

# THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 56. No. 12.

MARCH 19, 1900.

WHOLE No. 2873.

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## THE CUP OF CHRIST.

BY HARRIET E. H. KING.

From Ugo Bassi's Sermon in the Hospital.



WHO crowns himself a king is not the more  
Royal; nor he who mars himself with  
stripes

The more partaker of the Cross of Christ.

But if Himself He come to thee and stand  
Beside thee, gazing down on thee with eyes  
That smile and suffer; that will smite thy heart  
With their own pity to a passionate peace;  
And reach to thee Himself the holy cup  
With all its wreathen stems of passion-flowers  
And quivering sparkles of the ruby stars  
Palid and royal, saying, “Drink with me;”  
Wilt thou refuse? Nay, not for paradise!  
The pale brow will compel thee, the pure hands  
Will minister unto thee; thou shalt take  
Of that communion through the solemn depths  
Of the dark waters of thine agony,  
With heart that praises Him, that yearns to Him  
The closer through that hour. Hold fast His hand,  
Though the nails pierce thine too! take only care  
Lest one drop of the sacramental wine  
Be spilled, of that which ever shall unite  
Thee, soul and body to thy living Lord.

—Congregationalist.

\$2.00 A YEAR

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.

MANY people have an indefinite idea of what is meant by Spiritual Life. This is a good definition: A life in which God and thoughts of duty are supreme. When Nicodemus came to Christ he was pervaded with the idea that right doing consisted in outward things. Christ struck at the heart of his error by teaching the necessity of the birth from above. Such birth gives Spiritual Life, and Spiritual Life leads to the doing of right things because they belong to such life. Something like this is the meaning of Spiritual Life, as we use the term. It means conscious nearness to God. It means obedience to the law of God, because the life of the man is in harmony with the life of God. It means keeping the Sabbath with joy, because the heart rejoices to do God's will and come into communion with him through Sabbath-keeping. It means joyous service, not a burdensome cross.

THE RECORDER has often laid stress upon the value of meditation. Do not mistake idle dreaming for meditation. Meditation is earnest thought about real things. Do not make meditation to consist mainly of self-examination; although self-examination is a just theme for meditation. These are some things about which we do well to meditate: What is God's will concerning my life? What does truth demand of me? How can my life come into constant communion with God and truth? What is the meaning of that scripture which says, "The Lord is my shepherd"? What do I mean when I confess that I am weak left alone, and strong when the spirit of God dwells within me? These suggestions will increase in the mind of every thoughtful child of God, until his life will be full of subjects for helpful meditation. Keep in mind the definition we have given, that meditation is earnest thought about real things.

It is well to revert often to the value of personal labor in bringing men to Christ. The history of the New Testament shows that Christ and his apostles did most of their work through individual touch. Without disparaging the work of public meetings, or of public addresses, we may well insist that individual effort, in private, should constitute a large factor in religious work. Public service and public preaching represent a sort of wholesale leading of men into truth. Personal labor is more direct, and, if wisely put forth, is far more efficient in meeting objections and fitting truth to individual cases. Christ represented in himself the Gospel of Salvation. Each follower of Christ, in so far as he is loyal and obedient, does the same thing. In proportion as the Gospel is represented in you, as an individual, your individual efforts will be successful in bringing men to Christ. The value of individual effort is likely to be underrated at the present time. We are prone to think that crowds, public efforts and demonstrations are standards of success. They are important, and represent a certain degree of success; but we shall do well to cultivate a sense of the duty and privilege of personal labor, and of its power and value in leading men to Christ and helping them into paths of obedience.

Good things are developing among our churches in the matter of Bible study. Various ones of these have been noted. Here is another from a private letter just received from a pastor, who reports the organization of a special Bible-class of nearly a hundred members. He says: "We are to study the Bible systematically, the pastor being teacher. Sabbath Reform, baptism, communion, relation of Seventh-day Baptists to other peoples, etc., are included in our plan. We also are to study what is known as the 'fundamental doctrines.' I have a course mapped out on which I have worked more than six months."

Such movements are of greater value to denominational life and to the strengthening of our churches in all fundamental doctrines than can be easily imagined. Valuable as the International Lessons are, they lack certain important elements, systematic and otherwise, which appear in movements like this just described. One pleasing feature in this movement is that the pastor has worked six months beforehand to get something ready: Pastors are not men of leisure; but when a busy man thrusts six months of extra work into other duties for the sake of special Bible-class work beforehand, he is doing more than can be realized easily to benefit himself and strengthen his church.

AT a recent meeting of the Congregational Club of Boston, some important statistics were given relative to Congregationalism in and about that city. These statistics are the more suggestive since Congregationalism has always held first place in that section. It is said that the statistics of 1898 showed that the churches—one hundred—were not gaining in membership as they ought. The additions for that year were less than four to each church. The statistics for 1899 indicate that the situation is growing worse rather than better, there having been a decrease of 274 in membership; an average loss of two and seventy-five one-hundredths to each church. Much anxiety was evinced concerning this state of things.

THE comparative or absolute loss in membership which has been reported during the last few years in all the leading Protestant bodies, deserves more than passing notice. Among the reasons for this we believe that the growth of antinomianism is a prominent factor. Higher criticism has produced this result in part, but a large element must be found in the tendency to treat the Ten Commandments, and all similar legislation, as being Jewish rather than Christian, and as being, if applicable to Christians at all, only so in a general way. Such views lessen the sense of obligation, and dissipate the feeling of duty to obey what the Scripture says. Men thus taught drift into loose views, which obscure or dissipate a sense of sinfulness and the need of what Congregationalism has hitherto considered evangelical faith and the necessity for conversion. More than all else, these views destroy the grip of conscience, and the history of the world has but one decision concerning the results which follow when conscience is eliminated from religious faith and action.

A SIMILAR state of things appears in the Methodist Episcopal church, and the bishops of that church have issued an appeal for a

week of fasting and prayer; that the church may be quickened, that the ministers may be endued with greater spiritual power, and that the decline in membership and vigor may be checked. The progress of decline in the Methodist church has been similar to that in the Congregational. First the growth was checked and in the last year there has been definite loss. In this call the bishops suggest that the Methodists have not a clear knowledge of New Testament salvation, and that the failure which has come about results from lack of spiritual power. They call for a renewed cultivation of the church in the matter of faith, and greater emphasis to be laid upon the "old and essential doctrines of the Bible, and upon the absolute need of salvation." They warn people that it is useless to cry peace and safety when danger threatens. The time indicated for the season of fasting and prayer is from March 25 to April 1.

THE history of Methodism, seen in the light of universal history, suggests the probability that in cities, and in the older sections of the country, Methodism has reached high-water mark. It was organized for an aggressive work, and has been peculiarly successful in carrying on missions upon the border. It has dealt largely with emotional elements, and given great prominence to church polity and denominational growth. It is not unjust to say that each Methodist has been taught that he is, first and last, a Methodist. Methodism, too, has felt the influence of the loose antinomian notions to which we have referred above. Its rapid growth has been a logical prophecy of a similar decline, or, at least, of a check of that growth, until it shall re-adjust itself to new conditions and develop new elements of power. The quickness with which the leaders in the church have discovered the decline and are moving to meet it, gives hopeful promise of better things. But, in the case of Methodism, as in Congregationalism, if there is not a revival of the sense of authority, which has been lessened by modern antinomian notions, there can be no permanent regaining of lost ground. These experiences are to be studied in the light of universal religious history. Such history shows that when the sense of obligation to divine authority, immediate and imperative, is lost, a rapid failure in the matter of conscience follows, and general decline, with final disintegration, results.

It is said that on a given occasion, a printer reporting a sermon, gave a text in which the minister had written, "Sound of a going," and made it read, "Sound of a gong." The letter i is not very large, but the difference was very great. The printer being called upon to explain, said he had searched all the dictionaries in reach and was satisfied that there was never any musical instrument called a "going." He, therefore, felt at liberty to make it a gong. We have wondered, sometimes, if preachers, when interpreting the Word of God, do not take similar liberties with that which the Spirit of Truth has revealed. Not being able to grasp the larger meaning which the scripture contains, they have felt at liberty to throw out some little thing like the letter i, thereby changing the meaning of the Word and obscuring the truth as much as this self-confident printer did when he changed going into gong.



THE habits of observation which are cultivated on board the ships of the United States Navy are illustrated in the following incident, which is told in the *Chicago Record*. When Admiral Dewey's ship, the *Olympia*, touched at Leghorn, on her homeward voyage from the East, a correspondent of the *Record*, in conversation with the Admiral, asked him whether the ship had been essentially disabled by an accident which happened to her starboard propeller blades. The Admiral replied by saying, "I will ask that signal boy and find out whether he has noticed the helm since the accident occurred." Replying to the Admiral's question, the boy said: "I think, sir, that we carried a little starboard helm all the way down the Adriatic." "About how much?" asked the Admiral. "Five or six degrees, I should say, sir." "Ask the Chief Quartermaster," said the Admiral. The boy returned and reported that the average starboard helm was five degrees. Admiral Dewey said that the boy was a fair specimen of the apprentices on shipboard. He added: "They keep their eyes open and learn all about the ship and the methods of handling her." The incident illustrates an important element in the education of young people. Keep your eyes open. Observe everything. Remember what is important, and, above all else, train yourself to remember accurately.

THE original conception of the United States Senate is that of a body made up of elderly and dignified men. At the present time four of the older men in the Senate sit side by side in the front row. Senator Pettus of Alabama, who is 78; Cockrell of Missouri, 65; Vest of Missouri, 60; and Morgan of Alabama, who will be 76 in June. These men are all "well-preserved," and Pettus is called the Confucius of the Senate, because of the wisdom which characterizes his face, and of his deliberate manner of speaking. Other Senators, who do not sit in this group, carry about the same number of years. Platt of Connecticut, is 72; Cullom of Illinois, 70; Hawley of Connecticut, 73; Gear of Iowa, 75; Hoar of Massachusetts, 73; Teller of Wisconsin, nearly 70; Frye of Maine, nearly 70; Jones of Nevada, 69; and Stewart of the same state, 72. Certainly, if years bring wisdom, these men ought to be competent Solons, and able to meet the great questions which come before them.

THE following temperance document is said to have received the signatures of several Presidents of the United States:

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits and drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that, should the people of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their personal benefit, but the good of our country and the world.

Among those who signed this were the following: Andrew Jackson, James Madison, John Quincy Adams, Martin VanBuren, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln and Andrew Johnson.

I AM glad to think  
I am not bound to make the wrong go right,  
But only to discover and to do,  
With cheerful heart, the work that God appoints.

Jean Ingelow.

#### SABBATH REFORM CONFERENCE IN THE WESTERN ASSOCIATION.

The Corresponding Secretary hopes to spend the first week in April at Alfred, N. Y., in Conference or Institute work, touching denominational interests and Sabbath Reform. The pastors of all the churches in the Western Association, together with all others who are interested, are invited to attend at that time, and it will be agreeable to the Secretary if all the meetings may be held at such points as to make them available to the public, unless the pastors shall desire to have it otherwise. So far as we can now say, the Institute will open on the evening of April 2, and close on or before the evening of April 5. The number of sessions per day and the exact form of the sessions may be decided upon as the Institute progresses. The purpose will be to make a general survey of the Sabbath-question as to its value and place in the religious life of the world. In general, the theme for Monday evening will be the Place of the Sabbath in Spiritual Life. The Secretary has been desirous to reach some such Conference for a long time, and so the invitation is given to all pastors, theological students and friends of the Sabbath cause, and of our denominational life and work, to be present. The friends at Alfred, through their pastor, extend an invitation to visiting brethren, and they will be entertained without expense. The pastors of the various churches are requested to use their judgment as to the best methods of securing attendance from the different localities. The Secretary will be glad to welcome a large group at the opening services on the evening of Monday, April 2, 1900. The pastor of the church at Alfred will make the necessary local announcements as to the place and time of meeting. Bring pencil and note-book, an open heart, a consecrated spirit and an eagerness to know and do the will of the Master.

#### INDUSTRIAL MISSION IN THE SOUTH.

On another page will be found a general proposition, by Bro. Ashurst, concerning Industrial Mission work in the South. This plan is only a general outline, but we think all who have studied the matter will agree that Industrial Missions are to take a place in the future much more prominent than former methods have recognized. This is doubly important in a work like ours, where in the duty of Sabbath-keeping and the demands of business life come in direct contact with popular customs, especially if one be situated alone. More important than this, however, is the principle embodied in Industrial Missions, that the material wealth which God gives to Christian men should be so invested and manipulated as to be directly consecrated to the service of the Lord while it ministers to the wants of men. Perhaps experience alone could teach the important truth that the method of conducting missions which educate a few, leading them to higher intellectual pursuits, and perhaps spiritual attainments, without bringing corresponding modifications to social and business life, is both expensive as to money, and illogical in the matter of wisdom. Religious life and business life are associated so closely, in the providence of God, that they ought to work in constant unison; thus bringing all life into more sacred relations and into higher consecration to the service of God. The church has much to learn, and especially in

heathen lands, along this line; and unless the conservatism of home Boards shall hinder a natural and providential development in this line, we think the mission work of the world will be revolutionized within fifty years.

The Southern field undoubtedly offers opportunities favorable for Industrial Missions. Whatever may be the outcome of Bro. Ashurst's proposition, we believe that sooner or later great strength will be added to our work by recognition of the value of Industrial Mission work in promoting permanency and securing such union of scattered Sabbath-keepers as will be a blessing to all concerned. We bespeak for Bro. Ashurst's proposition the careful consideration of our readers, and especially of business men.

#### WHAT PUERTO RICO NEEDS.

The discussions in Congress and elsewhere touching civil regulations in Puerto Rico have called renewed attention to the needs of the island. The report of Commissioner Henry K. Carroll touching the affairs of the island, its population, government, commerce, industries, productions, roads, tariff and currency, is before us. The report covers 813 pages, and is at once interesting and valuable for the extent of the information it contains and the excellence of the suggestions made by Dr. Carroll.

