

THE SABBATH RECORDER.

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THE GLORY OF SERVICE.



WHO, looking backward from his manhood's
prime,
Sees not the spectre of his misspent time?
And, through the shade
Of funeral cypress planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?
Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he had been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?
If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin—
If he had lent
Strength to the weak, and in an hour of need,
Over the suffering, mindless of his creed
Or home, hath bent,
He has not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart;
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part.

—John Greenleaf Whittier.

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PLAINFIELD N J

Sabbath Recorder.

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

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THERE is no place in God's service where one can afford to be weak. The New Testament is earnest in urging us to be strong—in the Lord. Right spiritual relation with God takes away all necessity for weakness. One needs to be strong that he may do the will of the Master. One needs to be strong that he may meet temptations and overcome them as the Master did. One needs strength that he may endure, and equally that he may wait patiently and successfully. Christians have gained half of life's struggle when they really believe that there is no need of weakness in spiritual things.

If the standard here suggested seems too high for attainment, compare it with the requirements of the Word and with the promises. When we count up our weaknesses we are likely to leave God out of the estimate. When we catalogue our failures we are thinking more of ourselves as working alone, than of ourselves as God's servants, working in his name and in his strength. The belief, expressed or implied, that we must be weak, is the fountain of much half-hearted work, and half-hearted work is always failure. Paul, strongest character in the New Testament, is forever rejoicing in the strength which God supplies through his Spirit. He never talks of weakness except in contrast with that strength, and always comes to the conclusion, "I can do all things through Christ, who strengtheneth me." Do not dwell upon your failures, nor catalogue your mistakes, nor exaggerate your weaknesses. On the contrary, "Be strong in the Lord and the power of his might."

OLD time discussions concerning the Lord's Supper and its relation to church membership and church discipline, have passed away.

This is well. Still greater good will be attained if Christians come to consider the Lord's Supper more as a festival than as a time for sorrow. Exultant thanksgiving, and gratitude, belong with the Lord's Supper. We make too much of the cross as a symbol of burden and of sacrifice. Even if we remember the sacrifice of Christ, and can realize how joyous it was to him thus to do his Father's will, we shall cease to mourn over it. As for ourselves, the glory of redemption which the Supper symbolizes should make it a time of glad song, of glorious rejoicing. We cannot come to the Lord's table, expecting to meet Christ in spiritual communion, unless we come joyfully. Failure to believe a promise prevents one from gaining the promised blessing. Looking at the Lord's Supper from his side of the table—if we may so speak—there can be no chance for mourning, and none for regret. We should come, expecting great blessings, because of the rich love which the Supper symbolizes. If we expect great blessings, we are prepared to receive them. If we expect lesser blessings, our capacity for receiving them is commensurate with the expectation.

ALL this is in keeping with the idea that we should come to the table in thoughtful and prayerful preparation. This may induce much or little emotion, as the case may be, but emo-

tion is not essential to spiritual communion with Christ. Calm and hopeful contemplation is quite as appropriate for the Lord's table as is a place on the mountain-top of ecstasy. It is well, indeed, "to sit alone with our conscience, in some silent, solemn place." Inward-looking and self-examination are both necessary and helpful, but these are not the ultimate points to be gained at the Lord's table. Beyond all effort at preparation should be the actual preparation that enables us to receive the symbols with joy, and enter into the communion with abundant thanksgiving.

