an appeal from two earnest Christian men, asking to be sent at once, offering even to go in the steerage if necessary. We cannot send them until we have more funds.

We appeal, therefore, to everyone that believes he is his brother's keeper to help us in issuing the rest of the stock at as early a date as possible. We desire particularly to find some one in each of the churches not reached by Mr. and Mrs. Booth, who will personally distribute information and seek subscriptions.

Some friends have inquired why we ask for subscriptions for four years instead of asking for a lump sum now. It seemed to us that it was too much to attempt to raise \$20,000 in one effort; at the same time we do not wish to repeat the canvassing each year. A friend who is not prepared to subscribe \$20 in one sum will more readily put down his name for an annual subscription of \$5 for four years, and when this is done it is not necessary to solicit him each year. Again, the work is to extend over four years before it returns an income, and while it requires only \$5,000 per year, we desire, as a matter of business prudence, the assurance at the start that the money will be forthcoming each year as needed. We do not wish to lay the foundation of our house and then not have money to build the superstructure.

However, while we prefer the subscriptions for four years, money will be gladly received on any terms that the giver desires. Although our plan has vast possibilities, Africa is a vast field and no sum can be too great for us to use. The Treasurer, Mrs. Geo. H. Babcock, Plainfield, N. J., will remit receipts or stock certificates, as desired, for all subscriptions.

(Concluded next week.)

LONDON LETTER.

To the Editor of the SABBATH RECORDER:

Since my last letter, the most important matter in connection with our affairs as a church has been the sending of a deputation to the Attorney-General. Shortly after it was found that a compromise could not be satisfactorily arranged, Bro. Richardson succeeded through his Solicitors in getting consent from the Attorney-General to hear a deputation from the church. We were told that we must prepare beforehand the points upon which we wished to address him. These were submitted to him in writing, and we received word early this week that we could be received at ten o'clock yesterday, May 4. Three members of the church accordingly went, and Bro. Richardson read an address embodying the matters submitted to the Attorney-General, with a full statement under each one. This carefully-prepared address seemed to be received with attention, and we were asked to leave it with the Attorney-General for perusal. He then questioned us all, and we discussed various matters in detail. It seems that the Attorney-General now has more clearly before him the views of the church, and, so far as we could judge, the interview yesterday was favorable to our case. No doubt a memorandum of what the Court is prepared to do will shortly be sent to us. It looks now as though the matter was near its end. We devoutly hope it is, and that measurable justice may be done.

The "British Sabbath Society," recently established as a lecture bureau in the interest of the Sabbath cause, has been working with a little result for good. We have an engagement for a discussion of the Sabbath question at the City Y. M. C. A., Cornhill and Gracechurch Streets, some time in July, and we have been offered the use of a hall by an Anti-Ritualistic Society in Birmingham for a lecture on the Sabbath question. We hope to fill both of these engagements, and trust that the efforts may result in much good.

We have enjoyed the presence of Mr. and Mrs. Joseph Booth and their little Mary for the week past. These workers on their way to the Dark Continent have inspired our hearts and awakened a great interest for the Mission. Last Sabbath he spoke in our chapel service and held his hearers long after the usual time for closing. They all said they would have been glad to wait longer and hear more. Some matters in connection with Mr. Booth's work make it necessary that they should defer their departure for a little time, and to-day they have gone to Derby to visit some relatives. On their return to London we hope that Mr. Booth may speak again to our people. There is some thought on the part of one or two of our younger members of going to Africa as workers. The signs are that the Mill Yard church may yet be used of God in a signal manner for the glory of God and the growth and advancement of his kingdom as a whole.

Hoping and praying for the increase of loving service to our Master here and in the other lands, and that all these widely-separated interests may ever continue in the bonds of fellowship in his service, I am, as ever,
Faithfully yours,

WILLIAM C. DALAND.

LONDON, 5th May, 1899.

This life of ours is a wild Æolian harp of many a joyous strain.—H. W. Longfellow.

Woman's Work.

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

THE following paper was read at our Missionary Meeting held in March, at Hammond. The facts were gathered from a paper written several years ago by Miss Fielde, a missionary for many years in Swatow, China. We also add a few thoughts on the same subject written by another sister.

BIBLE WOMEN.

There is known to be a vast work of evangelization in Oriental lands which can be done best by women. Miss Fielde needed women to work and she needed them at once. She must have women, because native social element would permit only women advanced in years to do the work effectively, which she felt that the Lord had called her to do. She could not wait for school children to grow up and become mothers and grandmothers. She resolved to take such material as God placed in her hand. This was a bold thing to do, as common practice was against it. Most missionaries believed it impossible to make efficient workers out of such ignorant people. The old and middle aged people had never been taught to read, even a word, and as the Chinese language is very hard to learn, it was a great undertaking. The women had heard from their childhood that they were natural born fools and they had accepted it as being true, but Miss Fielde had faith in the stimulating power of truth, and believed it would not be absurd or impossible to make an old heathen woman understand the Bible.

Accordingly, she commenced her work of hunting up such as she thought could be made good Bible-women. She had no definite plan. The rule was, however, to invite only members of the church. Occasionally, an exception was made in favor of the wife of a church member, who had not united with the church but was more or less interested in the doctrine. When visiting a station, if a woman was found who was trying to learn to read, and zealous in telling her neighbors what little truth she already knew, they inquired into her domestic circumstances and consulted with the preachers at the station where she belonged, and if it seemed practicable for her to leave home, they invited her to come to the school and study three months. If at the end of that time they did not think it advisable to keep her longer they kindly told her so, and she went back to her home; impressing it upon her mind, as much as they could, that she must tell what she had learned to those around her.

In age they were from fifty to seventy years old. None were young. Native sentiment forbid men doing this work. Customs permitted elderly ladies to go from house to house and from village to village, but young women were not allowed away from their homes. These old women once would not have dared to ignore the custom of learning to read, but a new power possessed them. There was life in the Bible and nobody before had ever cared for them till Christ came. It quickened the blood in their old veins to hear and read about him. They had never had any mental training, but Chinese character has grit in it. They were persevering, praying for help; and divine grace came into their hearts and they succeeded. The object sought was to make them good readers of certain parts of the Word of God, and well equipped

talkers on the subject of salvation. They are not public speakers. They work in the family circle, from house to house, and from group to group of women, often doing their best work at meal times and at night time where they lodge. Through the mother they expect to reach the children. They are expected to know nothing but Jesus Christ and him crucified. They are taught to go directly to the hearts and consciences of their listeners. If they can gain their attention they continue at length, or go and come again. If they will not hear about Christ, then conversation is at an end. They go out two and two to definite stations for two months at a time, usually stopping at rooms prepared for them, connected with the chapels at the various out-stations. To the nearest villages they go out in the morning and return at night; at more distant villages they stay several days, if some woman will hear their message and give them lodging. At the end of two months they return and give a report of their work, and after a week's instruction they go again to some different station. They are never sent to their native villages lest they be tempted to neglect the work to which they have been sent, to attend to personal matters. If women are found who are interested, but cannot leave home, they are encouraged to do what they can as unpaid Bible-women.

After they have learned to read the Gospels and it is decided to use them in church work, they are paid two dollars a month and traveling expenses, which is supposed to cover all their needs. This does not pay them for the fatigue or persecution which they meet, but these they meekly bear for Christ's sake. They meet with many rebuffs and are under many temptations. They find many obstacles in the way of their usefulness, and they often have to ask for guidance of the foreign missionary when at the country stations. "They dress and live as poorly as the poor women they teach; and they endure much exposure to rain, cold and fatigue. In a way that is unknown to all other Chinese women they go to places distant from their own homes and dwell among strangers. They often suffer extreme hardships, but no Bible-woman has ever given up her work because it was hard. Two of the women lived through the hottest months of the year in a stable, because there were numerous inquirers at a certain place, and no other lodgings than the stable were to be procured. Two others were badly beaten in a certain village, and yet before their wounds were healed these women went back to that village to continue their work, because its welfare demanded their presence. The results of such work cannot now be accurately computed. But when all those who have gone forth bearing precious seed, come again with rejoicing, these women will also come bringing their sheaves, and we shall be amazed at the greatness of the harvest."

The Chinese women as a rule are grave and patient, and none are more ready to receive and appreciate the gospel. They are taught first the hymn book, then the catechism and Gospels. They read a chapter aloud in turn, then with closed book give the contents in their own language. This is done to be sure that they understand the meaning and to teach them to expound, which they can do more rapidly in this way than any other. In addition to this they aim to have them familiar with the Acts of the Apostles, give

them a comprehensive view of the plan of salvation, repentance, faith in God, resurrection and the judgment. They have the Book of Genesis translated in a simple style, and they are expected to read and tell any story contained therein, after which it is explained to them. They are also taught the stories of Daniel in the lion's den, Jonah, the three men in the fiery furnace, Esther and Ruth. Very quaintly do many of them tell these stories, coloring it as they often do with their Eastern ideas.