There is also before us a copy of the *San Juan News*, in which appears a letter written from Plainfield, N. J., by Charles E. Buell, who was Secretary of the Commission. Our space will not permit the reproduction of this letter, but some salient points it contains show very clearly the needs of the island. First, fully eighty per cent of the people live in loneliness, scattered through the "Brush." These have the scantiest necessities of life, and, in many instances, not in sufficient quantity to prevent absolute suffering. They are almost without clothes, with slight shelter, and have nothing which may be called valuable in the line of this world's goods. One essential need is means of communication by way of roads—of which there are practically none in the country at large—that people may come together in something like personal contact, village life, etc., where they may be mutually helpful. In this way only can schools be established, and inroads be made upon the illiteracy which abounds. Temporary relief by way of gifts from the Government, or from other sources, is of value only for the moment.

The people are eager for better life, anxious to learn, and, as is well known, are peacefully inclined. Bringing people together, developing roads and fostering industries connected with agriculture, seem to be the first requisites as to material things. One sentence from Mr. Buell's letter reads as follows: "Urge the gathering of the scattered people into villages and of their employment by Government, temporarily, at least." This suggestion is supported by intelligent natives of Puerto Rico. One of them said to the Commissioner: "Our countrymen who are peasants should be grouped in villages, so that efforts for their education shall not be without results." A leading physician said: "As regards instruction in the country, that is a problem for which I find no solution. They live so separately, one from another, that I do not see any way to get them to school." A leading politician said: "The most im-



portant and transcendent matter of the island is public instruction." Another said: "It is dangerous to hand over our future to the masses who are entirely without civic education."

Pages might be written along this line, echoing the opinions stated by Mr. Buell, who, as Secretary, became familiar with the facts in detail. These ideas are supported by the recommendations of Commissioner Carroll, which have been placed before the Government at Washington. While, for the time being, the political phases of the Puerto Rican question will continue at the front, we trust that the liberal provisions already indicated by the money which the Government has appropriated, and by such wise legislation concerning revenues as will secure to the island many millions, to be applied directly to such internal improvements and such groupings of the people together in social and business life, as we have suggested above. The scattered life, which has obtained hitherto, promotes ignorance, poverty, savagism. Every principle of wise sociology demands that this state of things be overcome at the earliest day. It will be well when the purely political phases which surround this part of our new possessions find settlement in just legislation, and when the Government at home, and the people of the island, can turn their attention to the needed improvements, through which alone the poverty and attendant evils which rest upon Puerto Rico can be removed.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Alfred, N. Y.

#### Live Each Day as You Go.

I suppose that when the apostle said, "Rejoice evermore," he meant that we should make it a constant principle to appreciate and enjoy the great blessings which God is constantly giving us. Now it seems as though there were some good people who fulfill almost every other injunction but this. They try to do everything which is pleasing to God, except to enjoy themselves. They live under the haunting apprehension of failure, the stern lash of duty, a morbid "fear of the Lord." There is no time for rejoicing, no room for a smile, no resting gladly in the everlasting arms.

A care-worn mother, whose little folks were very much like other wide-awake boys and girls, said to the kindergarten director, "What shall I do with my children?" With a reassuring smile, came the answer, "O just enjoy them." And it may be said, parenthetically, that the parents who do not enjoy their children have missed laying their hands on one of the strongest cords that bind the little ones to them.

How many a poor fellow drags out his life in drudgery under the spur of ambition or custom or obligation, trampling under feet the things which are most precious in the anxious search for something beyond. More than one woman at the World's Fair continued to pull her tired frame on the rounds of sight-seeing long after the weary brain refused to assimilate the material which the lack-lustre eyes furnished. But whenever her footsteps lagged, the memory of the cost of railroad fare, the board bill, and the shortness of her stay, goaded her on again. Better than such perfunctory sight-seeing would it have been to lie in the hammock and see the

fair on the printed page through the eyes of men and women of genius.

Teacher, take delight in your scholars. Father, have fun with your boys. Young people, be happy in your tasks. Men and women, enjoy the throbbing life, the human interests about you. Editor, have sympathy with your readers. (That is what we are doing this very minute.) Pastor, rejoice in your people. Live each day as you go.

"And so make life, death, and that vast forever, one grand, sweet song."

#### A Liberal Musical Course.

The friends of Wardner Williams will be pleased to note that the idea which he has steadfastly advanced for years, that of a liberal musical course leading to a degree on a par with A. B. and B. S., has been favorably considered by the faculty of the University of Chicago.

#### An Experience of Divine Healing.

The letter from Miss Glaspey, quoted three weeks ago, will be better understood, perhaps, in the light of her experience, which we give below in abridged form:

"I was treated for years by the best doctors of chronic diseases to be found. Improvements were only followed by relapses. I was fast losing the use of my limbs, saw no one could cure me; prospects were the darkest. The day of my greatest gloom I read a sermon on faith. It said that Christ could heal as when on earth; but the first requisites were forgiveness and love to man—then our prayer of faith would be answered for our bodies. I caught this as a drowning man would a straw. After a few hours of meditation, the Lord came to me as plainly as a friend would converse with me, telling me I was to be physically healed by him. It was a precious time—I felt the Lord's presence. I lacked light, had not the faith, knew of no person who could enlighten me, and knew I should be looked upon as a fanatic if my healing was spiritual. I began to study the Bible and pray for light. I found that atonement was for the body and soul alike. Christ not only healed, but in sending out apostles told them to preach the gospel and heal the sick. Then, in his parting words, he gave them the same command. He says: 'Ye shall lay hands on the sick and they shall recover.'

"I began to pray over slight ailments, and was answered. My faith thus increased. Then I could pray for greater blessings, and he answered.

"I differ in one particular with Elder Gamble in his opinion of Divine Healing, as given at the conclusion of his articles on Christian Science, that if we knew of some medicine that would relieve slight troubles, take it. I know the Lord can do it; why should I use a means he has not authorized? Jeremiah 17: 5 says: 'Cursed is the man who maketh flesh his arm; blessed is the man whose trust is in the Lord.' The Lord does not commend physicians nor tell us to employ them; but he does tell us when sick to call the elders of the church. We read of Asa being diseased in his feet, 'yet, in his affliction, he called not on the Lord, but to a physician—and Asa slept with his fathers.' There are many today who prefer an untimely death to calling on the name of the Lord.

"Did it ever seem strange to you that Christ should come to establish a religion, the half of which should be done away in the

first century? He says: 'Heaven and earth shall pass away, but my words shall not pass away.' We censure those who consider the Fourth Commandment obsolete; but when we try to put away Christ's teachings and commands without *divine* authority, we trespass more greatly than they. Christ says that it is the words he speaks that shall judge us in the last day.

"The religion of Christ would be incomplete, if it could not help our every need, and were not alike for 'spirit, soul and body.' Salvation must come first, then we have the right to claim the many promises he has given for our physical healing. Thousands are doing this.

"Our minister spoke of great revivals in former years; of C. E. work in the last ten years; yet, something more is needed—he could not tell what. I say it is the *full gospel* that is needed, the gospel as Christ taught and wrought."

#### NEWS OF THE WEEK.

On the 14th of March President McKinley signed the financial bill, thus completing one of the most important movements in legislation which has been before Congress for a long time. This new law establishes the gold standard, provides for an adequate reserve of gold in the Treasury, and for two new Bureaus, one of Issue and one of Redemption. This law also secures several improvements in the National Banking system, which will increase the security and effectiveness of banking business, and adjust the issue of money by the banks to the demands of business. Under the new law, neither the President nor the Secretary of the Treasury can manipulate the money question without the action of Congress. Provisions are made for joining in some form of bimetalism should the leading nations of the world ever agree upon such a course.

The Marquis Ito, late Prime Minister of Japan, announces that war between Japan and Russia will be prevented by certain mutual agreements concerning Korea.

The British have four times as many soldiers in South Africa now as the combined forces of the Boers. This enables them to press their victories. On the 14th of March the forces of Lord Roberts entered Bloemfontein, the capital of the Orange Free State. The Boers are retreating toward Pretoria and serious fighting may ensue. Up to this time all overtures for peace have been rejected. The political destruction of the Boer republics will be the price of peace, unless some unexpected change takes place.

The Puerto Rican Tariff Bill is likely to undergo radical changes at the hands of the Senate, as the original draft of the bill did in the House. As the country is heard from, the unpopularity of the effort to impose any tariff on the island is apparent. This opposition is intense, both as to the justice of the measure and the wisdom of it from the standpoint of party politics. As the atmosphere clears, there seems to be but little ground for the fear which, so far as politics were involved, led to the change of front from free trade to formal protection, lest Puerto Rico might become a precedent for the Philippines. That the people of the United States are in deep sympathy with suffering Puerto Rico, there can be no doubt, and the people rule, soon or late. People of the island are urgent for free trade and financial relief.



EVENING.

The summer sun has set  
Behind the western hill;  
The sounds of day have ceased,  
And all the world is still.

Down from the purple sky  
The stars peep, one by one;  
The evening zephyr softly  
Whispers, "Day is done."

Night drops her sable veil  
Of darkness from the skies;  
O'er grove and hill and dale  
A solemn stillness lies.

All nature sinks to rest,  
To calm and sweet repose;  
Night o'er the sleeping world  
Her sable mantle throws.

SHAWANO, Wis.

H. W. R.

DR. DALAND IN AFRICA.

AYAN MAIM,  
Gold Coast Colony, West Africa,  
6th February, 1900.

To the Editor of the SABBATH RECORDER:

You will be glad to know that I have now spent about five days with the dear Sabbath-keeping friends here, and so I venture to write a letter to you, hoping to be able to send it this week.

On the 30th of January we reached Salt Pond, five days later than our time table. At eleven o'clock I went ashore through the surf, being carried from the surf-boat to the beach by one of the Kru boys. On shore I was met by Bro. Ebenezer G. A. Ammokoo, the youngest of the five sons of Bro. Joseph Ammokoo, who had been at Anamaboe, five miles west of Salt Pond, where he saw the steamer on the horizon, and ran all the way to meet me when she arrived.

At Salt Pond I stayed with the head agent of a trading firm to whom I had a letter. The friends here arranged that I should come here on Friday, February 2, and in the meantime I had a chance to look about Salt Pond. I called on the three Roman Catholic fathers who have a very nice little mission there. They were most agreeable and spoke of the work of the Seventh-day Adventists, who have a native agent at Cape Coast Castle. The Wesleyans, however, are in the chief place here as everywhere on the coast.

I had a call from the Wesleyan native school-master, who quite admitted the truth of all I said about the Sabbath, and also for the most part about baptism. But he dwelt at length upon the impossibility of keeping the Sabbath in Salt Pond, as a Sabbath-keeper must certainly lose his employment if he worked for others, or fail in business if he is his own master.

I called upon the District Commissioner, and he said that his policy in governing the natives was to do so through their kings or chiefs, and those in the interior would always have liberty in respect of whatever religious views they held.

At half-past five o'clock on Friday morning I started from Salt Pond with Bro. Ebenezer Ammokoo and several others carrying my luggage. The road from the coast to this village is about nine miles and one-half long, being a winding, hard road, like a wide foot-path, more or less up and down hill, through several villages, the bush and trees on each side growing taller as we were further inland. In many places were deep gullies in the road left by the last season's rains. This road is used for rolling casks of palm oil from the interior. We met several of these, usually managed by three men clad in loin cloth and turban. On this path, in both directions, flows

a ceaseless stream of burden-bearers, men, women and children, carrying their loads on their heads.

At about six miles from Salt Pond we stopped at the village of Mankeesim, somewhat larger than Ayan Maim, and said to be, in some respects, the chief of all the Fanti towns. I suggested that I pay my respects to the king, whose name is Krah Quah. There is a cannon and a monument near the royal residence. Making known my wish, I was presently summoned before the king, who is a tall, slender, straight and fine-looking old man, very thoughtful and serious, with a friendly, though stern, gaze. There were courtiers about, and a linguist. The king sat on a kind of throne-like seat under a tree in the court-yard of his house. I bowed and the linguist told me I might speak. I told the king I was a minister of the gospel, on my way beyond his village, to teach the people the Word of God more perfectly, that on my journey I wished to pay him my respect. The linguist translated what I said and the king offered to shake hands. Then a seat was brought and I was told to sit down. The king said he was always glad to see men who try to do the people good.

Then he said that as I was a minister he would not offer me liquor, but if I would drink lemonade he would have some brought. I said the honor was great and I should be delighted to receive it. While it was being fetched the king asked me where I was going, and I told him. He asked what sect I belonged to, and I told him. He asked if I was going to have a mission and a school at Ayan Maim. I replied that I was only visiting and had no authority to speak for my people or to promise what they might do. He said if we were to have a mission here he would tell his people to go to it. When the lemonade came I drank it, wishing the king long life, health and happiness. Then he said he would escort me on my way, only he was in mourning on account of the recent death of his brother. I expressed my sympathy and bowed myself out. The people all gave me greeting.

Shortly before we came to Ayan Maim we had to cross the river Amisa, which flows round the town. Over this I was carried by Bro. Amos Ammokoo, Bro. Ammokoo's fourth son. Just on the outskirts of the village we stopped, and word was sent that we were there. Presently several of the family came to meet us, and last of all Bro. Joseph Ammokoo himself, who greeted me most affectionately and cordially, after which they all escorted me to his house, where they made me welcome, and then brought me here to the house which is my residence while at Ayan Maim. I certainly never had a more friendly welcome from any people in my life.