WITH a view to meeting the local interests of the Northwest, as far as possible, the publishers of the RECORDER have requested Rev. Dr. Platts, of Milton, to write, as occasion may demand, concerning the Evangelistic Movements in the Northwest. When Bro. L. C. Randolph occupied the place of Western Editor, items of interest touching evangelistic work were sent to him and embodied in his general reports. If those interested in such work in the Northwest will turn such bits of information into the hands of Dr. Platts, he will deem it a favor. This is not to interfere with Home News, but we are anxious that the evangelistic movement should find such degree of prominence as will justify its treatment, from time to time, independent of the matter of Home News. We, therefore, announce that Bro. Platts has been thus appointed, and that he will be glad to receive from individuals or evangelists upon the Northwestern field anything of interest bearing upon that work. We are making steady progress in our arrangements for securing correspondence from the various states; and our thanks are due to those who have already signified a willingness to aid in that work, as a labor of love. One Wisconsin letter has appeared, West Virginia and New Jersey are represented in this issue; we hope that not many weeks, if any, will pass hereafter when some state is not represented by a special correspondent. The RECORDER has two purposes: To serve God, and do the most for its subscribers. We love to aid our friends.

A CORRESPONDENT says: "Are you willing to tell in the RECORDER what you think of such magazines as the *Metropolitan*? I have in mind the pictures in particular." The *Metropolitan* belongs to a class of literature which we never see unless when it is thrust in our face on railway trains and in similar places. We have seen it thus, and know in general its character, and on that knowledge can only condemn it. It belongs to a class of literature which approaches the line of illegality as closely as possible and still cultivates a taste which borders too closely upon absolute impurity to be worthy of anything but condemnation. There can be no justification in the name of art or literature for such illustrations as we believe fill up the pages of the magazine mentioned.

THOSE of our readers who are farmers or gardeners will be glad to learn that four bulletins of interest to fruit-growers and gardeners have recently been distributed by the New York Agricultural Experiment Station, at Geneva. No. 162 discusses the effect of excessive transpiration upon sugar-beets, cauliflowers, cherries and maples. Considerable injury was caused these crops by the hot,

dry days of last summer, with their accompanying parching winds. In Bulletin 163, a new and dangerous apple-tree disease, canker, is fully described and discussed. This disease is already present in many localities in the state, and has been very destructive in some orchards. The onion rot and the Baldwin fruit spot are the principal troubles discussed in Bulletin 164; but powdery mildew and dodder on cucumbers, a leaf spot of carnations and a fungus on barley-seedlings are also noticed. Bulletin 165 contains analyses of twenty-four samples of Paris green found in the markets of the state. All these bulletins are for free distribution, and may be obtained by a postal card request.

THE IMPORTANCE OF LITTLE THINGS.

The Business Manager of the Publishing House offers the following text for an editorial. It is a letter just received. It contained two dollars in money. The letter reads as follows:

"March 16. Mr. Mosher: Inclosed I send two dollars, to renew my subscription to the RECORDER for another year."

That the writer of the note is a friend of the RECORDER there can be no doubt, but what cause prevented him from signing his name or from giving any clew to his identity, we do not know. Similar cases occur from time to time, and the Business Manager suggests that in not a few cases the next thing he hears is that the business office is much at fault, in not giving proper credit for money received. Under such circumstances the subscriber feels in duty bound to complain of the office, when the real fault lies with himself. The post-mark upon the letter indicates a post-office at which there are not a few subscribers to the RECORDER, but does not enable the Business Manager to apprise the writer of his failure. We trust that this will meet his eye, and that the business office will soon be able to complete the transaction by knowing to whom the money should be credited.

All things human are imperfect, and the most careful man is liable to mistakes; but a newspaper office, being the center of so many lines of correspondence, sometimes seems like a special depot at which mistakes gather. A word to the wise will be sufficient to set them thinking, and we venture to suggest that it is wise to re-read every letter you write, taking special care to see whether you have signed your name. Great results follow slight causes in nature, and great complications in business are likely to arise whenever a given letter or any other important document starts on its mission without being signed.

SECOND EDITION OF DECADENCE OF SUNDAY.

The second edition of "Swift Decadence of Sunday; What Next?" is now ready for distribution. The matter has been reset, and new electrotype plates have been made. To secure a still wider circulation, the publishers announce that purchasers of two copies for the price of one—one dollar,—are at liberty to retain one for themselves or to give the books to any person they may desire, whether clergymen or others. We therefore appeal to the friends of Sabbath Reform for new orders, hoping that the present edition may be circulated rapidly, that other editions may follow soon, for which the new plates will be available.