"Sometimes their imagination gets a little beyond the facts, as is illustrated in their narrative of the story of Daniel. One of the women said that so gentle were the lions that Daniel lay down and slept all night, using them for a pillow. Another sister added to this by saying that he used some for a pillow and others for a mattress. Then Miss Fielde felt that it was time to utter a protest against *Daniel with variations*, and told them that neither of these interesting items was to be found in the Bible, and that they must confine themselves to the facts. Some are very slow in learning to tell the story correctly, while others again show more than ordinary quickness, for example, after listening to Miss Fielde's recital of the entire book of Esther, one woman gave the whole story without a mistake and with scarcely any prompting. It is usual to call on the brighter women first, leaving the duller ones until the story has been told in their hearing many times."

They show that they have gotten something to say, and have learned how to say it. Since doing this work is in obedience to our Lord's command, "Go ye into all the world and preach the gospel to every creature," we justly infer that much of the good that is done in China is due to the faithful Bible-women.

A. B.

WOMEN IN FOREIGN MISSION WORK.

The great hope of the workers in foreign missions is that the gospel may quickly win its way into the hearts of the natives. Their efforts and their prayers are one, that the Holy Spirit will make plain to the people the meaning of his Word.

When the believers are increased there may be some of the men among the converts who may feel called to devote their time to the study of the gospel message, that they may ultimately go out with the missionaries and preach the Word.

While among the women, if there is one that is bright and quick and loves this work, the missionary seeks to give her special instruction from the Bible that she may not only understand these truths in her own heart, but be ready and able to tell them to others. This woman, when thoroughly trained, then goes out with the missionary lady to tell the good news of salvation. If the missionary is an evangelist the woman goes with her into the homes among the people. If she is a physician this woman accompanies her and talks with the sick in the wards at convenient times; is with her in the dispensary or when visiting in the homes. Should the missionary be a teacher this native woman is with her in the prayer-meetings in the school and with the teacher when she visits the parents of the children in their homes. As she explains the Bible message to her heathen sisters, she is called in their language, "The one who spreads the doctrine," or in English, "The Bible-woman."

In large missions where several of these women desire to do this work, they generally come together to the missionary, where they are taught from the Bible daily for some length of time. Afterwards, they are sent out two by two, perhaps among their neighbors, or to distant towns and villages, to return after a month for more study. These women become very proficient and valuable to the work.

Every mission longs for the time when they may have many such who will devote their lives by living example and by word to the spreading of the gospel. In one way they have a greater influence than the missionary, because they are from among the people who know them, who know their former heathen lives and the present great change in them; they can also see by their actions and conversation that they have a joy and hope which their sisters in darkness have not known; this creates inquiry and a desire to know what it is and how they can obtain a like peace and happiness; this very inquiry is often the first step that leads to their conversion.

Where there are many churches in a mission these women who desire to study are gathered together into a "Bible-woman's school," where they have a regular course of study requiring generally about three years. Such women with their warm hearts, good training, and tact in meeting others, certainly do a great work, the extent of which will be revealed only in eternity.

Let us pray that God will increase the number of these "Bible-women" in every mission who will in their winning way spread abroad his name among the heathen.

X. Y. Z.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 14, 1899, at 2.15 P. M., First Vice-President J. F. Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, L. E. Livermore, A. H. Lewis, J. D. Spicer, W. M. Stillman, Geo. B. Carpenter, G. B. Shaw, A. E. Main, Stephen Babcock, H. V. Dunham, Corliss F. Randolph, C. C. Chipman, J. M. Titsworth, J. A. Hubbard, W. C. Hubbard, H. M. Maxson, A. L. Titsworth and Business Manager J. P. Mosher.

Visitors: Rev. Martin Sindall, H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of last meeting were read.

The Advisory Committee reported, through the Corresponding Secretary, that the canvass of the New York churches had been completed, and that the attendance of the Secretary at the coming Associations would naturally come in order for the next few weeks.

The Supervisory Committee reported, editions ordered printed of 5,000 each of the following four tracts: "How Sunday Came into the Christian Church," "Pro and Con," "Bible Readings" and "Studies in Sabbath Reform."

Report received and action of the Committee approved.

The Committee on Distribution of Literature reported as follows:

First.—270,144 pages of literature have been distributed since our last meeting.

Second.—In considering the best methods for reaching and influencing the clergy men of the United States, your

Committee begs leave to recommend that the book, "Swift Decadence of Sunday; What Next?" an edition of which has been received from the binder since our last meeting, be circulated as rapidly and as extensively as possible among First-day clergymen. This recommendation is based upon the idea that no other line of appeal is so likely to secure attention at the present time as the dangers which threaten all churches through the decline of regard for Sunday. This book places the testimony, and the conclusions based upon that testimony, in a manner which we believe will command the attention of many thoughtful men. In consideration of the importance and urgency of this form of our work, your Committee suggest the following method of circulating this book among non-Sabbath-keeping clergymen.

Let the Board propose to the friends of Sabbath Reform that any person contributing money for the purpose of sending this book shall be entitled to have sent from this office, in his name and with his compliments, two copies of this book for each dollar thus contributed, and the privilege of choosing the name of the clergyman to whom the book is to be sent. In case the donors do not care to choose the names, let the names be carefully selected from such sources as the Board can reach. Your Committee believes that this plan will awaken new interest, because it brings the contributor into direct touch with the persons to whom the books are sent. This will be likely to secure more or less correspondence between the recipient of the book and the person sending it. (In carrying out this plan of circulating the new book among clergymen, special care will be taken to avoid interfering with the work of local canvassers. We expect to place the book in and around our churches through canvassers, while the plan noted above is for the specific purpose of placing the books in the hands of non-Sabbath-keeping clergymen.) The value of a book over a tract or a periodical is beyond question. This book presents testimony and conclusions which cannot be presented in less space. Such a book becomes a permanent factor in the library of the person to whom it is sent, and has more than a passing or ephemeral influence.

Third.—Your Committee ask permission to place copies of this book in public and college libraries, not to exceed fifty copies.

A. H. LEWIS,
F. E. PETERSON,
C. C. CHIPMAN,
CORLISS F. RANDOLPH,
ALEX. W. VARS, } Com.

The Committee also reported on the files of the Society's literature to be placed in the libraries of Salem College, Milton College, Alfred University and the Theological Department of the latter; that the price of the new book by Dr. A. H. Lewis, entitled, "Swift Decadence of Sunday; What Next?" had been fixed at one dollar; that twenty-five agents had signified their willingness to take up agencies for the sale of this work and other literature, and that fifty copies had been appropriated to the "Press."

Report adopted.

The Committee on *Le Eduth* read correspondence from Ch. Th. Lucky, and on motion it was voted that the income from the D. C. Burdick bequest be appropriated to the publishing of the Hebrew paper, edited by Mr. Lucky.

The Special Committee on Raising Funds reported. (The full report of this Committee has been published in circular form, and the same will be thoroughly distributed through all the churches.)

On motion, it was voted to reconsider the action taken at the last meeting of the Board concerning the length of obituary notices and "In Memoriam" articles in the SABBATH RECORDER.

Owing to the ambiguity of the wording, the motion to adopt was lost.

On motion, it was voted to have no heading to the obituary column, concerning the length of notices in said column or the charge for same.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

GOD SENT A BEAUTIFUL SHIP.

When our Master set a little child in the midst of his critics and said that the kingdom of heaven could only be realized by those who preserved in adult life the spirit of the child, he taught a lesson which has often been misinterpreted and seldom understood. But the story of the ship "Caspian," lately told in the New York papers, illustrates the natural piety of God's little ones. Upon a voyage from Prince Edward's Isle to the West Indies the ship was struck by a squall, so violent and irresistible, indeed, that it swept everything clear from the decks and left the bare hull drifting upon the surface of the wide sea. Every stitch of canvas was gone, so that it was useless to attempt to rig a jury mast. But Captain Gordon's wife did not despair. She invited her husband and his crew to join her in prayers to God, expressing the utmost confidence in their deliverance. Her husband encouraged her, but the crew only mocked and cursed. Mrs. Gordon was joined in her supplications by her little four-year-old daughter, who never wavered in her faith, although ship after ship appeared for brief moments in the distance, only to vanish again without observing their signals. For nine long days Mrs. Gordon prayed and encouraged her husband. At the end of that time, when the little daughter was so weak that she could scarcely whisper, they were seen and rescued by Mr. Hanan, in his luxurious steam yacht, the "Sagamore." With swelling heart the little child looked around upon the wonderful decorations of the pleasure yacht and whispered, "Mamma, God sent a beautiful ship for us, didn't he?"