Ayan Maim is the largest village of the district to which it belongs. "Ayan" is a proper name, referring to the people and the district. "Maim" means "town." So the name signifies "Ayan Town." It is a clean and decent village of perhaps one hundred houses and one thousand people, including all the children. The houses are native, one story, thatched cottages, except about four, which have two stories. There is a Wesleyan building in which services are held on Sundays, but their school has at present no sessions on account of a lack of a school-master. Sabbath-day was most enjoyable. At the

first service, held in the hall of Bro. Ammokoo's house at sunset on Friday, we had for our subject the power of the Holy Spirit. Acts 1: 1-11. The earnest prayers, hearty singing and attentive listening to the Word testified to the genuine work the Holy Spirit has already done in the hearts of his servants. Prayers were offered and hymns sung in English and Fanti, and Bro. Ebenezer translated the Bible lesson and my exposition into the latter language. So all our services are conducted.

At 8 o'clock Sabbath morning I was summoned before the king of the district, Kwamin Fasoo. The other Ayan towns have chiefs or head men under him. "Kwamin" means "a male born on Saturday." Such names are common. Monday is "Dwioda." "Kwadwo" means "a male born on Monday." Saturday is "Miminda" from which is formed "Kwamin" and so on.

"Nyankome," means God. "Pon" means "great." Hence the word for the Supreme Being is "Nyankupon." Now it is a curious thing that from times of old God has been known to the Fanti people as "Nyankapon Kwamin," that is "God of Saturday," and the Seventh-day has a certain reverence given it by the heathen. Can it be that this is a remnant of a primitive revelation?

So in this village in savage Africa, on the Sabbath, I came before a king bearing the name of the Seventh-day, in the midst of a people whose original thought of God is connected with that day. To the king I told my story, and he told me I was welcome to live here, as he was glad to see those who teach the people to be good.

At 10 we held the morning service attended by a goodly number. I preached from Mark 1: 15. A man who came from Mankeesim reported that the king there was anxious that I should establish a school there and a mission. At 3 o'clock we held a Sabbath-school here in the hall of my house. The room was full and many gathered in the street to hear the singing. At 6 o'clock we held an evening service, at which I preached from John 10: 1-16.

So closed the first Sabbath with these people. I hope at another time to write of our conferences about the work here and its hopeful prospects. May the Lord show how it can best be carried on!

Faithfully yours,

WILLIAM C. DALAND.

THE NORTH-WESTERN ASSOCIATION.

Will the churches composing this body kindly write me, through their pastors (or clerks, if there is no pastor), how the work of the Master has prospered since our last session in the respective churches?

Send me any statistics, data, or remarks at your command, to show the real quality of the year's work. The letter to Sister Associations was written a year ago, nearly. Consequently I take this informal way to get your voluntary contributions of later information that will supplement that letter with up-to-date facts that cannot appear in the letter.

I trust that all will respond promptly and cheerfully, and thus add to the general interest of all the coming Associations.

S. L. MAXSON, Delegate.

WALWORTH, Wis., March 6, 1900.



## Missions.

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

DR. ELLA F. SWINNEY is still in Walter's Sanitarium. She is not improving as well as is desired. It is hoped she will amend soon. Her mother is very feeble.

MRS. M. G. TOWNSEND, after closing her work at Boulder, went to North Loup, Neb., for a visit and a rest. She goes from there to Welton, Iowa, but on the way will spend a Sabbath at Grand Junction, and also one at Garwin, Iowa.

EVANGELIST J. G. BURDICK is still at Brookfield, N. Y. Eight were ready for baptism, one added to the church on testimony, four adults rose for prayers last night. The work deepens and attendance is increasing.

THE Ecumenical Conference of Missions to be held in New York City, April 21-May 1, in Carnegie Hall, will soon be at hand. Our Missionary Society is entitled to only four delegates. They are: A. E. Main, Geo. H. Utter, L. A. Platts, B. C. Davis. The President and Corresponding Secretary of the Society are members of the General Committee having in charge the Conference. Our Woman's Board is to be represented by two delegates. This Conference will equal, and no doubt surpass, the great International Missionary Conference held in Exeter Hall, London, England, in 1888. There will be in attendance officers and delegates from the missionary societies of the United States and Canada, Great Britain and the Continent, and missionary workers from all parts of the world. This great meeting "will be a Conference, not a Council. It will lay down no laws, and settle no methods. It will be distinctively foreign missionary. Its topics will be 'The Evangelization of the Nations;' its discussions will bear upon the problems arising in the conduct of the work, and its *personnel* will include workers from every field. The workers in many lands will come together to compare notes. There will be free interchange of ideas, and much information of great value will be put at the service of all. The results expected are: A clearer apprehension of the principles and methods of mission work drawn from a century of experience. A vindication of Christian Missions by an array of testimony as to their influence and results that will convince all thoughtful men of their utility and power. A great practical advance toward unity." It is hoped that many of our pastors and laymen will attend this Conference. It will broaden our views of world-wide evangelization, bringing us in contact with the great missionaries and missionary societies of this age, and give us information and inspiration. Every evangelical denomination is invited to be represented at the Conference. Every church congregation has the privilege of contributing something toward the general expenses. Any church contributing the sum of five dollars will help in bearing these expenses and provide, without further cost, for the sending of a copy of the Report, to be issued in two volumes, to every church or congregation thus contributing. The Missionary Secretary will gladly receive the five dollars from any of our churches or persons who would like to help the Conference in this way, and forward the same to its Treasurer. The retail price for the two

volumes of the Report will be \$2.50 or \$1.25 per volume, and persons subscribing before May 1, will receive it for \$2, post paid. The Conference will be formally opened Sabbath afternoon, April 21, with a meeting in the Main audience room of Carnegie Hall, at which addresses of welcome will be made and delegates introduced; and close with a farewell meeting on Tuesday evening, May 1. The intervening days will be devoted to public meetings, delegates' meetings, specialists' meetings, etc., etc. Those wishing to subscribe for the Report containing the great addresses and summary of the discussions, etc., should send their subscriptions, name and address to the Rev. Edwin M. Bliss, D. D., Chairman of Committee on Publication and the Press, 156 Fifth Avenue, New York City.

### SOME OF THE NOTABLE MISSIONARY DELEGATES EXPECTED.

INDIA.—Bishop Thoburn, Revs. Jacob Chamberlain, E. C. B. Hallam, E. W. Parker, J. E. Clough, J. E. Abbott, W. H. Findlay, K. S. Macdonald, Maurice Phillips, H. C. E. de St. Dalmas, L. B. Wolf, Rev. and Mrs. E. L. Porter, Rev. L. R. Scudder, M. D., Frank Allen, M. D., Miss Isabella Thoburn, Miss Anstice Abbott.

CHINA.—Revs. William Ashmore, R. C. Beebe, M. D., D. Z. Sheffield, Henry Blodgett, C. P. Kupfer, H. H. Lowry, T. W. Pearce, G. B. Smyth, Hudson Taylor, Dwight Goddard, W. E. Soothill, H. L. Mackenzie, Ella F. Swinney, M. D.

JAPAN.—Rev. M. L. Gordon, D. D., M. D., Revs. Alburus Pieters, C. F. Reid, J. O. Spencer, Theodore McNair, Rev. J. C. Hepburn, M. D., and Mrs. Hepburn.

KOREA.—Rev. W. M. Baird, C. C. Vinton, M. D., O. R. Avison, M. D.

SIAM.—Rev. Chalmers Martin.

AFRICA.—Bishop Hartzell, Revs. Daniel Rapalye, George Cameron, James Stewart, Robert Laws, S. P. Verner, Henry Richards.

EGYPT.—Rev. J. R. Alexander, Revs. John Giffin, J. P. White.

TURKEY.—Revs. H. O. Dwight, Cyrus Hamlin, G. W. Wood, Edward Riggs, C. C. Tracey and Miss Corrine Shattuck.

SYRIA—Palestine.—Revs. T. B. Hussey, D. W. Torrance, Wm. Jessup.

MEXICO.—Revs. F. S. Borton, J. D. Eaton, John W. Butler, H. W. Brown, A. T. Graybill, Misses Janet H. Brown and Mary de F. Loyd.

BRAZIL.—Revs. W. B. Bagby, H. J. McCall, G. W. Chamberlain.

DANISH WEST INDIES.—Rev. J. Price.

OCENIA.—Revs. J. G. Paton, Joseph King, F. M. Price, Rev. and Mrs. E. M. Pease, M. D.

### SUMMARY OF PROGRAM.

Authority and Purpose of Foreign Missions. Missionary Review of the Century. Administrative Problems. Boards and Societies. Wider Relations. Missions and Governments. Unity, Co-operation, Division of Fields. Self-support by Mission Churches. Non-Christian Religions. Apologetic Problems. Relation of Missions to Social Progress and Peace for the World. Evangelistic Work. Native Agency. Native Church and Moral Questions. Education.—Elementary, Normal, and Higher Schools, Industrial, Agricultural, Economic, Medical, etc. Education of Women. Philanthropic and Medical Work. Hospitals and Dispensaries. Lit-

erary Work. Vernacular Literature. Mission Presses. Bible and Foreign Missions. Missions and Home Churches. Missionary Literature. Young People's Societies. Surveys of Fields by Countries. Statistics. The Present Situation. Outlook and Demands for the Coming Century.

### LITERATURE IN LOGGING CAMPS.

A few weeks ago, through the columns of the RECORDER, I asked for magazines and other good reading for distribution among men in the logging camps near here. I asked this in behalf of the Christian Endeavor Society of the Presbyterian church of this place, as the members had decided to undertake such work.

Now I desire to say that my request was honored beyond my expectations, and I wish to thank all who have helped in the matter. Two large boxes of choice reading matter have come from the C. E. Society at Milton, one from that at Plainfield, one from that at Dodge Centre, and one from two ladies at Pursley, W. Va., Mrs. H. M. McWhorter and Mrs. W. F. Force. I have also received two boxes from our own state Free Library Commission, making seven boxes in all. I am expecting another box from the Library Commission during the coming week.

We have a neighbor here who superintends about twenty logging camps. He has taken a lively interest in the distribution of this reading matter among his men. He tells me that they are very eager to get the papers, and that all are read, even those essentially religious. He has thanked me over and over for the contents of those boxes, and I hereby transmit his thanks to all who helped fill them.

Some of the magazines have been sent to country school-houses, where some of our girls are teaching. One bundle of papers for young people was sent to the Keshena Indian School, eight miles north of here. The Superintendent of the school was very glad to get them. He said they had but little of such reading for the children under their care.

The teams going to the lumber camps go by many Indian houses on the Reservation; and we are intending to have them leave some of the papers at these houses. Not a few of the younger Indians are pretty well educated, but they do not get much reading in their homes.

Again, dear friends, let me thank you all.

H. W. ROOD.

SHAWANO, Wis., March 10, 1900.

### A SAD WILL.

A drinker, who died in Oswego, N. Y., left the following significant document as his last "will and testament." What stronger indictment of the saloon could be written? It reads:

"I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sisters as much shame and mortification as I can bring on them. I leave to my wife a broken heart and a life of shame. I leave to each of my children poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave."



## Woman's Work.

By Mrs. R. T. ROGERS, Alfred, N. Y.

### "PRAYER IS THE HEART'S SINCERE DESIRE."

May earnest prayer, like billows roll  
From earnest hearts, for sinning souls,  
Till all the world converted be  
And render thanks, O God, to thee.

Then let the tidal wave of prayer  
Go widening, spreading, everywhere,  
Borne on the air o'er land and foam,  
To every nation, every home.

To thee, O God, that hearest prayer,  
Whose promises are fast and sure,  
Who always doth an answer send,  
Be praise, and glory, without end.

"EVERY wish is like a prayer with God;"  
then let our thoughts be pure, our faith  
strong, and ourselves the fit recipients of  
God's blessings for which we daily ask.

### THE POWER OF MUSIC.

Since reading "In His Steps," I have  
thought much of the girl with the beautiful  
voice, who willingly gave up a life that would  
have brought her fame and fortune, and who  
consecrated her great gift to the Master's  
use. I have thought also of the influence of  
that voice which could hold, spell-bound, a  
vast audience taken from the vilest slums of  
a large city, and which had the power to  
bring many to their knees, seeking for light.  
If those whom God has blessed so wonderfully  
would only use this blessing in his service,  
how many poor souls might be rescued who  
can never be reached in any other way.

There are few who cannot tell of a song that  
has touched their hearts and made their lives  
better and purer. The voice that sang it may  
have had no training; but the singer had in  
his heart the love of God and man, thus mak-  
ing his song more powerful for good than one  
sung by the most perfectly trained voice with-  
out the love back of it.

Music in all ages has held an important  
place in the lives of the people. In ancient  
times, when there was no written history, the  
exploits of favorite heroes were told in song  
by native minstrels, and fragments of these  
songs have been preserved to the present day.  
The Bible often mentions music as used in re-  
ligious worship, on occasions of public rejoic-  
ings, and in social festivities; and one of my  
earliest recollections is of a picture of David  
playing before Saul to drive out the evil spir-  
its. I doubt not that the evil spirits of the  
present day would yield to this influence as  
readily as in the time of David.

Is there ever a time when music is inappro-  
priate? I think not. In times of rejoicing  
how can our gladness be better expressed  
than in singing? A song comes almost in-  
voluntarily to our lips from hearts full of joy  
when words alone seem impossible. And how  
often a load of pain and sorrow that seemed  
too heavy to be borne has been lightened by  
a song. Music has come to be recognized as  
such an important part of a child's education  
that it is regularly taught in most of our  
best public schools; and I think that this  
training will do as much to ennoble the lives  
of the coming generation and through them  
to purify the world as any branch now  
taught. Every one of God's children has  
music in his heart, but not to all is it permitted  
to give voice to this harmony; therefore, let  
those who can sing be more generous with  
their gift in the service of the Lord.

SALEM, W. Va.

NATURE smiles as sweet, I ween,  
To shepherds as to kings.

—Robert Burns.

### LETTER FROM MRS. BOOTH.

KAMI RIVER, East Central Africa,  
17th October, 1899.