Of the value of the facts contained in this book, and of their influence upon the public

mind, we have abundant evidence. Argument as to the Sabbath question is slight as compared with twenty years since. The question now is, what fruit has already appeared and what fruit must appear as the result of prevailing theories. This book has been prepared to meet this phase of the question, and the array of facts presented compel the attention of thoughtful men as no ordinary argument would do. Those who desire to work directly in the cause of Sabbath Reform find favorable opportunity to do so through the circulation of this book. Remember, the books will be presented to whomsoever you desire, with your name and compliments, and this will be done to any number of copies, from two to a thousand. Each dollar will secure two copies of the book, and place them in your own hands or in the hands of any others, as you may direct. If the friends who aided the cause through orders for the former edition can duplicate those orders for this, they will continue a good work. If an equal number of friends who were not represented in the circulation of the former edition can be added to the list, the cause of truth will be advanced yet more. Ladies' Aid Societies and Christian Endeavor Societies are invited to canvass for orders, and thus aid in circulating the book.

THINKING MACHINERY?

We went into the press-room, the other day, while an edition of the RECORDER was being worked, and stood entranced, as we have done before, at the perfection with which the printing-press did its part toward supplying our readers with thoughts of value, words of comfort, inspiring suggestions, and valuable facts. Steel and iron seemed to be instinct with life, throbbing with thought, and acting with definite purpose. That purpose includes harmony of action, definiteness in exertion, and completeness in results, to which every part has contributed something. All the press asks is a boy's hand to feed the white sheets at a certain point. What we call inanimate material does the rest, quickly, deliberately, accurately, constantly. It is as though the assembled type said to the mingling and commingling machinery, we have come to join with you in the accomplishment of a great purpose. We are ready. At a word the pulley signals to the electric motor, the lightning-flash of divine power responds, and the systematic execution we cannot describe, begins. Happy would it be for each of us if every power of soul and body, intellect and will, might join in definite, persistent, regular and tireless combination of effort to execute the highest purposes and highest endeavors to which God calls. The soul which shrinks from such obedience to the divine call will be made ashamed, if it comes into the press-room of the SABBATH RECORDER office, and for a half hour watches the quick response which every form of machinery gives for the accomplishment of the purposes for which it has been made. Are human souls made for purposes less noble, for action less accurate, or interaction less harmonious, than the parts of a printing-press, or the quick-responding movements of the cutting machine, as the keen-edged knife trims and fashions, or the opening and shutting of the job-press, giving now an impression too slight to puncture a tissue-paper sheet, and then, at the behest of the pressman, coming

together with crushing force. If souls did their work as machines do, the kingdom of righteousness would be advanced in the world, and the longed-for millenium would hasten its coming.

THOUGH DEAD, HE SPEAKETH.

A correspondent, under date of March 15, reports the finding of an old letter in one of her "treasure boxes," written by "a dearly beloved pastor, W. C. Titsworth," at a time when she, a girl, was absent from home at boarding-school. Her associates in the class, not being Christians, rallied her because she spoke of enjoying the Friday night prayer-meeting in a neighboring Seventh-day Baptist church. Her continued devotion to her religious faith changed the current of their opposition, and a group of them became much interested in religious matters and in theological discussions with her. One of these discussions turned upon the question of "Predestination," concerning which she wrote her pastor. It is this helpful letter, in which the pastor replied to her inquiries, of which she says: "I read it now; a model pastoral letter to a young Christian. Perhaps it will be helpful to some other, and I send you a copy which you may use as you think best." That copy is given below. It is excellent as a suggestion to pastors, and may be read with profit by both school-girls and older Christians. The RECORDER joins with its correspondent in doing honor to the memory of Bro. Titsworth, who wrote thus earnestly and wisely to one of his absent members:

ASHAWAY, R. I., Nov. 1, 1881.