EVANGELICAL.

The Rev. L. C. Randolph is doing a very good work in the Western Association. We had a blessed work at East Portville, for ten days. The old gospel furnace was kept boiling from first to finish. The congregations were large every night. He is a man of God, clean and pure minded, well qualified for the work that God called him to do. I think the Missionary Board made no mistake in sending him out. He is able to adapt himself to children as well as grown people, and with all that he is a worker. He visits the people, doing the work of a pastor, praying and singing, encouraging men and women that are cast down or who need a word of consolation on the way to heaven.

He is looking after the interest of the weak churches. From East Portville he went to Hebron, Pa., not the city situated twenty miles south of Jerusalem. However, we had a blessed Quarterly Meeting; an assembly of two or three hundred were present on Sabbath-day and Sunday. I hope that God will crown his labors in the salvation of many souls.

Your brother in Christ,

J. G. MAHONEY.

No WORSHIP is pure and inspiring that is not fresh-hearted. The songs of the sanctuary ought to burst forth like the breeze that breaks the sea into white caps and surges through the pine tops on the mountains. The prayers of God's children ought to rise like the birds, free of wing and singing joyously.—*M. C. Julian.*

HOPE is brightest when it dawns from fears.—*Walter Scott.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

May 8.
Summer in January.

A SUMMER school in January! This first attracted my attention, as I hope it may yours. A summer school for students, such a school as is held at Northfield and at Lake Geneva, only this school was held in Nelson, a city which Max O'Rell called "a gem, an idyll, a miniature Arcadia, a sleeping beauty." This school was in session for a week, Jan. 14, to Jan. 22, 1899, and at it "all the most approved methods in vogue at Northfield were in action, and for spiritual earnestness, tempered with saving common sense, this experimental gathering at the Antipodes, numbering nearly one hundred registered delegates, compared favorably with its great American prototype." Just think of it! In a land, which has always seemed to me as the home of cannibals, which some one has said is regarded in many places in the United States as "a ranch for sheep and cattle, and a hunting preserve for wealthy Englishmen," we hear of this school for young people during their summer vacation from college, at which "most of the ninety-six members had bicycles," "tennis, walking parties and two capital organ recitals were other forms of recreation open to delegates." Mark Twain humorously shows up the popular ignorance regarding this land by describing it as "near to Europe, or Asia, or somewhere, and that you cross over on a bridge."

May 9.
New Zealand.

NEW ZEALAND, the land where this summer school was held, consists of two large islands, with thousands of islets all about the irregular coast. These islands lie on the other side of this great round world of ours, occupying positions in latitude and in area very similar to those of the state of Wisconsin and of Illinois. The islands are narrower and longer, and not quite so large as the states. The large islands are mountainous, some peaks being two miles high, and snow-capped. There are active volcanoes, hot springs, and geysers in North Island, while South Island is noted for its glaciers, glacial lakes, and glacial-carved inlets along the coast. The climate is mild, moist and windy, admirably suited to Americans of our latitude. There are no large rivers, but many beautiful lakes, especially in the southern Alps, and in the Lake District of the north where there is a wonderful collection of springs, and terraces and natural baths, "formed as it were of tinted marble," containing warm water of a beautiful blue color, having remarkable curative properties for rheumatism, tubercular diseases, eruptions of the skin and nervous affections. The chief exports of the islands are wool, frozen and preserved (without chemicals) meats, gold and kauri gum. These are sent mostly to England, for it is a British colony.

May 10.
The People.

NEW ZEALAND was settled by Englishmen about the time that Milton Academy was founded. The way for these colonists had been paved during the preceding twenty-five years by missionaries, during which time almost the entire population had been converted to the religion of Jesus Christ. The original natives, called Maoris, are of Poly-

nesian race. They very likely migrated from the Navigators' Island to Rarotonga, and thence to New Zealand. They have a tradition that they came from "Hawaiki," which is possibly the Hawaiian Islands. A careful study of the geneologies of the chiefs of different tribes would indicate that about eighteen generations, or not much over five hundred years, have passed since the first migration. Before Christianity was introduced among them, the natives had no idea of a Supreme Being. Their notion was that from darkness and nothingness by some process of generation all things had been produced. They thought that the soul survived the body and went away somewhere below the earth, whence it came back now and then to advise and to punish the living. They seemed to have had a genius for war, showing great skill in building stockades for defense. They were cannibals. They have now adopted civilized customs, and by intermarrying with the Europeans there is going on a gradual amalgamation of the two races, which in a few generations will leave but few traces of the aborigines.

May 11.
History.

CAPTAIN COOK, in 1769, was the first European to land in New Zealand, although Tasman had discovered it one hundred and twenty-seven years before. Cook took formal possession in the name of King George III., sailed around the islands, landed in several places, and in the course of his three voyages of discovery partly surveyed the outline of the group. He introduced quite a number of domestic animals and plants, pigs, fowls, potatoes, turnips and cabbages. Cook's last visit was in 1777. For the next forty years little is known of New Zealand, except that the ferocious, cannibalistic nature of the people made it a terror to sailors. In 1814 the Rev. Samuel Marsden located a mission, which was soon followed by other missions, and in the next twenty years the people nominally became Christians, ceased to be cannibals, and were so softened in their barbarous natures that they became capable of civilization. In 1840 a treaty was signed by the chiefs of the islands acknowledging their submission to the Queen of England. There have been several uprisings, the most serious occurring in 1863 and 1864, when it required several British regiments and warships to quell the rebellion. Since 1869, however, there have been no imperial soldiers stationed there; the people of the islands have provided for their own internal defense. The present condition of affairs is peaceful." The political experiments, such as compulsory arbitration, woman suffrage and old age pensions, for which it is becoming famous in recent years, are having the effect of turning public attention upon it, and the Christian work in the institutions of higher learning is serving as a channel of information to the students of all lands."

May 12.
Education.

I HAVE been unable to find figures for the present condition of higher education in New Zealand; but for the year 1896, there were in the elementary schools 67,784 boys and 63,258 girls, making a total of 131,037. For the same year there were employed 3,515 teachers, 1,424 men and 2,091 women, or about 37 pupils to each teacher. The population of the islands for this same year was 703,360, the ratio of attendance then being 18.62, while that of the German Empire for the same year was only 18.00, and that of Chicago was 14.00. About two and a half years ago a Mr. Mott, a representative of the Students' Volunteer Movement from the United States, introduced the idea of volun-

tary Christian work by and for students into three university colleges, two theological colleges and one agricultural college. These organizations took the name Christian Union, became affiliated with and a part of the Australian Student Christian Union. In New Zealand there are now seventeen of these Unions, four in the University Colleges at Auckland, Christchurch, Dunedin and Wellington. At the capital city (who can tell the name) a new University College is being opened. Before the professors had arrived, or lectures had been given, or recitations commenced, a band of students were gathered together, where the story of world-wide organized Christian effort among students was brought before them with the result that a Christian Union was the first student organization of the new college. *What's the matter with New Zealand?*

QUARTERLY REPORT.

J. DWIGHT CLARKE, Treasurer,

In account with

YOUNG PEOPLE'S PERMANENT COMMITTEE.

From February 1, 1899 to May 1, 1899.

RECEIPTS:

Waterford, Missionary Society.....	\$2 50	
Tract Society.....	2 50	\$ 5 00
Leonardsville.....		15 25
Ashaway, Missionary Society.....	5 00	
Tract Society.....	5 00	
Boys' School.....	5 00	15 00
Nile.....		11 00
Westerly.....		18 75
Marlboro.....		9 00
Walworth, Evangelical.....	3 20	
Sabbath Reform.....	1 50	
Dr. Palmberg.....	4 20	
Missions.....	2 50	11 40
Plainfield.....		80 00
Salem.....		1 25
		\$166 65

EXPENDITURES.