*My Dear Sisters:*—In addition to the letter  
from Mr. Booth describing our situation in  
the Wilderness, I think you may be interested  
in a brief description of the lonely journey  
little Mary and I took to join him.

On first arriving at Likabula, near Blantyre, we had very many callers every day. Many came who remembered us in the old days, and because they were glad to welcome us back once more; others again came simply out of curiosity and to see the white child; and so as the days wore on and every one had looked at us until all were tired of looking, we began to feel a little lonely without father, and when our chief Capitoa (a bright Christian young man whom Mr. Booth had trained in the early days) came with a note to say that he had come to conduct us to Mr. Booth, both Mary and I rejoiced together. For some weeks before this, when each morning I would say "Where is papa?" the wee mite would stretch out her hands to his photo and then scramble off, on hands and knees, for her sunbonnet; so the thought that at last we were really going to papa came as welcome news indeed. (As I write this, some natives from a village nearly 25 miles away, have just arrived bringing baskets and skins of ufa or native flour, to sell. They are all asking salt in exchange. This reminds me that in sending the next box, instead of buttons, please send little bags of salt, as that will be very acceptable to all, and of buttons I have plenty for some time to come.)

But I promised to tell you something of the journey from Likabula to this place. We were six days in coming. On the first day we started out about 7 o'clock in the morning, Mary and I both in a machila,\* together. We journeyed on until about 1 o'clock, when we halted by a running brook and partook of some lunch while our carriers prepared their food, which consisted of ufa made into a kind of thick porridge. After a little rest, we started out again and reached the river, crossing (the Shire) somewhere near 4 o'clock. There is always some little delay at this juncture, as all the loads, with their different carriers, must take their turn to cross in the one small boat available, and as by this time, the men having worked nearly nine hours, were beginning to be really tired, many of them were a good way behind; so while waiting for them all to come up, my cook boy named Petro (who I must tell you is quite a gem of his kind, being always a very good boy) took the opportunity to make a cup of tea, and to boil a new-laid egg for little Mary. I always speak of my girlie as little Mary, because my only woman help is called Mary also.

We should all have been quite satisfied to remain where we were and not go further that day, but William, the Capitoa, told me that if we slept there we would not be able to reach a good place in which to sleep the next night, as the distance we must go on the morrow was quite as far, if not farther, than the first day. So we all set out again, and arrived at the place where we were to sleep when it was quite dark. I will try to describe the place. Picture, if you will, a building made almost entirely of grass and bamboos, consisting of three rooms; two doors also made of grass, facing each other, leading into the middle place; then, on either side, another door, or rather opening (for the doors were missing) leading into the other two divisions. One of these inner rooms was occupied by a native teacher with his wife and family; the corresponding apartment on the opposite side being devoid of the usual mud plastering over the grass, made it a difficult matter for anyone inside, with a light burning, to avoid being seen by the multitudes of curious natives outside; after considerable thought, little Mary and I decided against that room for the night. As the center place was of fair

\*A machila is something like a hammock strung on a pole and carried on the shoulders of native carriers.

size we solved the difficulty by closing up one door leading into this and then fixing a large sheet right across the room on the far side of the opening leading into the native Capitoa's apartment. The inner room we assigned to "Big Mary." As she is quite used to rooms of this kind, she was very grateful for its shelter. For at least two hours after our arrival, great numbers of natives continued to congregate round the outer door and, indeed, they many of them ventured inside to within about three inches of our sheet.

The native teacher, who I ought, perhaps, to explain, is in charge of a school forming a kind of outpost of the Zambezi Industrial Mission, had many visitors during the evening, each one of whom gave our sheet a little twist in passing, the entrance being so near. So that, altogether, I think you will, most of you, agree with me, that we did not feel *too private*. (?) I tried everything to get little Mary to sleep, but the noise and bustle proved too much for her. At length, the people got tired of seeing nothing but our shadows on the sheet, and one by one they departed, leaving us, as I thought, in peace, at last; but, no sooner had I managed to get the girlie to sleep and put out the light, than behold, rats, rats many, took the place of the natives. These little creatures entertained us, or rather themselves, at our expense, until almost daybreak. I seemed to have been asleep for about ten minutes, when "Big Mary" appeared with the water for the bath. So ended the first night of our week's journey.

At the close of the second day we slept at a house once occupied by a missionary and his wife, on the staff of the Zambezi Industrial Mission, now both dead. A Christian native is now in charge of the work there, and this particular home is occupied at the present time by the Chief Chona, who, some time ago, built the school and home at his own expense, and made it over to the Zambezi Industrial Mission. Chona made us very welcome, indeed, giving us the best room the home could boast of, not a very good one, certainly, but the best he had.

When Mr. Booth passed through, some weeks before, Chona heard him say that we were likely to settle quite a way beyond him, and, after turning the matter well over in his mind, he decided that when we had quite settled just where we would build, he, with a number of his people, would like to come and dwell near us. Since the Zambezi Industrial Mission had no white worker stationed there now, some of the people would like to follow us to our station. Chona asked if he might send one or two of his men, perhaps to carry some of our loads, and to bring back word to him where we intended to settle. So, with my consent, three men joined us, and helped with the carrying. They are with us still, and have been most useful in helping to build the Boma, within which our tent is pitched. (Last night, directly it was dark, the hyenas visited us; but, as they were *outside* the boma, and we *within*, we did not mind in the least.)

Late in the afternoon of the third day we arrived at "Ntonda," one of the first Angoni-land stations of the Zambezi Industrial Mission. In charge of this station are a missionary and his wife, from Australia. We spent the Sabbath, also Sunday, with these friends, and on Monday morning, about 7 o'clock, started once more on our journey.

(Concluded next week.)

### How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.  
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.



## IN MEMORIAM.

MRS. L. E. M. CLAWSON.

The subject of this sketch, Mrs. L. E. M. Clawson, was the daughter of Lyman H. and Lois Davidson Lewis, and was born in the home of her paternal grandfather, Ezra Davidson, Sept. 1, 1817, in Grafton, Rensselaer County, N. Y. After a sickness of eight weeks she died at the home of a granddaughter in Newport News, Va., Feb. 21, 1900, in the 83d year of her age.

In her infancy her parents moved to Almond, Allegany County, N. Y., being among the first to settle there and build up the place. Her father was a cloth dresser by trade. At the age of nine years her father died and she was taken to live with her uncle, the Rev. William Pitts, of Greenville, Green County, N. Y. Later Mr. Pitts moved to Petersburg, Rensselaer County, N. Y., where both he and his wife died.

In the winter of 1828, in her 11th year of age, she, with twenty-four others, was converted under the preaching of Elder John Green, at Petersburg, and was baptized.

In 1833 she was married to Mr. Harvey Maxson, of Petersburg. Mr. and Mrs. Maxson resided there two years and then moved to Brookfield, Madison County, N. Y., where they lived two and one-half years. From there they moved to Adams, Jefferson County, N. Y., where they settled and made them a home. To them were born four children, two sons and two daughters, who reached the age of maturity. They, with all of their children, became identified with the Seventh-day Baptist church of Adams Centre, N. Y., of which Mr. Maxson was one of the leading and influential members. The hearts and homes of Mr. and Mrs. Maxson were always open to hospitality, and for deeds of benevolence and kindness, and also for the promotion of the cause of Christ, the church and the denomination. After a life of usefulness and increasing toil, Mr. Maxson departed this life Nov. 20, 1857, and entered into his heavenly rest.

In 1862, Mrs. Maxson married Deacon Isaac Clawson, of Farina, Ill., with whom she spent nineteen years of a very happy wedded life. Since the death of Deacon Clawson, Mrs. Clawson has lived with a daughter, a friend in Troy, N. Y., and with a granddaughter in Newport News, Va. The writer of this sketch became acquainted with Mrs. Clawson while he was her pastor in Farina, Ill., and the acquaintance ripened into a warm friendship.

At the beginning of her late sickness she wrote the writer, as her old pastor and friend, requesting him, after her death—for she felt that it was her last sickness—to write her obituary and a sketch of her life, she giving most of the data for it. It is a pleasure to comply with her request, though a sad duty. Mrs. Clawson was a very conscientious woman. She wished to know the right, and to do right. She was a prayerful, devoted Christian. She lived in close fellowship and communion with her Saviour. Mrs. Clawson was active in her religious life, loyal to her Saviour, to the church and to her denomination. Deeply interested in the mission and work of our people in the world, she prayed, worked and gave for their success. In church and benevolent work she was in the front rank, and had a good word and a helping hand for every good cause. Mrs. Clawson was a devout reader of her Bible,

and had a reason for the faith she held. Intelligent, energetic, of good judgment and of good common-sense, frank-hearted and full of motherly kindness, she made many friends. In her home she was a faithful wife, a devoted, affectionate mother, and a most gracious host. She was strongly attached to her friends, true and loyal in her friendships. Trusting fully in her Saviour, she was ready to depart and be with him.

Only one of her children survives her—Emma, the wife of the Rev. J. J. Townsend, D. D., of Brandon, Vt. Besides this daughter, she leaves a sister, Mrs. C. M. Lewis, of Alfred, N. Y., and grandchildren in Newport News, Va.—the children of a son who died a year ago—to mourn her departure.

The body of Mrs. Clawson was sent to Adams Centre, N. Y., for burial, reaching there Sabbath morning, Feb. 24. The funeral services were held in the Seventh-day Baptist church that day, at the usual hour of service, and were well attended. The pastor, the Rev. A. B. Prentice, conducted the services, preaching from the text: "Blessed are the dead which die in the Lord." Rev. 14:3. The relatives at Adams Centre attended as mourners—the daughter, because of poor health, was not able to be present; the bearers were old friends and neighbors of years ago.

Indeed, a mother in Israel has fallen and gone to her heavenly reward. She could say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

O. U. WHITFORD.

ELLA MAY CRANDALL.

It is not uncommon to think of the death of the young, in their promise and beauty, as premature, and of their life-work as unfinished; and it seems to be given only to a few, to round out, during the brief span of youth, a life replete with good influences, and fragrant with Christian graces. Such was the case with Ella May, daughter of Mr. and Mrs. M. A. Crandall, of Independence, N. Y., who died Feb. 24, 1900, in the 25th year of her age. The fatal disease laid its hand upon her young life over five years ago. During these years of mingled hope and fear, all that medical skill and a mother's tender and loving care could do, was done. But there was no release from the grasp of the malady.

Ella May was encircled in the love of an exceptionally happy home, and was fondly looking forward to the time when she might be enthroned in a home of her own, with a worthy kindred spirit, to whom her life and love had been plighted. Long and bravely did she fight the king of terrors, that she might realize the aspirations of her youthful heart. Perhaps no one, save her Master, can realize the struggle which came with the certain knowledge of the approaching dissolution of earthly ties, and the fact that she could not live to fill the cherished place in the lives of those she so dearly loved. But, as the end drew near, she rose triumphant, reconciled through her trust in Christ.

When about thirteen years of age she made a public profession of faith in Christ, was

baptized by Rev. H. D. Clarke, joined the Independence Seventh-day Baptist church, and remained a most loyal member until her death. She was extremely anxious that her young friends should remain steadfast, and that those who had not accepted Christ should do so, and give to the church and the world the service of consecrated lives, as she had once hoped to do. The Christian Endeavor Society, Sabbath-school, choir and church all feel that they, as well as the bereaved family, have suffered a great loss. Bright and attractive, she formed many friendships and cast a salutary influence over many lives; and, though she has vanished from our sight, the presence of her influence will remain.

Funeral services were held Feb. 26, at which the pastor was assisted by Revs. O. U. Whitford, I. L. Cottrell and J. Kenyon, the last two having previously been her pastors.

W. L. BURDICK.

ELLEN R. DARROW.

It is with deep sorrow we announce the death of Sister Ellen R. Darrow, widow of the late Rev. Edmund Darrow, former pastor of the Waterford Seventh-day Baptist church. Mrs. Darrow had been sick ever since last September, with cancerous affection, which left no hope of her recovery.

Before her marriage she was Miss Ellen R. Walden. She became a blessed helpmate to her husband in his ministry, and a loving mother to his children. She was converted when sixteen years old, and her life has been like sunshine ever since. After her marriage she embraced the Sabbath and joined the church at Waterford, where she remained a member until death. In her sickness she was a pattern of resignation and patience. In the death of Sister Darrow the church has met with a great loss, while heaven has been enriched with one more blood-washed saint.

A. J. POTTER.

## A PROPOSED SEVENTH-DAY BAPTIST INDUSTRIAL MISSION IN GEORGIA.

Dairy, Fruit, Vegetables and Poultry.

It has been in my mind for a long time to plan for a Self-sustaining Industrial Mission Farm in the South, in order to relieve, as soon as possible, the Tract Society from a perpetual burden, and as a guarantee that the work may progress until it shall cease to be a mission field and become an active agency to spread the whole gospel to the remotest bounds.

Briefly stated, my plan is this, to secure a desirable and suitable place in a suburban locality, where there will always be an ample market for the products of the farm. Such a place, with fifteen or twenty acres, can be bought in this locality now for a small sum (unimproved). Fruit trees of the choicest variety can then be set out all over the farm. Such houses as would be necessary for stock and poultry can be erected at small cost—lumber is cheap in this section. Then such cows, horses, wagons and poultry, with suitable farm implements, must be purchased. The farm would then need to be provisioned for six months, when it would begin to be self-sustaining from the sale of produce. I have estimated after careful study of the subject, and from much experience which I have had in this kind of work in Georgia and Florida, that \$3,000 would cover all the necessary ex-



penses, and place the business in a way to support itself.

Now as to obtaining the purchase money and securing it. This is the most essential feature of the beginning of such an enterprise. But it does not strike me as having any insuperable barriers about it. The money, of course, will have to be borrowed either from a person or persons who have money for that purpose. The money for the purchase would be secured in the place with its outfit.

As to the safety of such a venture there is not the slightest risk, the security would be ample as there would be from the very first a great increase in the value of the property, by the planting of the fruit trees, by the building and general improvement of every kind.