My Dear H.—I have at last come to your letter, which I do not find easy to answer for this reason: You ask me, in general, what Predestination is, while I suspect your conversation had to do with some particular application of it. So I conclude to answer your question in a general way, and leave the way open for you to write again and ask anything which may be in your mind about it.

When a man is preparing to build a house he has a definite plan beforehand, so that, while there is no house yet, he can tell just about how it will look and what it will be. He arranges the doors and windows and stairs and rooms beforehand, and then builds. You would think him a strange man who would begin to build and then allow the shape of the house and the partitions and the stairs all to come just as they might happen to. A man has his plan of the house all definite and particular before he sets his carpenters to work, and, as was said, he knows just what his house is to be in size, shape, etc., before the ground is broken for the cellar.

When we speak of God's planning for the world and its history, and our lives, we call it Predestination.

We mean that everything that has happened on the earth has all been plain and distinct in God's knowledge—which we call fore-knowledge—before it happened, and that he had a definite and clear plan for the world, which includes every step of human history, and which is to be complete when the kingdom of God comes, before there was any world or any mankind.

So we say that certain things are by God's predestination, such as the life and death of our Lord, the war of the American Revolution, the last war, and other things in the same way.

So, if you will think of how men lay their plans when they have some end to reach, you can have in mind an illustration which will help you understand what we mean when we speak of Predestination.

Your question was so general that I had to answer it in a general way. Perhaps there are some particular questions you may have in mind which I have not answered in what I have said. I shall be very glad to have you ask me anything you wish to; if I am not able to answer, I will tell you so; if I can, I will answer them and help you all I am able.

I am glad you are thinking about such things. To think about great questions, even if we cannot think all that can be thought about them, is to expand our minds and ennoble us; while to be thinking of little things is degrading to the mind.

What I wished to say to you is: I intended to see you before you left home, but my summer was very much occupied with so many things and places, that I missed you before I really realized you were going.

1. I'm very glad you have this chance for improvement of your mind. Remember, that with added privileges there are to come added responsibilities. Any woman or man who has the chance of great improvement is the world's debtor, to a certain degree; that is, because he is given great things, he is bound to give great things to those who have them not.

2. It is a good thing to have a well-cultivated mind; but it is a great deal better to have a kind and Christian heart.

"Kind hearts are more than coronets,
And simple faith than Norman blood."

So do not forget to be Christ-like in all things, and to desire Christ-likeness above all things.

There is no danger from big heads if they are only under the direction of good, true hearts.

So do not fear or hesitate to bring the smallest things of conduct and life under the influence of the highest and noblest motives. H—, more of us fail because in the little things we do not think it worth while to be influenced by high motives than because of any other one thing.

3. Feel just as much as if you had something to live for as if you were a young man.

Young ladies often think that there are a great many things open to the young men which are worthy of being ambitious about, but it is not so with them.

But young ladies ought to think that there is something for them to live for just as much as there is for men. Whatever is to be your place in the world, determine that it shall be a high place, because a woman of high aims and motives is in it, and whether it be high or humble, as the world counts places, fill it with noble living and it is a noble place.

Keep yourself sensitive to good things and influences; and also so sensitive to evil ones, that you know them as well as you know when your hand touches the fire, so that you may shun them. And the best way to keep one's self sensitive to good influences is to keep the heart open to God by frequent prayer.

But, if I do not stop, you will think I am sending you a sermon.

I was very glad to get your letter, and hope you will feel free to consult me any time with questions or difficulties. I fear you will have trouble deciphering my writing. I cannot write as well as you, and I am sorry, as I am to blame for it, because I did not learn, but I hope you will make it out.

Your pastor,
W. C. TITSWORTH.

STATISTICS FOR GENERAL CONFERENCE.