To Missionary Society:		
Dr. Palmberg.....	\$92 45	
Boys' School.....	5 00	
Evangelical.....	3 20	
General Fund.....	10 00	\$110 65
To Tract Society:		
General Fund.....	54 50	
Sabbath Reform.....	1 50	56 00
		\$166 65

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

It has been my privilege to visit the church and people of Lost Creek, W. Va. The Endeavor prayer-meeting on Sixth-day night was held in the school-house, at the Station. Though it looked very much like rain on Sabbath morning, a good congregation gathered, and were held for more than an hour in the interest of the Missionary Board. After the morning service, followed the Sabbath-school, nearly all the congregation remaining. At night the business meeting of the Christian Endeavor Society was first held, after which I spoke to a good congregation on "The work of the C. E." Eld. Stillman had promised to supply and preach for the M. E. church at Lost Creek, and also one some four miles out. We had good congregations and meetings at both places. On First-day night, I again spoke to a good, large congregation, and had an after-meeting of unusual interest. Our church is nearly a mile from the Station, while the M. E. church is centrally located, and it puts us to a disadvantage. Our people are scattered in all directions for several miles. It costs them an effort to come to church. If you build a new church, build, if you can, where it will accommodate the people. Build it on a central site, and not on feelings; to use, and not to be proud of. Lost Creek church and society have furnished us many fine young people. They feel badly to have any move away, but they have more now than many of our societies. If they shall continue to be as faithful to the Sabbath and as successful as the ones who have gone, they may be proud and thankful. They are making a fight to sustain the church, Sabbath-school and Christian Endeavor Society, and to hold up the hands of Pastor Stillman and wife. God bless them all.

E. B. SAUNDERS.

Children's Page.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true;
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright:
No child in all this careless world
Is ever out of sight.

No matter whether field or glen
Or city's crowded way,
Or pleasure's laugh or labor's hum,
Entice your feet to stray.
Some one is always watching you,
And, whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is always watching you
And marking what you do,
To see if all your childhood acts
Are honest, brave and true;
And, watching more than mortal kind,
God's angels, pure and white,
In gladness or in sorrowing,
Are keeping you in sight.

Oh, bear in mind, my little one—
And let your mark be high!—
You do whatever thing you do
Beneath some seeing eye.
Oh, bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth
Is ever out of sight.

—The Colporter.

THE HOUSE A MOUSE BUILT.

He was a clever little mouse, who wished to go housekeeping. He found it most difficult to get any material, for he lived in a house where there were no carpets, and where the man who lived alone in the house was so careful that he never left the smallest thing about the house that could be nibbled and made soft for a mouse's dainty house. It became very serious. Cold weather would soon be here, and the wind did blow so hard through the cracks of the house, and there was nothing but the bare, but warmest, corner between the outer and the inner walls of the old house for the little mouse to live in. One day the little mouse made a discovery. He found in a box, through which he nibbled while the owner was gone, some lovely pieces of paper which would suit perfectly for the house he would build in the warmest corner. He worked hard carrying the paper and shredding it until it looked like wool. How much he enjoyed that house of which no one knew but himself! On this paper were pictures; whether this mouse was artistic and liked pictures, or whether it was accident that he did not make wool of these corners, no one will ever know, but he left the pictures whole.

One day there was a great deal of hammering, and the poor little mouse in his beautiful house between the walls scampered away frightened almost out of his wits. The hammering went on; at last the men broke through into the very corner where the little mouse had built his comfortable house. The moment the hammerers saw the house they stopped hammering, and the poor mouse saw that his pretty house created the wildest excitement, the pictures especially. The little mouse had built his woolly house of money the man who lived alone had saved! The pictures were all carefully smoothed out, and it was found that the little mouse had built a house worth \$2,000. How much more no one could tell but the miser who owned the money, and he did not speak. The pictures told, at least in part, how much the mouse's house was worth. They were taken to Washington, to the Treasury Department, and redeemed—that is, good money that would buy things that were needed was given for the mouse's house with the pictures. For this money represented so many promises of the Government to pay the people who held these pieces of paper, which we call money.—*Outlook.*

DOING AND NOT DOING.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman?

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."—*Christian Leader.*

WHAT CAN WE DO?

Oh, what can little children do to make the great world glad?
For pain and sin are everywhere and many a life is sad.

Our hearts must bloom with charity whenever sorrow lowers;
For how could summer days be sweet without the little flowers?

Oh, what can little children do to make the dark world bright?
For many a soul in shadow sits and longs to see the light.

Oh, we must lift our lamps of love and let them gleam afar;
For how should night be beautiful without each little star?

Oh, what can little children do to bring some comfort sweet,
For weary roads where men must climb with toiling, way-worn feet?
Our lives must ripple clear and fresh that thirsty souls may sing;
Could robin pipe so merrily without the little spring?

All this may little children do, the saddened world to bless,
For God sends forth all loving souls to deeds of tenderness,
That this poor earth may bloom and sing like his dear home above;
But all the work would fall and cease without the children's love.

—The Colporter.

IN A MINUTE.

Ethel was out on the long plank wharf when the dinner-bell rang. She was feeding the cunning little baby ducks with cracker crumbs.

"I'll go in a minute," she said to herself, as she broke another cracker into tiny pieces. But the baby ducks were hungry, and it was such fun to feed them that Ethel forgot all about her dinner and the big brass dinner-bell, just as she had done ever so many times before. She had only one cracker left when Bruno came running down the wharf to see her.

The old mother duck spied him as he came bouncing over the planks.

"Quack!" she called loudly; and what do you think? Every one of those baby ducklings scrambled and scabbled, and into the water they went with a splash!

"Quack!" said the mother duck again, and all the little duckies swam hurriedly after her and disappeared among the rushes that grew by the edge of the pond.

"Why!" exclaimed Ethel in astonishment. "They didn't wait to gobble another piece! They minded their mother the very first minute she called them!"

Very still she stood for a second, thinking; and then she gave her basket to Bruno and

ran quickly up the wharf, across the street and into the house.

"Late as usual," said Brother Hal, as Ethel came into the dining room and took her seat at the table.

"It's twenty minutes, instead of one, that you waited this noon," he continued, as he glanced up at the clock.

"But it's the last time I'll be late," said Ethel decidedly, "'cause—'cause—it is."

And Ethel kept her word. She had learned her lesson and learned it well, and nobody but the big white mother duck knew who taught it to her.

And I'm very sure that she will always keep her secret. Because why? She can't tell it, that's all.—*Margaret Dane, in Youth's Companion.*

SIX FOR ONE.

"I should admire," sighed Aunt Cam, "I should admire to have another cat like Tom! He was jest the smartest cat and the best cat and the handsomest cat I ever sot eyes on—clear Maltese without a white hair on him, the best hunter you ever saw and the knowin'-est cat—it did beat all!"

"Too bad he should be pizen!" said Mrs. Green, sympathizingly. "Aunt Nabby Green has a cat that's the perfect moral of him, as far as looks goes, and she says he's good as gold, but she sets such store by him I don't s'pose she'd part with him, anyhow."

Benny Prince and Nan Holloway, who sat on Aunt Cam's doorstep playing checkers and eating peach-apples, heard the conversation, and both wished they could find a cat to comfort Aunt Cam. All the children loved the dear old lady who was so sweet to them, always had a plate of apples on the light stand from which you were to help yourself, and apparently never failed to have sugar-plums in her pocket. The next morning Nan came in, hugging a bag that squirmed, and sometimes mewed a bit softly.

"Oh, Aunt Cam!" she cried, "here's two little Maltese kittens. I told our hired man last night about you losing Tom, and he went home and got these for you. Ain't they beauties! and two kittens do play so cute together!"

"You dear child!" said Aunt Cam, fondling the kittens. "Jest like Tom, for all the world—not a white hair on 'em. Thank you a thousand times!"

And with a kiss and a handful of goodies, Nan hurried off to school.

Before five minutes, Benny came along with a gentle old Maltese cat purring in his arms.

"Grandma says she'd jest as soon spare you old Tab as not, for she has three other cats. Run in, Tab, I am late to school!"

And Benny ran off without waiting to hear Aunt Cam's "Thank you, Benny, dear!"

That afternoon Aunt Cam put the kittens down in the cellar, shut old Tab in the woodshed, put on her thimble and went to the sewing circle.

When she came home at dusk, she found a squirming bag on her front porch, and a note from Mrs. Smith tucked under the door. It read: "Aunt Nabby says she wouldn't spare Timothy to anybody but you, but she has two kittens most as big, so you may have him."

She carried in the bag and emptied out Timothy. He was, indeed, the very moral of Tom, and her heart warmed to him at once, in spite of the two kittens down in the cellar and the old cat in the woodshed.

Going on the back porch later, she found there a box with slats nailed over the top, and, peering in, saw two half-grown Maltese cats. A roughly-scrawled paper lay on the box:

"I'm proper sorry your cat got killed by my rat pizen, so I have brought you two Malties. I hope this will make it alright. John Wilson."—*Our Youth.*

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.