The next item is as to the payment of the purchase money. This would begin at once from the very first month, and in the following way: The Manager of this Industrial Mission Farm will be receiving a salary from the Boards, he now ceases to live on his salary and lives from his farm, so that he can give an order to his bondsman to draw his salary each month until the debt is paid. The manager then consecrates himself and his farm to the Lord for a perpetual service; he allows the Boards to discontinue his salary, yet he and what he has remains subject to the direction of the Boards just as he did before his salary was withdrawn.

Now as to the practical working of this business in the way of missions. All mission work requires frequent contact with the people adjacent to it. The Manager of such an Industrial Mission has customers all over the city; he keeps in touch with them, his delivery wagon is a gospel sermon making its daily rounds through the city, as one reads on its curtains "The Industrial Dairy, Fruit, Vegetable and Poultry Farm, etc." Access is in this way given him to all classes of people. He has constantly on hand tracts suitable for all purposes, and he uses much discretion in giving them out. His conversation can be so directed as to excite interest in his work and investigation of his teachings. If he is consecrated to his work he will need no commendation from other sources.

The work of the mission abroad throughout the state will not in any way be hindered by this work. I have gathered thousands of names of people who are permanently located throughout the state. I have them classified as religious or otherwise. By the means I have employed these lists are growing every week and month in the year, until I will soon have a perfect galaxy of names. The mails are used to convey tracts to such as these. This work could continue and be perpetuated, and such help in the family could be used to address the wrappers and prepare for mailing as are not required to work on the farm.

I really wish to put this plan into actual operation as soon as the funds necessary can be secured. I invite co-operation.

A. P. ASHURST.

COLUMBUS, Ga., Box 134.

**FAITH REWARDED.**

At a revival meeting a young lady, the daughter of a wealthy unbeliever, was converted. Her father forbade her making a profession of religion. She, thinking that she ought to obey God rather than man, arranged to be baptized. For this she was driven from home and disowned by her angered father. Excitement ran high in the community. Multitudes came to witness the baptismal service, and with them also came the father, frantic with rage. Keenly conscious of her

position, knowing that she, single-handed and alone, was now engaging in a life-long struggle for the deliverance of her soul from the powers of evil, she boldly renounced the world and cast herself upon Christ's promises. As she went down into the river, with touching pathos and power, she sang these consecrating lines:

"Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou, from hence my all shalt be;  
And whilst thou shalt smile upon me,  
God of wisdom, love and might,  
Foes may hate and friends disown me;  
Show thy face, and all is bright."

Unmindful of the vast tearful audience, the father, his heart all melted now, eagerly clasped his courageous girl to his breast as she came up from the waters. An unexpected reward for her faith! With the Spirit's help, she had won her father's home and heart for herself and her Saviour, too. May this example of unflinching faith in God, and its quick and surprisingly ample reward, help some faint-hearted soul to resolutely say within itself:

"Though through baleful shades of sorrow,  
Hate and anger, pain and need,  
Faithfully I'll ever follow,  
Fearing naught where thou dost lead;  
Direful evils change to blessings;  
Riches, Lord, an hundred-fold,  
Thou dost give me with these testings,  
Life eternal, love untold."

—Matt. 19: 27-29.

S. L. MAXSON.

WALWORTH, Wis. March 6, 1900.

**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, March 11, 1900, at 2.15 P. M., Vice-President J. Frank Hubbard in the Chair.

Members present—J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, J. A. Hubbard, C. F. Randolph, A. E. Main, W. C. Hubbard, H. V. Dunham, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors—R. Dunham, H. H. Baker.

Prayer was offered by A. E. Main, D. D.

Minutes of last meeting were read.

Correspondence was received on behalf of the Committee on Legacy of the late Reuben T. Ayres, showing progress in the matter of securing possession of the property.

On motion, A. E. Main was added to the Committee on Program for the Annual Session.

The Committee then presented the following:

Your Committee on Program for the Annual Session respectfully presents the following report:

**ORDER OF EXERCISES.**

**MORNING SESSION.**

Opening exercises.  
Report by the Treasurer, J. D. Spicer.  
Report by Corresponding Secretary, A. H. Lewis.  
Joint offering for Missionary and Tract Societies.  
Appointment of Committee on Nominations.  
Adjournment.

**AFTERNOON SESSION.**

Devotional exercises.  
Discussion of special features of the work of the Society (four twenty-minute addresses).  
General discussion.  
Adoption of Annual Report.  
Adjournment.

**EVENING SESSION.**

Devotional service.  
Report of Committee on Nominations.  
Report of Special Committees.  
Miscellaneous business.  
Addresses (two speakers, followed by Dr. Lewis).  
Adjournment.

**COMMITTEE WORK.**

1. Concerning means of making Conference sessions more effective, your Committee suggests that a call be made, inviting the executive officers of the various Societies and the Conference, together with those who are to take part in the various programs, and all others interested, to assemble for consultation during the week previous to Conference. The object of such a gathering would be to discuss informally matters of general denominational interest, and the things to be said and planned for concerning the business of Conference and the spiritual side of the sessions.

2. Your Committee would also suggest that at the close of Conference the Executive Committee of Conference, together with the President, Corresponding Secretary and Treasurer of the Missionary, Tract and Education Societies, and one representative each from the Memorial, Woman's and Sabbath-school Boards, the Young People's Permanent Committee, and the Sabbath Evangelizing and Industrial Association, spend two or more days in consultation, with a view to suggesting definite lines of work for the ensuing Conference year. We are of the opinion that such a conference before Anniversary week, and such consultation after the sessions, would be of great value to our denominational work.

3. Your Committee has ascertained that comfortable entertainment can be secured at Thousand Island Park, near Adams Center, at the rate of one dollar per day, and we believe that the parties interested ought to be able to meet, in some way, the additional item of expense which such consultations would incur, for the sake of the cause.

4. These suggestions are made in view of the well-known fact that the regular Conference week is so crowded with public duties that there is not time for careful consultation nor for the proper consideration of questions which are referred to the committees. As the interests connected with Conference week enlarge, your Committee deem it imperative that some steps should be taken to overcome this lack of time for consultation, and for ripened consideration of the great questions that are before us. The plan herein suggested seems to be more feasible, at the present time, than a proposition would be to lengthen the regular time of Conference week. Such consultations, at a place like Thousand Island Park, would include a little outing on the part of those who should attend the consultations. But the important point to be gained would be time for interchange of opinions and such a comparison of the various fields and forms of our work, as would be highly advantageous to the cause of Christ. Your Committee is of the opinion that the call for consultation previous to Conference will be more effective if the Executive Officers of the various Societies and the Conference unite in sending it forth. We would, therefore, recommend that this Board take steps to secure this result.

A. H. LEWIS,  
A. L. TITSWORTH, } Com.  
A. E. MAIN,

Report adopted.

On motion, the Committee was continued, for the purpose of carrying out the recommendations of the report.

The Supervisory Committee reported the Evangelical tracts printed, in accordance with the action taken at the last meeting.

Correspondence was received from A. P. Ashurst, containing report for the month of February, showing the distribution of 29,968 pages of tracts during the month.

On motion, it was voted to extend the arrangement with Bro. Ashurst to Sept. 15, 1900.

Correspondence was received from W. C. Daland and O. U. Whitford. The latter embodied letters from Rev. J. B. Dawes, of Gold Coast, Africa, and Rev. Joab Edwards, of South Carolina.

On motion, the employment and remuneration of stenographer were referred to the Treasurer, with power.

Treasurer presented usual financial statement.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*



## Young People's Work

By EDWIN SHAW, Milton, Wis.

### QUESTION BOX.

From the "Question Box" at the Young People's Hour of the Quarterly Meeting at Milton Junction, Wis., Feb. 18, 1900.

When one is situated so as to have no regular income, or not to know what it is, would his giving one-tenth of the amount he spends entitle him to the privilege of joining the Tenth Legion?

Yes; on general principles, I think it would. Few of us live very much within our income, and if we give to the Lord's cause one-tenth of all we spend, it would very likely be about one-tenth of our income. But the Lord loveth a cheerful giver, and I sometimes fear that we are apt to make too much of the letter of the law when we, as it were, haggle over the question as to just how much is one-tenth. Give gladly, give cheerfully, give till you *feel* it, whether it amounts to one dollar a year, or one million.

What is meant by the "Senior Society"?

It is coming to be used by some people to distinguish the Young People's Society from the Junior Society. This, however, is a wrong use of the term. The Senior Society is an organization among the older people who take the regular church prayer-meeting for their meeting. It amounts to an organized church prayer-meeting on lines similar to those of the young people's prayer-meeting. There are only a few Senior Societies in the world.

### THE TWO STREAMS.

BY ANNA BELLE VANHORN.

A tiny rill ran rollicking down a mountain side, surging, dancing, leaping, now here, now there, it mattered not how. It would dash over the rocks as if in anger; then it would glide smoothly along, with only a gurgle of delight, as the warm sunbeams kissed its face into numberless dimples. This pretty, ever-changing rill was called Childhood.

But soon the stream began to enlarge; other rills joined it, springs rose in its course, and when it had reached the foot of the mountain it was no longer a rill, but a brook called Youth. Soon Youth came to the bold projection named Choice; one part of it turned to the right, and started down the Valley of Duty, and the other to the left, down the Valley of Pleasure. The streams were not then far apart, and had only a small hill between them; yet, alas for the brook that rippled so thoughtlessly down the Valley of Pleasure.

As the latter flowed leisurely along, several small streams joined it, named Vanity, Self-Indulgence, Jealousy—none absolutely pure; still it was a beautiful brook as it sang its gentle song to the pebbles that caused its slight ripples. Often a flower dropped into it, and was carried along, now in the middle of it, now on its edge, until lost in the grasses that lined its banks, where they nodded, and dipped their tips in the water. But, after a time, the grasses disappeared, and the descent became steeper; and, as Youth dashed over the jutting rocks in rounding a curve, it came in contact with a dark, turbid rivulet. It was Crime, formed by the confluence of Envy, Deceit, Falsehood, Dishonesty, and other vices. As its course had been through the land of Hatred, it had become black not only in appearance; and as these waters

mingled, the beautiful brook was lost in this loathsome stream.

Meanwhile, Duty was increasing in size and usefulness, having been joined by Love, Kindness and Truth; and now Youth became a clear and broader stream. Sometimes it would rush over the rocks, and speed along the descent with pleasant music. Then would come the long, flat reaches, where the water would seem to make very little progress; but it gradually wore away, particle by particle, the crumbling rocks in its course, until at last it flowed steadily onward in a single channel.

And now the two branches of Youth widened into the river of Manhood. As the Valleys of Pleasure and Duty spread out into the broad plains, one of Dissipation and the other of Usefulness, what a difference they had assumed since that day when the waters of that little brook had taken the two distinct courses; and since Duty and Pleasure had bidden farewell to each other, and started, each a beautiful stream, in the direction that was to transform one into a river of evil, and to broaden and deepen the other into a resistless current, imparting strength and beauty to all it met.

As the hateful stream flowed over the sterile soil, it destroyed even the few signs of life that existed along its banks. Flowers ceased to grow here, and even the grass refused to take root. Occasional trees along it dropped their leaves and soon were dead. A traveler through this barren region stopped to drink; but, seeing the muddy water, turned away. Must he proceed with his thirst unquenched? Was there no place in all this desert where he could moisten his parched lips and burning brow? He could endure his distress no longer, and again he sought the river. He took a deep draught and started on, but soon became sick and faint, and more thirsty than before; and, not having energy sufficient to search his way out or to retrace his steps, he perished on the burning sands of Dissipation. Many were lost in this way; but some, before they had gone so far, were rescued by the warning voices of friends from behind, while others were followed far into the desert and persuaded to leave it for a land in which there "was enough and to spare."

The river began to divide into smaller ones. Every branch sent off another to do its work of evil—to ruin many a life. This was the result now overtaking the mountain brook, because it had turned away from Duty, and started so thoughtlessly down the Valley of Pleasure.

If a flower cannot unfold and keep its fragrance locked within its heart, no more can the pure, life-giving stream, Manhood, roll on and do no good to things along its banks. Its flow was steady now, but deep and strong, as it stretched its great length through the land, making it more beautiful by its beneficence. It sent out tributaries to traverse the whole region, and in their turn to water the fields of grain and waving meadows. Sometimes it ran through barren places. Soon tiny seeds began to sprout and send forth their shining leaves, grasses covered the ground, woods sprang up on the banks, and at last the desert became a fertile plain. As the stream flowed more and more slowly, it came to be called Old Age. On both sides of it lay the broad fields that had been enriched by its work.

Here children came to spend the happy hours in play. The warble of the songsters far above their heads mingled pleasantly with their laughter and prattle. But they were soon tired of their sport and sat down to watch the river. The rustling of the trees mingling with the murmur of the waters meant nothing but sadness to them; while, to the tired mother, who at twilight had stolen away to be with nature and with God, it came as a whisper of tenderness and sympathy. In the face of each half-hidden flower, she saw what told her of a Father's love. She could now go back to her cares and duties, feeling that he who provided for these flowers would also love and watch over her.

The river flowed onward, moving with a solemn stillness, which spoke of peace and contentment. When its course was ended and its work done, it serenely emptied into the great Sea of Eternity.

"Close beside the meeting waters,  
Long I stood as in a dream,  
Watching how the little river  
Fell into the broader stream;

"And I thought, oh human spirit,  
Strong, and deep, and pure, and blest,  
Let the stream of my existence  
Blend with thine, and find its rest.

"I could die as dies the river  
In that current, deep and wide;  
I would live as lives the river,  
Flashing from a stronger tide."