For many years the writer has been convinced that it is not a just nor accurate method of compiling our statistics to reckon members who are dismissed "by letter" as among those lost. For example, glancing at a page of the Minutes of last year, we see under the head of "Decrease," "36 by death, 15 by letter, 32 by excommunication," total, 83. Death and excommunication are definite and legitimate loss or decrease. The 15 which this page chronicles under the head of "by letter," have been transferred, and though they may re-appear in the statistics from other churches where they have united, the method is still faulty. We believe it were wiser to place under loss only those taken by death and those excommunicated. If those transferred by letter are to appear in the statistics, let it be as transferred, and not as lost.

Statistics are valuable, but their value depends not only upon mathematical accuracy, but upon the principles on which they are founded. We venture, therefore, to suggest for consideration, not as though it were a new question, but because it is important, such change in the making up of our statistics as will not reckon those who have been transferred from one church to another by letter, as decrease or as loss. We do not know how much liberty is granted to the Secretary, without action of Conference; we think that much is left to his judgment.

CONTRIBUTED EDITORIALS.

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

To a Pastor of By-Gone Years.

Dear Bro. Holdfast:

I don't suppose that it would do you any harm to know that by your life, long ago, you furnished me with inspiring illustrations of true and wise pastoral work. You have probably forgotten inviting me to ride home from pasture with you, and making the horse trot, instead of talking religion to a boy who had nothing to say—then. I have reason to be very grateful for the wholesome example of life and labor which you set before me. From those days on, the only doubt regarding the ministry was in regard to my own fitness to fill that exalted position. The talk you had with me when our family visited you in later years was a land-mark in my life.

How we change under the shaping of our ideals! I hardly know myself to be the same boy that you were then so patient with. I can only wonder at the mercy of God, his loving-kindness and long-suffering in training us. Unworthy of all his blessings, I yet earnestly desire to prove myself a workman that needeth not to be ashamed.

Gratefully yours,

PETER PRESSFORWARD.

Concert Campaign of the Western Students.

The transition from March to April in Wisconsin is a time of bad roads and unsettled weather. The spring vacation at Milton is also too short to admit of a satisfactory evangelistic campaign. The question in the mind of the Western men has, therefore, been as to what was the next best thing. The plan they have adopted has been heartily endorsed by the Missionary Committee of the Milton church, and by all the other churches concerned. It is being pushed enthusiastically at this writing. No pains will be spared by these energetic sons and daughters of the prairie to make it a complete success.

The plan is to give six concerts, at Milton, Milton Junction, Albion, Rock River, Walworth and Welton, respectively. The points near by will be visited in term time. Welton and neighborhoods adjacent will be worked during the vacation. The Evangelistic Club possesses abundance of musical ability, with voice, guitar, mandolin and banjo. It also has elocutionary talent, and other musical and literary resources will be freely at the disposal of the club. The concert will be a real treat, and should be the means of contributing largely to the funds for the summer religious campaign. But, the chief purpose held constantly in view will be to stir up an interest throughout our communities in this vigorous, growing movement, to arouse a deeper spirit of evangelism. The boys will tell the people what was done last summer, and what it is hoped to do the coming summer. Dr. Platts will drive the nail home with "one of his short, fiery lectures on evangelism." It is confidently expected that the people of each church will come to the support of one or two men for next season.

While this entertainment may not be so advertised, it will be to all intents and purposes a sacred concert.

The Inspiration of the Institute.

The Teachers' Institute in the Western Association has been like a revelation to those who had the privilege of attending. It is not

necessary to bring learning from afar when the home-grown resources can furnish such an exceedingly profitable and stimulating session as the one just closed at Nile.

The importance of Sabbath-school institutes is likely to be underrated because of the comparatively light attendance. The most important transactions which take place in the world are carried on in small gatherings. The powers behind the throne in the business world gather in small sessions. The plans of the Standard Oil Company are not made in mass-meetings. These sessions, where the leaders of church life gather to receive new vitality, formulate new methods and feel a new uplift, are of immense account in determining the resultant force of a church.