ADAMS CENTRE, N. Y.—Thursday, March 16, Mr. Joseph Booth arrived here, and in the evening following a short service was held in the prayer-meeting room at the church, in which he gave a brief description of his journey in Africa, relating some of the incidents which took place in his travels while establishing missions. Upon Sabbath-day he gave a more extended description of the mission work that has been done, and setting forth the needs of the African people, calling upon those who were able and willing to assist by their means in establishing a Seventh-day Baptist mission there. In the evening another meeting was held in which he gave still further information, while subscription blanks for stock were given out. One hundred and four shares have been sold. The ladies have also pledged themselves to support one girl. The Ladies Aid Society have purchased cloth and made thirteen suits for the women, which have been forwarded to headquarters. A box has also been packed and sent to the China Mission by the same Society.

April 25, the ladies sent out invitations, and made arrangements for a missionary concert, with birthday thank-offerings. A little sack to hold any offering that might be returned was sent with each invitation. A program was prepared for Thursday evening, April 25, consisting of music, reading, recitations, etc., as follows:

Music by a Quartet.
 Scripture Reading.
 Prayer.
 Music—Coronation.
 Recitation—Africa, Mary Hull.
 Paper—William Cary and Missions, Mrs. Colton.
 Song by the Children.
 Recitation—The Expected Guest, Margie Greene.
 Recitation—China, Mary Graves.
 Solo, Miss Jessie Barney.
 Paper—The Twentieth Century Call, Mrs. Anna Averill.
 Pantomime—Seeking for Happiness.
 Recitation—The Legion Beautiful, Miss Janie Greene.
 Recitation, Miss Clara Hull.
 Collection.
 Music—Greenland's Icy Mountains.

The exercises were both interesting and instructive. The offerings amounted to over \$60. A good many were sent in by the absent and scattered members of the church, several of which were accompanied by a few words of kindly greeting and good wishes for our future welfare and prosperity; others wished they might be present with us. We extend heartfelt thanks to all who so kindly responded with their offerings; may God's blessing ever rest upon you.

The Literary Society held an interesting session at Mrs. W. T. Colton's, Thursday evening, April 6. The exercises consisted of singing, essays and the reading of the story of Elizabeth (by Longfellow), by Mrs. W. T. Colton. It was also acted in pantomime by members of the Society, dressed in costumes of ancient time. The room was fitted out with fireplace, andirons, and all the ancient furnishings called for in the story. Many a smile was seen upon the faces of the little company gathered there, and the evening seemed to be enjoyed by all.

Bessie Greene Lord, daughter of Leonard

R. Greene, of Adams Centre, and wife of Dr. Morris Lord, of Sacketts Harbor, was laid to rest a few weeks ago. For several months before she passed away she was a great sufferer, but she bore her suffering without murmur or complaint, trusting in the Lord, and patiently waiting his time to take her home. She was an earnest Christian, a loving daughter and wife, ever thoughtful for others. When she knew she could not recover, she made all the arrangements for her funeral. She was greatly beloved, as the crowded church and floral offerings from far and near plainly testified. The organ, at which she had presided for many years as organist for church service and Sabbath-school, was silent, closed and banked with potted plants and flowers. The platform about the pulpit, was beautifully decorated with plants, flowers, vines and pink and white ribbon; showing the loving reverence in which her memory was held by some of her many friends, for she was known and loved by a wide circle. She had a bright, sunny smile for all, and a cheerful, loving greeting for those whom she met. She will be missed and mourned by a large number of friends.

Why weep, dear friends, or breathe one sigh,
 Jesus hath taken her on high;
 Press upward, then, the prize to win,
 And Bessie thou shalt see again.

Mrs. F. A. BABCOCK.

DERUYTER, N. Y.—The visit of Dr. Lewis, and his address on the Sabbath question, were helpful and inspiring, and a competent committee of five, with Mrs. Ella M. Ames chairman, was appointed to inaugurate the work of canvassing and supplying our society with Sabbath literature. Had baptism last Sabbath and so far ten have been added to our church; we expect more to follow. Bro. J. G. Burdick has had a week's meetings on Cuyler Hill, and goes to-day (May 18) to Scott, to begin meetings there this evening.

L. R. S.

PLAINFIELD, N. J.—Rev. L. E. Livermore has been a recent visitor here, welcomed by many friends. Rev. S. H. Davis, of Westerly, R. I., representing our Missionary Society, preached a clear, forcible and most able discourse last Sabbath, on behalf of the cause of missions.

PASTOR MAIN.

MAY 16, 1899.

GARWIN, IOWA.—April 29 was our last Sabbath with the Garwin church. The two and one-half years that we have spent with this church have been full of hard work, trials and blessings. Not all has been accomplished that we desired. Twelve have been added to the church in this time, six of these by baptism. The church, we believe, is better united and stronger. Earnest work, sacrifice and a striving for higher Christian attainments being manifested by old and young. May God bless this church and especially the rising generation of young people at Garwin. They have been a great source of strength and encouragement to me in my work.

Sabbath evening the church surprised the pastor by coming in without any previous appointment, leaving a nice purse of money as a last token of their love. It was only one of the many such surprises that we received while at Garwin. The trials and burdens will soon be forgotten, but the kind words, the burden-sharing and the friendships will abide as pleasant memories. We are glad, as we

leave this dear people, to know that such a consecrated and loyal worker as Bro. Clarke is to be their undershepherd. Many friends accompanied us to the depot, and amid "good-byes," "God bless you," and tear-dimmed eyes, we took the train, May 2, for the East. A few days in my old home, and then to our work in South Jersey. Pray for us and our work.

LEON D. BURDICK.

NEW WOODSTOCK, N. Y., May 16, 1899.

BOULDER, COL.—Boulder is to have an electric street-car line running by July 1 of this year. This is in time for this summer's session of the Chautauqua, which opens July 4. This beautiful little city is on the move. Boulder property is good property. There is now for sale at a reasonable price one of the best places for the grocery and feed business in this city. Whoever buys it will do well. The chance to purchase will not be open long. The building is large, and serves for store and dwelling. The price is \$2,000.

President W. C. Whitford, of Milton College, is expected to-day. S. R. WHEELER.

MAY 10, 1899.

CAN'T GET WORK.

There are many sermons in the events of the day, sometimes in the most trivial, as they are chronicled in the newspapers. In a "news" article in a Chicago daily we find the following:

"Well," Morris Cleburn said, as he entered the door of his home one day, "I can't get work. A man has no chance these days. I was talkin' it over with Hill jest now an' he says it's the same with him. No job nowhere!"

Mrs. Cleburn looked up from her ironing. "I find plenty to do," she said quietly.

"Oh, yes, you women hev things all your own way, anyhow. As Hill sez—"

"Where did you see him—in the saloon?"

Mr. Cleburn was annoyed. "Why, yes. I jest dropt in there as I was passin' to speak to a man that owed me. There wasn't no harm in that, was there?"

"No. Did he pay you?"

"Yes, of course he did."

"Where is the money?"

"Money? Oh, yes. I—I've got it here in—"

Mr. Cleburn made a fine show of searching in his pockets, and then exclaimed:

"I've been robbed! I had that money right here when—"

Mrs. Cleburn looked up resignedly. "When you went up to the bar to settle the labor problem with Hill? Well, don't look for it. The children and I can go without supper another night, I guess. Where are you going?"

Mr. Cleburn was starting toward the door. "Goin'?" he asked, more in sorrow than in anger, "I'm goin' where I can have some peace. There don't seem to be any of it here. 'A pleasant fireside,' as Hill says, 'is the greatest blessin' a workin' man can know.' But I hain't got one. I hain't got one!"

He struck the door, as he had seen the play-actor strike the flimsy canvas on the stage, and went back to the saloon. And Mary Cleburn smiled, as women do, above dead hope, dead love, and dead respect—and went on with her ironing.

OPPORTUNITIES for doing great acts seldom occur; life is made up of infinitesimals.—F. W. Robertson.

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 X.—CHRIST CRUCIFIED.

For Sabbath-day, June 3, 1899.

LESSON TEXT.—John 19: 17-30.

GOLDEN TEXT.—The Son of God, who loved me and gave himself for me.—Gal. 2: 20.

INTRODUCTION.

After Pilate's failure to induce the people to choose Jesus as the prisoner to be released, he seems practically to have yielded to the demand of the leaders that Jesus be crucified. He caused Jesus to be scourged, as a preliminary to crucifixion. Pilate's conscience was not at rest; and he brought Jesus forth to the crowd after the scourging, wearing the crown of thorns which the soldiers had put on his head in derision. It is very likely that Pilate thought the people would be moved with compassion at the pitiable condition, and that they would ask for his release on the ground that he had suffered enough. But the people as moved by their leaders were perfectly heartless. In their outcry against Jesus they mentioned the charge that had been brought against him in the Sanhedrin. Pilate feared when he learned that Jesus was called the Son of God, and was troubled by Jesus' answer to his question; but like many another time-server, the present threat of the people that he would be reported to the Emperor if he allowed any one with the claim of kingship to go unpunished, had a greater influence over him than any thought of rendering justice to an innocent man, wrongfully accused. He stifled his fears of offending the gods, silenced the demands of justice, and gave command that the innocent should suffer at the caprice of the populace. What was the life of one Jewish teacher to him! His own security in power was of much greater consequence. While we condemn this Roman for his cowardice, we can but pity his shortsightedness. To do wrong may seem to bring advantage; but the consequences of sin are not to be avoided. Pilate lost favor with his imperial master, and perished miserably in exile.