### OUR MIRROR.

"Is YOUR father a Christian?" inquired a minister of a small boy. "I guess so," replied the boy, "but I don't think he has worked at it much lately." In other words, that man had not lived his Christianity in his home enough to make it noticeable to his boy. There was a time when it was necessary for men to die for Christ. That time has now gone by. He now wants us to live for him. The life is what counts, not the profession.—*Chicago Mirror Committee.*

### REPORT OF A. P. ASHURST.

COLUMBUS, Ga., March 2, 1900.

To The American Sabbath Tract Society:

I am glad to be able to say that the Sabbath truth is making progress in our Southern field. The printed page is finding its way to many homes in the remotest regions, and Baptists are becoming more familiar with the Sabbath truth so long supposed to be obsolete, but by means of tracts and booklets upon this important truth it is made manifest that the issue is a living and vital one. Tracts distributed since last report (about three weeks), 2,352 copies, aggregating 29,968 pages.

As the 15th of the current month (March) will terminate the first six months of my labor under the Board, I give you below a summary of the work done in this period:

Pages of tracts distributed from Sept. 15 to March 2, 229,916. Something more than a quarter of a million. God has said "my Word shall not return void," and adds, "but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The words here quoted "shall accomplish" and "shall prosper," are both in the short sense in the Hebrew, and correspond to the *Avoist* in the Greek, and carry the unmistakable weight of "shall assuredly," expressing certainty. We have then only to look for a harvest when sufficient seed-sowing has been done.

May God be with you and direct you.



## Children's Page.

### TWO LITTLE GIRLS.

JAMES WHITCOMB RILEY.

I'm twins, I guess, 'cause my Ma say  
I'm two little girls. An' one o' me  
Is Good little girl; an' the other 'n' she  
Is Bad little girl as she can be.  
An' Ma say so, 'most ever' day.

An' she's the funniest Ma! 'Cause when  
My Doll won't mind, an' I list cry,  
W'y nen my Ma she sob an' sigh,  
An' say, "Dear Good little girl, good-by!  
Bad little girl's comed here again!"

Last time 'at Ma act' that a-way,  
I cried all to mysef awhile  
Out on the steps, an' nen I smile,  
An' git my Doll all fix' in style,  
An' go in where Ma's at an' say:  
"Morning to you, Mommy dear!  
Where's that Bad little girl wuz here?  
Bad little girl's goned clean away,  
An' Good little girl's comed back to stay!"

—Century.

### THE LITTLE HOME IN THE POPLAR-TREE.

It was just the place for a nest, thought Madam Chebec; and I thought so too, when she showed me where it was. I don't think she really meant to show it to me, or to ask my advice; but show it she certainly did, and I was quite willing to give her my opinion freely.

It was one evening in June, when I was walking up the hill at sunset. "Quit, quit!" I heard over my head, and looked up just in time to see Madam drop into a crotch of a poplar-tree. Now when a bird settles down in the crotch of a tree, you may be almost sure that she has begun a nest there or is trying the place to see if it will fit. So I took up my opera-glass quickly, and, sure enough, I could see by its means a little gray cup begun inside the crotch.

The trunk of the tree where the branch joined it was darker, so that the gray cup might have been a continuation of these spots. This answered Madam Chebec's first requirement—concealment. Then there were plenty of dead branches and a pile of brush near from which the old birds could do their hunting. The canopy of leaves would shade the little ones nicely through the day, and there were not many small twigs about the nest to keep the parents from going in and out easily. And this would suit me admirably too, for there was nothing to keep me from seeing into the nest.

But I didn't let Madam know that I thought so, because if she had suspected how much of my society I meant to give her by and by, she might have made up her mind that the poplar-tree was far too public a place for her babies. So I pretended not to care much about her, and only took a look each day to see how she got on. I felt almost certain that if she once finished the nest and laid some eggs in it, she would stay by it even if she did have an unwelcome visitor.

While we are waiting for her to finish her work, I may as well tell you what the real name of this bird is, for Chebec is only a nickname. It is Least Flycatcher. The flycatchers are birds that catch live flies and other insects. They sit on dead twigs watching, and fly out when an insect passes and then back again to the same perch. The Kingbird and Phoebe belong to this family.

The Least Flycatcher is the smallest of them all, as the name shows, and gives its common name to itself, for it is always saying "Chebec! Chebec!" as it sits on a dead twig of an apple-tree jerking its tail. It is

gray on the back, with a greenish tinge, and much lighter, almost white, underneath.

Each day the edges of the cup grew higher as the busy bird brought dry grass-stems and wove them in. I do not think her mate helped her at all, though I could not tell positively, because they were dressed exactly alike. But then he had a great deal to do himself, for he thought he must keep every other bird out of the orchard.

At last the bird had finished her nest and laid some eggs. Now she began to spend most of her time there, so I found a place upon the bank where I could sit comfortably under the branches of the tree and watch her.

At first she was a little bit timid at having me so near, but I kept very still, and soon she grew used to seeing me, and forgot to watch me every minute. She even turned her back on me, which was a mark of great confidence. Patiently she brooded the eggs day after day, only leaving them a few moments at a time to get something to eat. I called on her every morning for a short time.

Her mate never fed her in my sight, nor did he seem to share the sitting with her. But when the eggs were hatched he did his share of the feeding. Though I could not see a thing nor hear a sound, I knew they were hatched, because when the mother came to the nest she bent down into it to feed the babies before brooding over them. For they still must be kept warm, as they had not a feather among them! So, after feeding, the mother settled herself on them as calmly as if they were still in the shell.

In a few days I could see weak little wobbly heads with wide-open mouths stretched up when the mother came to the nest; but the eyes were not open yet. Very soon, however, they were, and the birds had grown so large that they filled the nest full and could be counted. Four there were, with white fuzzy down on their heads and a curious yellow edge all around their bills. Perhaps that was what made them look all mouth.

How fast they grew! The down was pushed off by the feathers that came out all over them, and very soon it was all the mother could do to cover them. The last time I saw her try to do it she had to fairly claw them down, spread her wings, and fluff out her breast feathers. The infants did not like being smothered by a feather bed on this warm June day, so there was a sudden upheaval from below, and she only saved herself from being tumbled right off the nest by fluttering her wings.

After this the babies more than filled up the nest themselves. They pushed it out of shape and sat all over the edge of it, and on top of each other, so it was a wonder they did not all tumble out. But, twist and squirm as they would, somehow they managed to stick on. It is fortunate that birds in their little nests do agree, for if there had been any pushing, somebody would surely have gone overboard.

The little birds began to look quite grown up. Only a bit of down was left on their heads, their wings could be seen, the white eye-ring had grown, and the yellow edge was gone from their bills. After each feeding the wings were exercised violently. The bird fed would mount upon his brothers and sisters, beat his tiny wings, and then pick at his feathers and dress them. They would soon fly away, and the life of the nest would be ended.—*Outlook*.

### LISTENING FOR NOISES.

There had been a noisy bedtime romp, and the Homekeeper was just wondering how to quiet her little Lodgers for sleep, when Four-Years solved the problem for her by suddenly suggesting, "Let's listen for noises."

The windows were open to let in the sweet air of the summer evening, and the Lodgers all settled themselves into comfortable positions to prevent any rustling. The Transient also settled herself with an air of expectancy to see what was coming. When all were ready, the Homekeeper gave the word "Now!" and the mystified Transient sat for three or four long minutes in what seemed to her total silence, wondering if some spell had been cast over the Lodgers and put them all to sleep.

The silence was broken at last by the Homekeeper asking, "How many?" and the quick answers showed that something else than sleep had kept the Lodgers quiet.

"Seven!" "Four!" "Nine!" "Six!" were the various answers given, and the Transient was astonished at the list of sounds heard when she had heard nothing. The ticking of the clock, the night-call of a bird, the chirp of a cricket, the distant barking of a dog, the far-away rumble of an electric car, a long breath from Four-Years, who had found it hard to keep quite still so long, the far-off rattle of a wagon, the shutting of a door in the next house and the rustle of the Transient's dress were all noted.

The advantages of this simple game are obvious. Will not other Homekeepers give similar expedients that they have found useful for quieting or entertaining their little Lodgers?—*Selected*.

### NOW I LAY ME DOWN TO SLEEP.

The fire upon the hearth is low,  
And there is stillness every where;  
And, like winged spirits, here and there  
The firelight shadows fluttering go.  
And as the shadows round me creep,  
A childish treble breaks the gloom,  
And softly from a further room  
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer  
And that sweet treble in my ears,  
My thought goes back to distant years,  
And lingers with a dear one there;  
And as I hear my child's amen,  
My mother's faith comes back to me—  
Crouched at her side I seem to be  
And mother holds my hands again.

Oh, for an hour in that dear place—  
Oh, for the peace of that dear time—  
Oh, for that childish trust sublime—  
Oh, for a glimpse of mother's face!  
Yet, as the shadows round me creep,  
I do not seem to be alone—  
Sweet magic of that treble tone  
And "Now I lay me down to sleep!"

—Eugene Field.

OUR younger readers are undoubtedly acquainted with that pert-looking plant called Jack-in-the-Pulpit. The root of this is turnip-shaped, and its juice is very acrid, that is, it bites one's tongue; and sometimes boys play tricks upon each other by inducing some one who doesn't know how it tastes to bite the root. It takes a long time for the sharp burning to pass away, and the boy who bites the turnip is likely to say some naughty things, and to cry, whether he wants to or not. If this root be dried, the most of that quality which makes it bite the tongue is lost; and it is said that the Indians have learned that when it is thoroughly cooked it makes very good food, and the bad taste is almost entirely lost; hence it has come to be called "Indian turnip."

A NAUGHTY boy one day evaded punishment by creeping under the bed, where his mother could not reach him. Shortly after his father came, and, when told of the state of affairs, crawled on his hands and knees in search of his son and heir, when, to his astonishment, he asked: "Is she after you, too, father?"



## 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.

PLAINFIELD, N. J.—Mrs. Phœbe Titworth Ross, or, better, "Grandma Ross," or "Aunt Phœbe," was ninety years of age March 11, 1900; and the occasion was celebrated that evening at the home of Deacon J. D. Spicer, her son-in-law. The presence of children and grandchildren, and two of her former pastors, Rev. H. H. Baker and Rev. Dr. A. H. Lewis, with their wives; simple and pleasant religious services; appropriate addresses by the ministers, and cheerful conversation; the giving of the presents as arranged by the grandchildren; the singing of old-time music; and the vigorous, hearty and grateful interest and enjoyment of the honored one, all combined to make it a most happy event.

"Such scenes give double interest to that higher type of Christian life which preserves both body and spirit through so many decades and brings at the close a ripeness of soul which rejoices at the doorway we call death, through which God welcomes those with whom he has dealt kindly. Ninety beautiful years on earth are the promise of endless years of greater beauty in the land upon the border of which those whom we call aged stand waiting to pass through into the better land."

PASTOR MAIN.

MARCH 14, 1900.

NORTONVILLE, KAN.—After continuing evening meetings last November for about two weeks, they were broken off by bad weather and roads. We began this year in Nortonville by observing the Week of Prayer in union services of all the evangelical churches of the place. The interest was so marked that they were continued through the second week. Then the Seventh-day Baptist pastor preached every night for over two weeks in the Methodist church in town, when a Methodist lady evangelist continued the meetings for two weeks more. The interest was very good from first to last. Many wanderers returned to duty and to blessing. Many Christians have been led up to higher planes of work and experience, and in all about forty claimed conversion.

We had planned to have baptism last Sabbath, but on account of the sickness of some of the new ones "in the faith," it has been postponed. There are about twenty or more awaiting membership with us, by baptism and letter. We hope they may soon have the opportunity.

Our young people have hired a hall in town to use one night each week, for the accommodation of the "Pastor's Bible Class," and have invited their pastor to be their instructor in a course of systematic Bible study. The membership of this class is not confined to young people, although the movement originated among them. It is gratifying indeed to a pastor's heart to have such loyalty shown by his people, both to himself and to the Bible he preaches. We trust that this class of nearly one hundred earnest workers may become still more efficient in the Lord's service, and in wielding the "Sword of the Spirit, which is the Word of God." Seventh-day Baptists are surrounded, on every side, by all shades of religious belief, and all shades of unbelief, and it is difficult to over-estimate the value of thorough preparation, both in Bible knowledge and in spiritual heart-life, to meet the exacting demands upon them.

G. W. H.

WEST HALLOCK, Ill.—Many here are saying, Praise the Lord; and, truly, we have great reason to praise him. The church has just passed through a Pentecostal season. God seemed especially near on last Sabbath. At the morning service a great tidal-wave of love and consecration seemed to break upon the church. During the five weeks of revival work, which has been going on since Feb. 9, we have not ceased to hope and pray for an outpouring of divine power, such as would quicken the spiritual life of the church and bring souls into the kingdom. Through hindrances, unfavorable weather and roads, the work has gone forward. Recently we had the great pleasure of having Bro. Kelly, of Chicago, with us for a few nights. He preached four powerful sermons, which have told upon the hearts of the people. The Sabbath-day he was here the showers of blessings began, which had been gathering during the previous weeks; but Sabbath, March 10, was the glorious consummation of all our work and prayer. After a most blessed service, when all our hearts were warm with divine love, an invitation was given for those who had found Christ during the meetings to come forward, thus expressing their readiness for baptism.

Thirteen gladly came, ready to take on Christ before the world in baptism. Oh, how it filled our souls with joy and gladness! Immediately after the service the audience went to the baptismal waters, where all the thirteen candidates willingly went down into the liquid grave and were raised in the likeness of Jesus Christ. At the evening service, twelve of the thirteen received the right hand of fellowship. Two of these, baptized, are strong men, in the prime of life, whose coming gives joy to their friends and promises strength to the church.

Again we say, Praise the Lord! Brethren, pray for us, that this Pentecostal dawn may be but the beginning of a great revival of religion in this place. There are others who need the blessing, for whom we are deeply anxious, while we rejoice to see what the Lord hath done already. The transforming power of God's grace has appeared gloriously in those who have come. One of the men spoken of above is a recent convert to the Sabbath; they are brothers-in-law, and their homes are united now in the service of Christ. Words cannot tell the joy that fills our hearts as we witness the joy on the part of the children who have taken this step, which is to fit them for work in the Church of Christ and the Cause of Truth. Pray with us, and for us, that many more may come into the Way of Life.