One of the features which made the sessions so valuable was the liberty which characterized them—that liberty of which we need more in all our church life. Every one seemed to be at home and at ease. As in private conversation or in the home circle, humorous sallies, capital stories, quaint thoughts, rich suggestions, earnest longings, mingled freely and naturally. We were too busy and happy to import long faces for the occasion. And so, on the crest of many a wave of work gleamed the sparkle of wit, and amid all the serious business of the hour the chords of hearty good-fellowship were ever intertwined.

To Discern Both Good and Evil.

There is a brief article in the last *Cosmopolitan*, which is a whole sermon on a single page. The title is "The Drama of Disintegration." The author traces the downfall of the Second Empire in France to the influences which centered around the popular comic opera of the day. It was Offenbach, he declares, who prepared the way for Bismarck and Von Moltke. Some explanation, certainly, must be found for the astounding change which came over the people in so brief a period. The historian beholds France at one time the dominant nation of Europe—then, in a few decades, sees it completely humbled at the feet of a single neighboring empire. It is not enough to say that the cause was the military unpreparedness of the nation and the corruption of the officers. The secret of it all lay in the condition of the popular mind which made these things possible. The old ideals were gone. The motives to noble and strenuous achievement were undermined. And one of the chief influences in sapping the moral fiber of the people was the comic opera. The wit and brilliancy of Offenbach had captivated Paris. He molded its tastes and shaped its aspirations. His only doctrine was a sneer—well-bred, graceful, witty, smooth and musical—but a sneer. One opera ridiculed the gods of Greece and Rome, and, under cover of this, slurred all religion. A single song in another was sufficient to make patriotism appear ridiculous. The libretto of still another production was "A Devil's Sermon Against Chastity and Honor." It was these influences that ate away the heart of the national life and left the people nothing to aspire to or strive after.

It is the opinion of your contributor that the most dangerous influences among us today are not those which are openly and undisguisedly vile. These disgust and warn the innocent. But the stabs at virtue, patriot-

ism and religion, which lurk under brilliant pen-stroke and witty caricature, the evil influences which are clothed in soft raiment and speak in seductive tones are most to be feared and guarded against. There are tainted streams in literature, society and business which carry poison, infidelity of heart and infidelity of life.

Let us hate the whole foul brood, and bring our young people up in such an atmosphere of wholesome thought and noble aspiration that they shall be able "to discern both good and evil."

The Genial Art of Letter Writing.

Here is another example, received the other day by my friend, Mr. Charles, the evangelist, from a community where he had labored:

Say to those people that it pays to be a live Christian, because of the great happiness which comes into the life of every one who is thoroughly enlisted in the cause of Jesus Christ. We are sedate married people of some years' standing, and have always been reasonably happy; but we have never understood the meaning of true happiness as we have since this beautiful experience has come into our lives.

Last Friday evening Bro. Smith acted as leader of the prayer-meeting. He read the 7th chapter of Matthew, a sermon in itself. The spirit of the meeting was loving and tender. Among the good things were a short, expressive prayer from Henry Jones, a short testimony, but to the point, by D. L. Johnson, a few words well said, in that well-modulated voice of hers, from Mrs. Calendar, a duet by our Bro. Roberts and daughter, and a few original remarks from Bert Brown. I would like to see that boy well educated; and if he should be drawn toward the ministry, he would be a great help to the denomination; he has many natural qualifications for that calling. A number of prayers were offered for the recovery of one who is very sick, and for the immediate family who are so weighed down by trouble. Mr. White asked that others do personal work with Mr. Blue, who never has been a Christian. We are to have baptism next Sabbath. Mrs. Gray will be one of the candidates. I do hope that her husband and Fred Peterson will offer themselves. The Sabbath-school is increasing in numbers.

Now, my writing to you in this way is somewhat unconventional. We wanted you to know about us here. We read with a great deal of interest of your work elsewhere. For a time the whole society felt a sense of loss after you went away, as a family does after the departure of a much-honored guest who has been a blessing to all. However, you left us with such an abiding sense of the love of God, and we are blessed with such a good pastor, that we will go on growing spiritually, we hope, as long as life lasts.