NOTES.

17. *Bearing his cross.* It was customary for a condemned man to be required to carry the cross upon which he was to be crucified. The Synoptists tell us that the soldiers compelled a certain Simon of Cyrene to bear the cross of Jesus. It is probable that Jesus after bearing the cross a little way fainted under the load, and that Simon was then constrained to bear this burden for our Lord. *Called the place of a skull.* All four of the Evangelists mention that the place of the crucifixion was called skull or place of skull. In the A. V. of Luke 23: 33, the Greek word for skull is represented by its Latin equivalent Calvary, and rendered as a proper name. Three of the Evangelists mention the Aramaic word meaning skull—Golgotha. It is probable that this word refers to the shape of the knoll on which the crucifixion occurred. That it refers to the unburied skulls of executed criminals is very unlikely.

18. *Where they crucified him.* Crucifixion was not a Jewish, but a Roman, form of execution. Crosses varied in shape; and the criminals were fastened in various ways. It is probable that the traditional view in regard to the shape of the cross upon which our Lord was placed is correct; and that he was fastened to the cross by three nails. It is uncertain whether he was nailed to the cross before it was raised to its place or afterwards, —very likely before. *And two other with him.* We know almost nothing in regard to these two robbers. They may have belonged to a band of outlaws of which Barabbas was chief. Tradition has many stories in regard to them. Read what is said of them in Luke 23: 39-43. *And Jesus in the midst.* Thus our Lord was numbered with the transgressors. The soldiers may

have given Jesus the prominent position in derision of his claim of kingship.

19. *And Pilate wrote a title.* It was customary to write upon a board, to be carried with the condemned and nailed upon the cross, the charge upon which the criminal had been condemned. Pilate probably wrote this title in order to have his revenge upon the leaders of the Jews. They had compelled him to give a sentence which he had not intended; but he would mortify their pride.

20. *It was written in Hebrew, and Greek and Latin.* It was written in the three languages in order that any one might read.

21. *Then said the chief priests, etc.* They requested a change of wording; but Pilate showed a firmness which he might better have manifested earlier in the day.

23. *Then the soldiers took his garments.* It was customary for the executioners to take the clothing of their victim. *His coat.* This was an undergarment. Greek *χιτων*.

24. *That the scripture might be fulfilled.* This was not an accidental occurrence, but according to the determinate counsel of God. Compare Psa. 22: 18, which refers to a sufferer who is a type of Christ.

25. *Now there stood by the cross of Jesus.* The soldiers evidently watched that no one interfered with the condemned ones; but did not try to prevent the crowd from pressing close. Thus the friends of Jesus could approach within a few feet. Some have thought that only three women are mentioned in this verse, taking the phrase, "Mary, the wife of Cleophas," as explanatory of "his mother's sister," but it is not at all likely that two sisters would have the same name. His mother's sister is probably Salome the mother of James and John. Cleophas or Clopas is probably the same as Alpheus, the father of James the Less, one of the twelve.

26. *The disciple standing by, whom he loved.* This can be none other than John. *Woman, behold thy son.* Jesus hereby commended his mother to the care and protection of his dearest earthly friend. It is probable that Joseph was long since dead.

28. *That the scripture might be fulfilled.* Refers to the preceding rather than the following clause. Jesus being conscious that his work upon earth and his sufferings are now completed, just before his death gives expression to a physical longing for refreshment in his agony.

29. *Now there was a vessel filled with vinegar, etc.* This drink which was given to our Saviour must not be confounded with the stupefying draught which was offered him just before his crucifixion. That he refused because he did not wish to have his sensibilities deadened, but this he accepted as something to quench thirst. The "vinegar," or sour wine, was the ordinary drink of the Roman soldier. Jesus was raised two feet or so from the ground. His mouth could not be easily reached by the hand of one standing on the ground. This explains the use of the stalk of hyssop.

30. *It is finished.* That is, the work which he had come to accomplish as the God-man Jesus Christ. *And gave up the ghost.* That is, he died. It is perfectly absurd to say that he put an end to his own physical existence. Our Lord was no suicide. His death was caused directly from the agony upon the cross.

THE BROTHERHOOD.

CHANGING PASTORATES.

I have been requested to write for this column on "a good method of changing pastorates." This subject has important bearing upon denominational life and growth. There should be no society, however small, without a pastor; and no effective elder without a pastorate. There are several features of the Methodist economy from which we might learn something. It would be well if its good points could be adopted and adapted without its ecclesiasticism and tendency to hierarchism. When a young man enters the Methodist ministry he is assured of three things: 1st. A pastorate as long as he is effective. 2d. Retirement on pension when he becomes worn-out and non-effective. 3d. In case of his death his widow and orphan children will be cared for by the Conference or church. These assurances make large inducements to young men to enter the ministry; and, when once entered, the preacher gives

himself heart and soul to the spiritual work of his calling; temporal cares do not trouble him, he does not have to turn aside to worldly business and thus divide his mind in order to provide for his family against the time when he may be laid aside without a pastorate, and without an income. If he becomes disabled or wears out in the service, he is assured that he will not be turned out on the commons to die; and if he dies in the harness, he knows his family will be cared for; and while he is able to preach and care for a church, he is sure of a place to preach, and of some income. We have read lately of some preachers who receive \$20,000 a year; but, as a rule, preachers receive but a bare living, and can lay by nothing; and being as a rule the most liberal givers in the churches, they have to practice the strictest economy to get through the year and make the "ends meet."

Many Methodist preachers think that most men can fulfill their mission in any one church in from three to five years; some change at the end of one or two years; the extreme limit is now five years. The changes are made at the annual conferences. Some preachers receive calls and know before Conference just where they are going; those who have not been able to arrange for themselves leave the matter of their appointment to the presiding bishop and his cabinet of presiding elders. Some charges call their pastors, others leave it with the bishop and his counselors to assign them a pastor. Both preacher and people have and use the privilege of making their wants and preferences known to the appointing power; but when the appointments are fixed, there is general acquiescence and satisfaction on the part of both pastors and people, and the system on the whole works well. If matters are not satisfactory and cannot be easily altered, they are borne cheerfully until the next annual Conference, when needed or desired changes can be made without injury to or reflection upon either party.

The Seventh-day Baptist church might have a council of able ministers and laymen (and lay-women also) sitting at each session of its Conference to consider the applications of all churches desiring or needing pastors, and of all preachers desiring pastorates, and to so arrange that there would be no preacher without an appointment and no church, however small or weak, without a pastor. The circuit system has worked well with the Methodists — one preacher supplying two, three, five or more preaching places. With the Methodists, if there are not enough ordained preachers to supply all places, lay-preachers or supplies are employed for the year. But the beauty of it all is that no preacher able to work and desiring work is left unemployed, and no church or society is left without a pastor—changes being made at the Conferences as often as desired, or as needed for the good of the work.

J. I. GAMBLE.

ALFRED, N. Y., May 14, 1899.

THE SECRET OF HEALTH.—The true secret of health and long life lies in very simple things:

Don't worry. Don't hurry. Don't over-eat. Don't starve. Fresh air day and night. Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "Work like a man, but don't be worked to death." Avoid passion and excitement. Associate with healthy people; health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal. Never despair; "lost hope is a fatal disease."—*Chicago Medical Times.*

Popular Science.

BY H. H. BAKER.

Pine-Apple Fibre and Manila.

To the Editor of the SABBATH RECORDER:

In your issue of May 1 is an interesting article by your able and usually accurate scientific editor on "Pine-Apple Fibre and Manila." When I was in West Africa in 1860-66, pine-apple fibre was in use for various purposes, but, because of the difficulty of separating it from the leaf, was but little used. If a speedy process of separation has been invented, it will be an important discovery. What is known as Manila rope is popularly supposed to be made from Manila hemp, and is sometimes called "grass rope," from its being supposed to be made from a kind of grass that grows on the island of Luzon. Now the fact is that there is no hemp raised on the island of Luzon, nor is Manila rope or Manila paper made from any kind of grass, but from the fibre of the plantain, which grows and bears fruit in most tropical countries; but that grown in Luzon seems to produce the best fibre. In the last thirty-five years a species of cactus has been used in West Africa for the manufacture of rope-fibre, which closely resembles the Manila. This has been introduced into Southern Florida and India, and promises to be an important product.