R. B. T.

MARCH 12, 1900.

### MILTON COLLEGE EDUCATIONALWISE.

At the Annual Session of the Wisconsin Teachers' Association in December last, an elaborate sketch of the career and labors of John T. Flavin, the deceased President of that body, was submitted, at the request of its authorities, by Dr. Whitford of the College. Mr. Flavin had served nearly thirteen consecutive terms, or twenty-six years, as an efficient County Superintendent of Schools in Wisconsin, the longest incumbency of the kind in the state. Though a consistent Roman Catholic all his life, he was a staunch and ardent supporter of the public school system, and won the confidence of other prominent educators in the large circle of his acquaintances, and of the leaders of all political parties in his county. In this session the following Milton graduates took part as members of committees, in the presentation of papers, in the discussion of topics, and in

conducting the other proceedings: Hon. L. D. Harvey, State Superintendent of Public Instruction; Albert Salisbury, President of the Whitewater State Normal School; Hosea W. Rood, Principal of the High School at Shawano; D. Osmer Hibbard, Principal of a Ward School in Racine; and David C. Ring, Principal of the High School at Milton. Merwin H. Jackson, Principal of the High School at Columbus, was elected one of the Vice-Presidents for the ensuing year, and James B. Borden, Superintendent of the city schools of Northfield, the Treasurer.

Prof. Jonathan D. Bond, a member of the College Class of 1872, and now Assistant Superintendent of the public schools of St. Paul, Minn., was honored last year as the popular President of the Teachers' Association of that state, delivering at its last general session an interesting inaugural address. He is a son of Deacon Jonathan Bond, of revered memory, and spends his summer vacations in Milton, at the home of his sister, Mrs. Jane C. Bond Morton, the widow of Rev. Joseph W. Morton. Prof. Arthur V. Greenman, a student in the College for several years in the sixties, was elected President of the State Teachers' Association of Illinois at its last Annual Session. He was one of its Vice-Presidents last year. He is now the Principal of the High School at West Aurora of that state. He has taught in the graded and high schools of the West since he left college. He is the son of Deacon J. Varnum Greenman, deceased, known at Leonardsville, N. Y., and Milton, Wis. Major S. S. Rockwood, of Portage, a graduate of the College in 1859, and subsequently the Professor of Mathematics in it for several years, was re-elected last month to the very responsible office as the Secretary of the Wisconsin Board of Normal Regents. Belno A. Brown, M. D., one of the College graduates of 1876, has accepted the Professorship of Anatomy in the University of the South, an Episcopal institution, located at Sewanee, in the Cumberland Mountains of Tennessee. He is now closing his labors as the instructor on the eye and ear at the Milwaukee Medical College. Last week, in the Department of Superintendence, belonging to the National Educational Association, and held in Chicago, Ill., Hon. L. D. Harvey, mentioned above, was unanimously chosen its President for the ensuing year. He writes that, while he appreciates the honor thus conferred, he recognizes the vast amount of work required by the position. E. Stillman Bailey, M. D., of Chicago, Ill., and W. Burton Morgan, M. D., of St. Louis, Mo., graduates of the institution in the seventies, and both honored by it with the degree of Doctor of Philosophy, began last fall their services as Deans of Homeopathic Colleges in their respective cities.

Members of an association of the students edit and publish a twelve-page monthly, entitled, *The Milton College Review*, which has reached a fair circulation. It is a creditable paper. The sixth number, issued in February, contained likenesses of Dighton Wellman Shaw and Frank Leland Shaw, and brief sketches of their lives. They belonged to the Alumni Association of the College, and departed this life, the former June 25, and the latter September 7, of last year. The next number will represent the Music Department of the Institution, and will contain, among others, the likeness and a short biography of



Prof. Jarius M. Stillman, Mus. Doc., the head of this Department. This Winter Term is bringing to him a large amount of work. Besides attending to our twenty private students in voice culture and instrumental work, and to the drilling of the large College choir, he is instructing three times a week one hundred and five members of two singing classes, one elementary and the other chorus. A portion of these classes have been admitted from the public school of the village. The cost of the teaching is met by the College, and is free to all the members. The College band, under the leadership of Oscar Harley Greene, a student from North Loup, Neb., has given, in the last three months, two excellent concerts; and it proposes to furnish others in the near future. The library of the College has lately had presented to it eighty-five works—some of them rare—by Prof. Wardner Williams, Musical Director of the Chicago University. They were mainly owned by his father, Rev. Thomas R. Williams, D. D., deceased, who was Acting President at Milton for two years in the eighties. An organization of young men is now soliciting contributions from old students and other friends of the institution, for the purpose of converting the wooden structure, known as "The Gentleman's Hall," into a gymnasium for the students of both sexes. The principal room in the building will be thirty by forty feet at the floor and fifteen feet high to the ceiling. It is wished to have the gymnasium ready for use in the Spring Term. W. C. W.

MILTON, Wis., March 4, 1900.

#### WISCONSIN LETTER.

Southern Wisconsin is experiencing a baptism of snow, that is, it is being *buried*, literally, in that emblem of purity. It reminds one of the days, Mr. Editor, when, as boys, we tramped knee-deep through the "beautiful" in pursuit of rabbits, prairie chickens, and other game, returning at night tired and hungry, having inflicted no serious damage upon the homes of beast or bird. All the same, those were days to be remembered with ever growing and deepening pleasure. And, somehow, this driving snow-storm has blown wide open the gates of memory, which I hasten to close, lest, after the fashion of old men, I grow garrulous, multiplying words to little profit.

It was my privilege, not long ago, to visit the little city of Shawano, county seat of the county of the same name, pretty well up toward the northeast corner of the state, having been invited to deliver a lecture in the High School course in that city. The Principal of this school is Prof. H. W. Rood, and the Assistant Principal is Miss Susie Burdick Davis, both good Seventh-day Baptists of Milton. It is a great satisfaction to note what a strong hold these teachers have taken upon the entire community, outside of the school as well as in it, notwithstanding their well-known Seventh-day Baptist faith and practice. I am almost ashamed to have written "notwithstanding," in this sentence, and let it remain only because so many, under similar conditions, are tempted to conceal or to abandon altogether their faith for the sake of widening or deepening their influence. They "can be so much more useful." The suggestion is a fallacy, a snare of the devil. The example of these teachers is its ample refutation. Prof. Rood is the Superintendent of the Sunday-school of the principal church of the city, in which capacity he enjoys the unlimited confidence of the pastor and of all concerned, and has an abundant opportunity for religious work; while Miss Davis has

rendered valuable service in the choir of the same church, and is exerting a powerful influence for good among the young people, who greatly need just such encouragement and help as she is giving them. If I were to repeat all that I heard from various sources concerning the work which is being thus accomplished by these teachers, I fear it might sound like flattery, so I forbear. I only want to emphasize the truth, which we need to have repeated over and over, that the surest way to gain and to extend one's influence is to stand, charitably but uncompromisingly, by one's convictions.

Shawano is in the lumbering district of Northern Wisconsin. The forests are now being cut over for the third time. Logs which, in the early days, were deemed wholly unfit for lumber are now being cut and hauled to the mills. Shawano has recently added to its other industries three wood-pulp mills, one chemical and two mechanical, by means of which large quantities of some kinds of timber are reduced to a pulpy mass preparatory to being converted into white paper for the use of the printers. These "logging" industries give employment to large numbers of men, who go into the woods in camps for the winter's chopping. Of course, the men in these camps live in a very primitive way, and many of them are practically isolated from the outside world from the time they go into the woods in the fall until they come out in the spring. Without society, or the wholesome diversions which society usually brings, the long winter evenings become irksome, or too often lead to dissipation and evil. This condition of things affords ample opportunity for practical Christian work, by furnishing good reading with which to pass away these evening hours. The readers of the RECORDER will remember Prof. Rood's call in these columns, some weeks since, for literature for use in the camps about Shawano. I was pleased to learn that the first box to arrive and to be forwarded to the camps was the one sent by our Young People's Society at Milton. Six boxes in all, including a second one from Milton, have been thus distributed during the winter. What is still more gratifying is the assurance that every book and magazine and paper is eagerly read and passed on to the next man; and the first call of the men, whenever a superintendent enters a camp, is for "more papers." The sending of a box of books, etc., that have been read and laid aside, was a very little thing to do, and cost little of sacrifice or of money, but no one can tell how much good it has accomplished. Thanks to Prof. Rood for opening to so many of our societies such an opportunity as this. Why not begin at once to save up literature, as it accumulates, for another winter's use, on a much larger scale? The field is large and inviting.

But this letter is already becoming too long, and other items of interest must wait until another time.

L. A. PLATTS.

MILTON, March 8, 1900.

#### TISSOT'S LIFE OF OUR LORD JESUS.

It was a great privilege to spend a full day studying the paintings of Tissot representing the life and death of Christ. They were on exhibition in the Assembly Rooms of the Syracuse University Building, and the day was so very stormy that but few were present, and the privilege of careful study all the better.

Mons. J. James Tissot was a painter in Paris, and going, by chance, into a church, he saw a rare painting, "The Inward Voices," where Jesus revealed himself to two weary wretches in an old ruined building, as the Saviour, by showing them his blood-stained hands. Immediately Tissot felt the power

and presence of the Christ calling him to give up his place and work. He started for the Holy Land and spent ten years in studying the very places where Jesus lived and died. In these sketches he has given us "the life of our Lord Jesus Christ illustrated by over four hundred paintings and drawings, taken from the four Gospels and from studies made in Palestine."

This collection is being exhibited in the large cities in the United States, and then goes to the Paris Exposition.

Now it must be admitted that this is the first systematic attempt to give us, in color, the life of Jesus from an Oriental rather than an Occidental point of view, and while, as Tissot admits, they are imperfect, and he even urges others to do more than he did before the East is cut up by railroads and changed by Western customs; yet these paintings represent more correctly Oriental life and character than those heretofore exhibited in America.

1. Tissot represents Oriental scenery with its bare brown hills and dusty roads and somber houses, and yet with its gardens of dense foliage and bright flowers and abundant fruit. The long, dusty road to Samaria, the low-domed houses of Jerusalem, Nathanael under the fig tree, and the great clusters of luscious grapes are striking examples of Palestine scenery.

2. Tissot gives us accurate character sketches of Oriental life. The faces are Jewish and Oriental every time, and not as we are accustomed to see in Biblical pictures with German or Italian forms and features. Every face is a study of itself and challenges and rivets attention. What a heavenly face has John the beloved disciple! What cunning and cruelty in the features of the Idumean Herod! What depth and power in that grand face of Paul the apostle! I went back to look at it again and again and could hardly give it up. Pontius Pilate has high cheek bones, like an American Indian. The face of the Good Shepherd is lighted up with heavenly tenderness, and in every case the form and features of Jesus are transcendently interesting.

3. Tissot gives us a new revelation of the reality of the life of Jesus. Everything is so human and we feel and know that he was a man of sorrows and acquainted with grief. It is not simply tragic to excite wonder and awe, but, oh, so real, so human, to awaken sympathy and love. Christ looks so sad and helpless as the mob buffets him before Caiaphas. So utterly exhausted as he sinks under the cross. So infinitely loving as the nails are driven into his hands and feet. Indeed, these marvelous paintings can but make the life and death of Jesus more real and more precious.

But while Tissot's paintings are, to most beholders, revelations in scenery, in character sketches and in the reality of Christ's life and death, they are only Tissot's interpretation of that life. He fails in some respects, as in the dancing of Herodias' daughter, copied after the modern Egyptian dervishes. The letting down of the paralytic through the roof where his arms are stretched out in fear of falling. The driving of the traders out of the temple, when the neuter gender in the Greek would have shown him that Christ whipped the cattle, not the men; and in the case of Simon bearing the cross under which Jesus had fallen, where Simon bears the lighter end, the heavy part being bound with thongs on the back of Jesus according to Roman military custom.

But it might be expected that Tissot, brought up in the Catholic church, would follow many of its traditions. It is a marvel he does this so little. With these qualifications let me urge every Seventh-day Baptist, who has the opportunity, to study these vivid paintings of Tissot's, illustrating the life of our Lord Jesus Christ.

L. R. SWINNEY.

DE RUYTER, N. Y.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1900.

SECOND QUARTER.

Mar. 31.	The Beatitudes.....	Matt. 4: 25 to 5: 12
April 7.	Precepts and Promises.....	Matt. 7: 1-14
April 14.	The Daughter of Jairus Raised.....	Mark 5: 22-24; 35-43
April 21.	The Centurion's Servant Healed.....	Luke 7: 1-10
April 28.	Jesus and John the Baptist.....	Luke 7: 18-28
May 5.	Jesus Warning and Inviting.....	Matt. 11: 20-30
May 12.	Jesus at the Pharisee's House.....	Luke 7: 36-50
May 19.	The Parable of the Sower.....	Matt. 13: 1-8; 18-23
May 26.	Parables of the Kingdom.....	Matt. 13: 24-33
June 2.	The Twelve Sent Forth.....	Matt. 9: 35 to 10: 8
June 9.	The Death of John the Baptist.....	Mark 6: 14-29
June 16.	The Feeding of the Five Thousand.....	John 6: 5-14
June 23.	Review.....	

### LESSON I.—THE BEATITUDES.

For Sabbath-day, March 31, 1900.

LESSON TEXT—Matt. 4: 25 to 5: 12.

GOLDEN TEXT.—Blessed are the pure in heart; for they shall see God—Matt. 5: 8.