H. H. HINMAN.

OBERLIN, Ohio, May 9, 1899.

[NOTE.—We welcome to these columns any personal knowledge of facts, in aid of science, or any criticism on any statement made herein, when accompanied with facts that will elucidate and be of practical benefit to our readers. Our object is to keep our young people well informed on scientific developments, who may not have other sources for information than the RECORDER.]

What Next as a Substitute?

By the aid of science, a complete substitute has been found for the wool of sheep, and the next, for aught we know, may be a substitute for the mutton; then the sheep, and shepherds also, on a thousand hills can be relegated to the land where the ichthyosaurians sleep.

Mr. C. C. Hall, of Alexandria, Ind., a chemist for the steel works at that place, has made the discovery that limestone, when subjected to fire and then treated with certain kinds of chemicals, instead of changing to quicklime, turns into lava. Continuing chemical treatment, he found the lava could be rendered pliable, easily handled, and reduced to any shape. He has continued his experiments assiduously, until he now produces wool, as fine, soft and pliable as the wool of sheep, and as white as snow. This wool from limestone can be produced, spun, and woven into cloth cheaper than a fabric from the wool of sheep, and when done it is not affected by fire or water.

It is claimed that the wool is 94 per cent limestone, leaving only six per cent to be divided between another common mineral and the chemicals used in its manufacture.

We shall watch the progress of the limestone wool manufacture with a good degree of interest, as we are thinking of having a new suit throughout, and wish the infit to be made of the fibre from pine-apples, grown in Africa, and the outfit of wool grown on the back of a limestone rock in Indiana.

TRUE rest can only be attained as Christ attained it, through labor.—*Charles Kingsley.*

MARRIAGES.

BRIGGS-MILLER.—At the parsonage in Rockville, R. I., May 13, 1899, by Rev. A. McLearn, Mr. Wm. Elwin Briggs and Miss Harriet Emily Miller, both of Hope Valley.

DEATHS.

BASS.—In Plainfield, N. Y., May 14, 1899, of old age and general debility, Mrs. Betsey, widow of the late Ebenezer Bass, in the 96th year of her age.

She was born in Brookfield, July 4, 1803, was married Feb. 26, 1824, and spent her entire life in this immediate vicinity. She embraced religion and was baptized into the membership of the First Seventh-day Baptist church of Brookfield in December, 1820. She was a faithful, earnest, devoted Christian for 78 years. She retained her mental faculties until nearly the last, although her physical strength had failed so that for four and one-half years she had been confined to her bed at her son's, where she was cared for and where she died. Two children out of five remain to mourn her loss, besides many relatives. I visited her three days before her death, her mind was still clear, and she expressed strong faith and trust in Christ, and assurance of her acceptance by him in heaven. Funeral services at her late home, conducted by her pastor. Text, Job 5: 26. H. B. L.

GREENE.—Elvira Benjamin Greene, widow of the late Wm. Bailey Greene, was born Nov. 19, 1818, and died at Adams Centre, N. Y., May 12, 1899.

She was married, Sept. 19, 1839, to Wm. Bailey Greene, son of Eld. Wm. Greene. Until the death of her husband, twelve years ago, her home was in the town of Hounsfield. Since then she has lived at Adams Center with her daughter, Mrs. S. W. Maxson. Another daughter, Mrs. Malone S. Babcock, resides in Nortonville, Kan., and a son, Elbert H., in Watertown, N. Y. She was formerly a member of the Hounsfield Seventh-day Baptist church. She maintained her religious faith and profession through life. She was highly esteemed by a large circle of acquaintances and will be greatly missed. An intelligent Christian and a devoted mother is transferred to the "city which hath foundations." A. B. P.

LANG.—At Long Run, W. Va., May 14, 1899, of complication of diseases, Paul F. Lang, aged 9 years, 1 month and 17 days.

He was the eighth son of Moses and Sarah Lang. He leaves six brothers and one sister, besides the father and many friends to mourn his early departure. Services were held at the Seventh-day Baptist church in Salem, May 15, conducted by the writer. G. W. L.

Literary Notes.

THE *Scientific American*, which is always first among the papers of its class, is out with a "Bicycle and Automobile Number"—May 13,—which is unequaled by anything we have seen. As an "Illustrated" paper, this issue is worth all it costs—10c. While the cuts and descriptions are of unusual interest to electricians and mechanics generally, the thousands who love "the wheel" will find much to give new information and secure attention. Munn & Co., 361 Broadway, N. Y.

THOUGHTS ON THE PRESENT POSITION OF PROTESTANTISM. By Prof. Adolph Harnack. Translated by Thos. Bailey Saunders. The Macmillan Co., London and New York. 12mo, pp. 64, \$1.

Prof. Harnack, of Berlin, Germany, is highest authority on many of the most important questions concerning the history of Christianity. In this book, after a fitting introduction, he discusses the following themes: 1. "The Old Protestantism." 2. "The Decline of Theology." 3. "The Catholicizing Movement." 4. "The Threatened Danger." 5. "Counterbalancing Considerations." 6. "Our Duty." While he treats the questions from the standpoint of a German, mainly, the views taken have such breadth that English readers in Great Britain and the United States will gain great benefit from a study of this book. Under the theme, "The Threatened Danger," we find this representative sentence (p. 51).

"Fascinating, no doubt, this is. Who that has thought at all, or suffered at all, but that has felt the temptation. But it is a temptation; for it is an end of Protestantism, of the Gospel, of Truth. If the development insensibly advances, and we simply capitulated to it, a second Catholicism will be formed out of the consolidation of Protestantism; but it will be poorer and of less religious intensity than the first."

We have called the attention of our readers, often, to the steady depreciation of Protestantism in the United States, because of the rejection of the Bible as supreme authority, and the tendency to become standardless, as to faith, through no-lawism on the one hand, or to accept the Catholic doctrine of church authority on the other. While this process has gone farther in Germany and England than here, the tendencies of which Harnack speaks are gaining force steadily in the United States. Study what Harnack says.

Special Notices.

North-Western Tract Depository.

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.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

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.

GEO. B. SHAW, Pastor,
461 West 155th Street.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné 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 Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will be held with the church at Walworth, May 26-28, 1899. Unavoidably the program cannot yet be fully made. We hope a full attendance of preachers and people may be with us, and bring us an endowment of Spirit from above. S. L. MAXSON.

WALWORTH, Wis., May 9, 1899.

THE next Semi-annual Meeting of the churches of Berlin, Coloma and Marquette, will be held with the church at Berlin, Wis., beginning Sixth-day evening before the first Sabbath in June. Rev. Simeon Babcock, of Albion, Wis., is invited to preach the Introductory Sermon. Essayists, Mrs. E. D. Richmond, Mrs. Elma Cockrell, Miss Laura Gilbert and Miss Nellie Hill.

E. G. HILL, Sec.

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.

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 next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Dodge Centre, beginning Sixth-day before the first Sabbath in June, at 2 o'clock, P. M. The Iowa delegate was appointed to preach the introductory sermon; Rev. Wm. Ernst, alternate. Mrs. E. S. Ellis, of Dodge Centre, Mr. Henry Ernst, of Alden, and Prof. Merton Burdick, of New Auburn, were appointed to present essays.

As June 4 is the fortieth anniversary of the church of Dodge Centre, they have decided to celebrate that event in connection with the Semi-Annual Meeting.

R. H. BABCOCK, Cor. Sec.

THE Ministerial Conference of the Chicago and Southern Wisconsin Seventh-day Baptist churches will convene at Walworth on Sixth-day, May 26, 1899, at 10.30 A. M.

The following program has been arranged:

1. In what sense was Jesus tempted by the devil in the wilderness? S. L. Maxson.
2. How may the interest in our Bible-school work be increased? W. B. West.
3. How can the average pastor, with limited means, keep abreast of the times and meet the demands that are upon him as a teacher and leader of the people? L. A. Platts.
4. What is the Bible doctrine of dietetics? W. D. Tickner.
5. What does the Bible teach concerning the soon "second coming of Christ?" O. P. Freeborn.
6. What improvement, if any, can we as churches, make in our present method of work and worship? G. W. Burdick.

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PROGRAM for Seventh-day Baptist Eastern Association, Plainfield, N. J., May 25-28, 1899.

FIFTH-DAY—MORNING.

- 10.30. Devotional service, Rev. L. E. Livermore.
- 10.45. Address of welcome, by President H. M. Maxson.
- 11.00. Introductory sermon, Rev. M. Sindall.
- 11.30. Announcement of standing committees.

AFTERNOON.