#### INTRODUCTION.

There is a little doubt as to precise arrangements of the events in this part of our Lord's ministry. The most probable arrangement is as follows: After the discourse in regard to fasting, which was somewhere in Galilee, if not at Capernaum, Jesus went up to Jerusalem to attend the Feast of Passover (the second passover of his ministry), and healed the impotent man at the Pool of Bethesda. The Jews criticised Jesus because he told the impotent man to carry his bed upon the Sabbath. Soon after passover our Lord returned to Galilee, and met with renewed criticisms from the scribes and Pharisees in regard to the acts of himself and of his disciples upon the Sabbath. Jesus defended his disciples for plucking the heads of wheat, and set forth the true doctrine of the Sabbath.

The Pharisees had so overlaid the sacred day by their traditions, that it had become a burden instead of a delight. Jesus performed many miracles, and his fame was spread abroad throughout Palestine and the neighboring regions. Of the many disciples that may be said in some sense to have become his followers, he chose twelve to be his intimate, companions and to represent him as messengers to others. In this number were included those whom we have already noticed as called by him.

Some have doubted whether the Sermon on the Mount, of Matthew's Gospel, is the same as that recorded in Luke 6: 20-49. The difference in regard to the locality is not great when we notice that the word translated "plain" in Luke 6: 17 means "level place;" it might have been tableland. The account in Luke begins and ends like that in Matthew. From these and other arguments it is safe to conclude that Luke gives us an abbreviated account of the same sermon which we find in Matt. 5, 6 and 7. The sermon is addressed to his disciples and also to the multitude.

TIME.—In the early summer of the year 28.

PLACE.—Upon some high ground near Capernaum, possibly upon a mountain called Horns of Hattin, which is the traditional site.

PERSONS.—Jesus and his disciples, and the multitude.

#### OUTLINE:

1. Introduction. 4: 25; 5: 1, 2.
2. The Beatitudes. v. 3-10.
3. An Added Blessing. v. 11, 12.

#### NOTES.

4: 25. **Great multitude.** The literal translation makes the picture still more vivid, "many multitudes." **From Galilee.** From near at hand. **Decapolis.** A region to the east and southeast of the Sea of Galilee. **Beyond Jordan.** That is, Perea. In the parallel verse in Mark [chapter 3: 8] Idumea and Tyre and Sidon are mentioned. The report concerning Jesus had now spread throughout all the surrounding countries, and people were coming to be healed, and to listen to this new teacher.

5: 1. **And seeing the multitudes he went up into the mountain.** It is probable that Jesus went up to a place where he could be seen and heard to better advantage. The article with *mountain* is probably used to designate the mountain as well known. (It must certainly have been well known at the time that Matthew wrote.) **And when he was set.** Much better as in the Revised Version, "And when he had sat down." As we have already noticed in connection with Lesson VIII. of last quarter, it was customary for Jewish teachers to sit. **His disciples came unto him.** This reference is by no means limited to the twelve. It seems that his disciples were gathered near him; but the context in both Matthew and Luke shows that the multitudes were also listeners to this discourse.

2. **And he opened his mouth.** By this clause the evangelist introduces an important utterance of our Lord.

3. **Blessed.** This word in its root idea refers to greatness. It is used elsewhere of temporal as well as of spiritual prosperity and happiness. **The poor in spirit** are those who realize their own spiritual destitution. They will be ready to accept the promises of God. **For theirs is the kingdom of heaven.** The blessing that is appropriate to the poor in spirit is the privilege of citizenship in the kingdom of heaven. This means practically that they are to be partakers of the Messianic salvation.

The eight verses, 3 to 10, are descriptive of one class of individuals who are characterized in different ways. Verse 3 gives the chief characteristic, their sense of need of the divine blessing, and sums up also all the other blessings in the statement that theirs is the kingdom of heaven.

4. **Blessed are they that mourn.** The context shows that not every one who mourns is blessed; but rather those who mourn as followers of Christ. The very fact of their mourning furnishes the occasion of their comfort, just as the fact of their spiritual poverty is the opportunity for their highest blessing in being sharers in the kingdom.

5. **The meek** are those who are willing to suffer rather than to do violence to others; they have no bitterness or revenge in their hearts. **They shall inherit the earth.** As in the Old Testament the promise is often repeated for Abraham and his seed, that they should inherit the land, so, for these meek ones is promised the possession of the earth.

6. **They which do hunger and thirst after righteousness.** The figure is that of longing desire. They shall be appropriately rewarded by attaining their purpose.

7. **The merciful.** That is, the compassionate; not only abstaining from cruelty and revenge, but also having a tender regard for those in distress.

8. **The pure in heart** are those of blameless inner life. Only by attaining this element of character can we hope to become acquainted with God. A wicked man cannot begin to comprehend God. See Psa. 24: 3, 4.

9. **The peacemakers.** Not simply peaceable men, but those who work for peace, and strive to bring about the reign of peace in the hearts and lives of men. These are appropriately recognized as the children of God, who is the God of peace.

10. **Blessed are they which are persecuted for righteousness sake.** After the seven beatitudes we find an eighth which ascribes the same blessing as the first, citizenship in the kingdom of heaven, the blessing which includes all the others, to those suffering because of their right doing. Thus the transition is made to the topic of verses 11 and 12.

11. **Revile you and persecute you,** etc. The fact that Christians owe allegiance to the Holy One is the very reason why wicked men are moved to cast reproaches upon them, to ill-treat them and to lie about them. Instead of considering this persecution as an ill fortune, we are to esteem it a blessing.

12. **Great is your reward in heaven.** For the true follower of Christ there is a sure reward beyond the blessings which he has already in this life. **For so persecuted they the prophets which were before you.** As the prophets were certainly men of God and have undoubtedly received great reward for their faithful service, so may you expect that you are accredited ministers of God and heirs of similar rewards, since you are suffering similar persecutions because of your allegiance to God.

## Popular Science.

BY H. H. BAKER.

### War Balloons.

In the South African War the British are making use of balloons as stations for aerial telegraphing. General White had a balloon in use up to the first of October, last year, and Lord Methuen's command had one in use on the 10th and 11th of December last.

There were two balloon sections sent from England to South Africa about the first of November, under the command of Captain Kennedy. The two sections comprised ten balloons, one balloon-wagon, one wagon for materials, four gas-wagons, twenty horses, and sixty-eight officers and men. All of these balloons were supplied with wireless-telegraphing apparatus.

In telegraphing, the balloon for sending the message is elevated to a safe distance, and anchored by the wire on which the message is to be sent. This balloon carries the sending apparatus and operators. The balloon containing the receiving apparatus is small, carrying only one man, with the fine-wire arrangement for catching the signals. This balloon ascends to about the same height as the other, when telegraphing any distance not exceeding forty miles can be carried on between these two balloons.

A very serious objection to the use of balloons in war, especially of those of the spherical pattern, is the great size necessary to insure buoyancy. Such balloons can be seen a long distance in the daytime; also they are difficult of management in case of wind. There has been some scientific improvement in the forms of balloons, of late, in respect to the force and action of wind upon them. The Germans appear to have succeeded, thus far, in producing the best form. They have a balloon which they call "The Dragon;" this pattern seems best adapted for military purposes.

Speaking of this South African War, although we detest the word "gallant," which means fighting to the death; yet, somehow, we cannot tell exactly how, we wish the British soldiers might be conducted gallantly aerially to their island home.

### Lighting, Heating and Freezing.

A new company, called the "Axle, Light and Power Company," of 100 Broadway, New York, has just completed an experimental trip between New York and New Orleans, in which electricity is made to play the chief role at lighting, heating and freezing.

The invention consists in placing a dynamo under the car in such a position that, by the use of a split-pulley on the car axle, the dynamo can be operated by friction, thus dispensing with all intermediate pulleys. The dynamo having been improved to such an extent that when a certain number of revolutions has been obtained, the brushes automatically draw away so as to run free, leaving only the attractive power of the dynamo to be supplied, which is a mere trifle.

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### MARRIAGES.

**CARR—WILCOX.**—At the residence of the bride's parents, Mr. and Mrs. John W. Wilcox, in Andover, N. Y., March 11, 1900, by pastor Stephen Burdick, Mr. Burt Carr, of Moscow, Livingston Co., N. Y., and Miss Bertha E. Wilcox, of Andover.

**McWHORTER—POTTER.**—At the residence of the bride's uncle, Mr. George Potter, of West Hallock, Ill., March 1, 1900, by pastor M. B. Kelly, Walter F. McWhorter and Edna Potter, both of West Hallock.

**SHIRLEY—WEST.**—At the home of the bride's father in Stonington, Conn., Feb. 27, 1900, by Rev. S. H. Davis, Miss Amelia N. West and Mr. Albert J. Shirley, of Noank.

**HORLAND—CRANDALL.**—In Leonardsville, N. Y., March 3, 1900, by Rev. H. B. Lewis, Mr. Dwight I. Horland and Miss Edna G. Crandall, both of Leonardsville.

### DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
— The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

**WILLIAMS.**—At his home in Higginsville, N. Y., Feb. 21, 1900, of paralysis, Geo. F. Williams, in the 67th year of his age.

This husband and father had been in declining health for several years. He leaves a wife, one son, and three brothers to mourn his sudden departure. Funeral services were held at the home on Feb. 24, conducted by the writer. g. w. l.

**TOMLINSON.**—Miss Lena Tomlinson, daughter of the late Rev. Geo. E. and Mrs. Amanda P. Tomlinson, born at DeRuyter, N. Y., Jan. 17, 1862, and passed from suffering to rest, in Plainfield, Feb. 3, 1900.

A mother, sister, three brothers, and many friends mourn over our loss, but rejoice on account of her release from pain. She loved life, abounding, expanding soul-life; she loved the knowledge of truth, duty and service; she loved God, and trusted in Jesus Christ her Lord. For such there cannot but be salvation, immortality and glory. Let this be our comfort. A. E. M.

**LINNELL.**—Dora A. Mills Linnell was born Feb. 22, 1867, in the town of Ashland, Dodge Co., Minn., and departed this life from her home in Annandale, Minn., March 4, 1900, after a brief illness with pneumonia.

She was the youngest of nine children born to S. T. and Sarah Mills, and the first of the nine to go. March 29, 1879, she was baptized and united with the Seventh-day Baptist church of Dodge Centre, and has ever since lived a devoted Christian life. She was married to John Linnell, Aug. 25, 1887, and soon accepted the faith of her husband and changed her membership to the Seventh-day Adventist church. The husband, three children and many relatives and friends mourn her early departure. Services were held in the Seventh-day Baptist church at Dodge Centre, March 7, and the remains laid to rest in the Riverside Cemetery. J. H. H.

**HOGARTY.**—Mrs. Constance Hogarty was born at Newark, N. J., July 6, 1874, to Mr. and Mrs. Frederick Von Miller, and died on March 10, 1900.

She was married March 10, 1893, to Thomas F. Hogarty. To them were born two children, Daniel and

Willie. Early last fall the deceased was led to a saving knowledge of Jesus Christ, and all through her sickness was most happy in her new-found life. Her happiness was increased by the light which she received in regard to the true Sabbath of God. She learned from the Scriptures that the Sabbath was the seventh and not the first day of the week. Having gladly accepted this new-found truth, she began, about December 1, to observe the Sabbath. It was upon the Sabbath-day that she passed from this life to the life beyond. Some three weeks ago, thinking she was dying, she said to her mother a number of times, "Be sure to keep the Sabbath and bring Willie up to keep it." The undersigned conducted the funeral services. Text, John 14: 18. m. s.

**ROGERS.**—Mrs. Emma S. Rogers died at the home of her daughter, Mrs. L. T. Clawson, in Westerly, R. I., Feb. 9, 1900, in the 86th year of her age.

She was the daughter of Maxson and Esther Stillman, and was born in Berlin, N. Y., May 15, 1814. She was one of the first students of what was then known as Alfred Academy, and graduated from that institution. She was first married to Asa A. Langworthy in January, 1839. Several years after his death she was married to Clark Rogers in April, 1854. Two children, Mrs. Clawson, of Westerly, R. I., and Frank L. Rogers, of Providence, survive her. Early in life Sister Rogers united with the First Alfred church, but removing to Westerly after the death of Mr. Rogers in 1889 she removed her membership by letter to the Pawcatuck Seventh-day Baptist church of that place. She was ever a faithful and devoted Christian, and helpful to those about her. Though during the last years of her life her mental powers were somewhat clouded, yet in the closing hours her mind became clearer, and she looked out with bright hopes to the great future, of which she seemed at times to get glimpses, like one nearing the city. Funeral services were conducted at the home in Westerly by the pastor, after which the body, accompanied by the son and daughter, was taken for burial in the family lot at Alfred, N. Y. On reaching Alfred, services had already been arranged for there, and were conducted by Pres. Davis and Pastor Randolph. s. h. d.

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

☞ The 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 Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

☞ The Seventh-day Baptist church of New York City holds services at the Judson Memorial Church, Washington Square South and Thompson Street. 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,  
1279 Union Avenue.

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

I. L. COTTRELL, Pastor,  
201 Canisteo St.

☞ 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, Stanley Villas, Westberry Avenue, 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 Rev. W. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.



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ALL one's life is a music, if one touches the notes rightly and in time.—John Ruskin.

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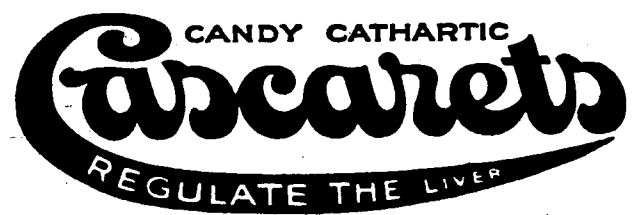
KEEP heaven in your eye, and the world at your finger's end.—Charles of Bala.

NO NATIONAL crime passes unpunished in the long run.—Thos. Jefferson.

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My race is infinite, but I am never to stand still in my course.—Schiermacher.

THERE is no Past, so long as Books shall live!—Bulwer Lytton.



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