- 2.00. Devotional service, Mrs. T. H. Tomlinson.
- 2.15. Communications from sister Associations, Reports of delegates, Executive Committee and Treasurer.
- 3.15. Sermon, Rev. H. D. Clarke, from North-Western Association.
- 3.45. Business.

EVENING.

- 7.30. Praise service, Arthur L. Titsworth.
- 8.00. Address, Rev. S. H. Davis.

SIXTH-DAY—MORNING.

- 10.00. Business.
- 10.15. Devotional service, Rev. Arthur E. Main.
- 10.30. Sabbath-school hour, Rev. I. L. Cottrell.
- 11.00. Education hour, Rev. Boothe C. Davis.

AFTERNOON.

- 2.00. Devotional service, Rev. O. D. Sherman.
- 2.15. Missionary hour, Rev. O. U. Whitford.
- 3.30. Sermon, Rev. W. D. Burdick, from Western Association.

EVENING.

- 7.30. Praise service, Rev. M. Sindall.
- 7.45. Prayer and conference meeting, Rev. A. J. Potter.

SABBATH-DAY—MORNING.

- 10.30. Sermon, Rev. B. C. Davis.

AFTERNOON.

- 3.00. Bible-school, David E. Titsworth.
- 4.00. Y. P. S. U. E., Miss May Dixon.

EVENING.

- 7.30. Young People's hour.
- 8.15. Views of Industrial Mission Life—stereopticon.

FIRST-DAY—MORNING.

- 9.30. Business.
- 9.45. Devotional service, Rev. Geo. Seeley.
- 10.00. Woman's Board hour, Mrs. Anna Randolph.
- 10.45. Sermon, Rev. Theo. L. Gardiner, from South-Eastern Association.

AFTERNOON.

- 2.00. Devotional service, Rev. N. M. Mills.
- 2.15. Layman's Hour.
- 3.15. Tract Society hour, Rev. A. H. Lewis.
- 4.00. Business.

EVENING.

- 7.30. Song service, David E. Titsworth.
 - 8.00. Sermon, Rev. Clayton A. Burdick, from Central Association.
 - 8.30. Prayer and conference meeting, Rev. I. L. Cottrell.
- HENRY M. MAXSON, Pres.
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PROGRAM of the exercises of the Central Association, to be held at Leonardsville, N. Y., June 1-4, 1899.

FIFTH-DAY—MORNING.

- 10.30. Call to order by the Moderator, or in his absence by the one who shall preach the Annual Sermon. A short service of song, conducted by the chorister of the First Seventh-day Baptist church of Brookfield, A. Whitford.—Words of welcome by the pastor of this church.

- 10.45. Sermon by the Rev. L. M. Cottrell, of DeRuyter.
- 11.20. Report of Program Committee.
- 11.25. Communications from churches. Announcements.

AFTERNOON.

- 2.00. Song, led by chorister. Prayer. Communications from corresponding bodies.

- 2.35. Appointment of standing committees.
- 2.45. Annual Reports of Corresponding Secretary, Treasurer, and Delegates, followed by 15 minutes of devotional exercises, led by Rev. C. A. Burdick.

- 3.40. Essay. Theme, "Prayer," E. S. Maxson, Syracuse.

EVENING.

- 7.30. Praise service. Prayer and sermon by delegate from North-Western Association, H. D. Clarke.

SIXTH-DAY—MORNING.

- 9.00. Songs. Prayer, A. Whitford.
- 9.15. Report of Standing Committees. Discussion of the same, followed by 15 minutes' devotional, B. F. Rogers.

- 11.15. Sermon, by delegate from the South-Eastern Association, Rev. T. L. Gardiner.

AFTERNOON.

- 2.00. Song. Prayer, G. A. Whitford.
- 2.15. Missionary Hour, by Rev. O. U. Whitford, representative of Missionary Society.
- 3.15. Sermon, by O. U. Whitford.

EVENING.

- 7.30. Praise Service under the direction of chorister Whitford.
- 7.45. Prayer and Conference, led by Rev. A. B. Prentice.

SABBATH-DAY—MORNING.

- 10.30. Praise Service, by A. Whitford.
- 11.00. Sermon, by Rev. A. H. Lewis, followed by joint collection for Tract and Missionary Societies.

AFTERNOON.

- 2.00. Sabbath-school, conducted by Superintendent of the Sabbath-school of the First Seventh-day Baptist church of Brookfield, Alfred Stillman.
- 3.00. Sermon, by delegate of the Eastern Association, Rev. G. B. Shaw.

EVENING.

- 7.30. Praise Service, by Rev. J. G. Burdick.
- 8.00. Young People's Hour, conducted by G. W. Davis, of Adams.

FIRST-DAY—MORNING.

- 9.00. Song. Prayer, by the Moderator.
- 9.15. Unfinished Business.
- 10.00. Tract Society Hour, A. H. Lewis, representative of Tract Society.
- 11.00. Sermon, by delegate from the Western Association, Rev. Stephen Burdick.

AFTERNOON.

- 2.00. Unfinished Business, followed by 15 minutes' devotional, by the Moderator.
- 3.00. Woman's Hour, led by Mrs. T. R. Williams.

EVENING.

- 7.30. Praise and prayer, led by Rev. L. R. Swinney.
- 7.45. Sermon, by B. C. Davis; alternate, Rev. T. L. Gardiner; theme "Education," followed by closing conference by Moderator.

This program shall be subject to such changes as circumstances require.

PROGRAM COMMITTEE.

PROGRAM of North-Western Association, to convene at Milton, Wis., June 15, 1899. Topic for Association: "Show forth his salvation from day to day."

FIFTH-DAY—MORNING.

- 10.00. Call to order. Opening service, Eli Loofboro.
- 10.30. Welcome by pastor of Milton church, L. A. Platts.
- 10.45. Introductory sermon, S. L. Maxson.
- 11.45. Adjournment.

AFTERNOON.

- 2.00. Communications from churches and corresponding bodies, Reports of delegates to sister Associations, appointment of standing committees.

- 3.30. Devotional service, E. H. Socwell.
- 3.45. Sabbath-school hour, H. D. Clarke.
- 5.00. Adjournment.

EVENING.

- 7.30. Praise service, Raymond Tolbert.
- 8.00. Sermon, G. J. Crandall.

SIXTH-DAY—MORNING.

- 9.30. Annual Reports and other business.
- 10.15. Devotional service, E. A. Witter.
- 10.30. Missionary hour, O. U. Whitford.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Miscellaneous business.
- 2.30. Woman's hour, Mrs. G. W. Burdick.
- 3.30. Devotional service, L. D. Seager.
- 3.45. Educational hour, President W. C. Whitford.
- 5.00. Adjournment.

EVENING.

- 7.30. Devotional service, S. H. Babcock.
- 8.00. Sermon and conference meeting, M. B. Kelly.

SABBATH—MORNING.

- 10.00. Sermon, A. H. Lewis, followed by collection for Tract and Missionary Societies.
- 11.30. Sabbath-school, Superintendent of the Milton Sabbath-school.

AFTERNOON.

- 3.00. Prayer and song service, C. S. Sayre.
- 3.30. Sermon, delegate from Western Association.

EVENING.

- 7.30. Praise service, E. B. Saunders.
- 8.00. Sermon, G. B. Shaw, delegate from Eastern Association.

FIRST-DAY—MORNING.

- 9.30. Business.
- 10.00. Sermon, L. R. Swinney, delegate from Central Association.
- 11.00. Tract Society hour, A. H. Lewis, followed by collection for Tract and Missionary Societies.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Business.
- 2.30. Y. P. S. C. E. hour, Miss Lura Burdick.
- 3.30. Sermon, delegate from South-Eastern Association. Adjournment.

EVENING.

- 7.30. Praise and devotional service, G. W. Hills.
- 8.00. Sermon, L. C. Randolph.

SPEAK THE TRUTH.

Much that is printed in the cheaper and more sensational daily newspapers is of interest only to the parties concerned, and should have no place in public print; it is, in fact, gossip of an utterly worthless character. Even supposing that this sort of reading was of interest to the public, its value would be in large measure destroyed by its inaccuracy, no two of these papers giving the facts the same way. Many a cruel slander is thus scattered abroad by the carelessness or intentional exaggeration of the reporter, who often makes "copy" at the expense of truth and justice. As a practical suggestion to any who possess a like infirmity, the following, taken from the Rev. F. B. Meyer's book entitled, "A Good Start," is pertinent: "I heard Mr. Moody say the other day that a lady had come to him, asking how she might be delivered from the habit of exaggeration, to which she was very prone. 'Call it lying, madam,' was the uncompromising answer, 'and deal with it as you would with any other temptation of the devil.'"—Exchange.

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