MARY J. BOONE.

DARK JAVA.

(Translated from *De Boodschapper*.)

It was four o'clock in the morning. A knock at my door made me awake, and caused me to be frightened. I hastened out of the house and found a young Chinese woman who came to call for my help. "A younger sister of mine," thus ran her story, "was quite well last evening, my brother sent her out to do an errand for him. Maybe she was ashamed to go along the streets alone in the daylight—nobody knows any other reason, and I was staying out at my aunt's—but when my brother called her up at three o'clock just now, he obtained no answer, and going to her we found her dead."

I thought it best to go with her, and so we started together. It was a rather long distance we had to go, and I walked in silence by the side of the young woman, my head and heart being too full of thoughts to speak. A solemn hush was all around us. The busy toil of the day had not yet begun. Over our heads the stars were glistening brightly, as the unclouded sky of India enables them to do. And the language they spoke in this

early hour before dawn was more touching than ever. It seemed to be one of peace and rest, of eternal, unchangeable happiness; while their rays were gliding down to the poor, sad, dark earth, where happiness is being destroyed by sin, where the devil rules and does not rest even during the night, but carries on his destructive work.

My thoughts were intent upon the woman by my side. She was young still, in the bloom of her life, but spiritually like a wreck. It was the fault of him who has ruined her life, a government official, welcomed in the highest circles. Poor, dark Java! So-called Christians have brought a sea of calamities and misery over thy beautiful fields! It is, indeed, not to be wondered at that Javanese and Chinese turn away with contempt from the religion of the "Blandas" (Europeans).

Weary of her, the reckless rascal had sent her away under some pretext or other, telling her "to wait for him." And the poor deceived one had been waiting. And she had run distracted, and fits of frenzy had overtaken her. In one of her fits she had struck her mother on the head with a piece of wood so that death followed. After that the two sisters were living with a sick brother, but the guilty one dared not come under his eyes, as he had threatened to kill her. She was stealing in and out of the house. The sick brother was nursed by the younger sister, and being of a passionate and grumbling nature, and made still worse by his disease, the poor child had a sad time of it. The night before the brother had sent her out, under severe threatenings, on an errand for him. Now the Chinese girls over 12 years old are never allowed to go out by themselves, and think it a shame to appear in the streets. Possibly she had felt so aggrieved at the shame that she took some poison to end her life.

The stars were glistening on in their silent splendor and unchangeable peace, looking down in their pure smile upon this miserable, polluted world.

And he who is Peace, who has descended in all this misery and has opened in his own holy body a source against impurity—the poor, lost world does not know him, but turns away from him, and the end is—despair! My heart was lifted to him to receive his light that I might make it shine in these poor, dark hearts.

We had reached the house. The poor girl was lying in a dirty, gloomy back room. I lifted the bedcloth. She was very young. The body was still limp and warm. Maybe she was only in a swoon, and not dead. The elder sister broke out in loud lamentations. Oh, how I wished to do something to help her. I tried to soothe her, and after having prayed with her, I asked some of the bystanders for assistance. By rubbing and brushing we attempted to make the dead girl revive, but in vain. Life did not return, and slowly the body was stiffening, and the last hope of recovery was extinguished.

Oh, what a tragedy was played here! Who shall say how much this poor child had suffered before executing her desperate last resolution! In her box was found a bundle of clothes, probably prepared with the intention of fleeing from her hard-hearted brother, and to escape from the shame he had brought upon her. But probably she had not known a

place where to go! Poor child. When will Java provide a shelter for the like of her? When shall I myself be able to open a house of my own for those who, driven out by hardships, do not know to whom they may turn?

For her it was too late. But once I had seen her passing my house, and I had had no opportunity to tell her about the Saviour, so loving and kind. But the living ones were there still. And amid all the noise of voices discussing the preparations for the funeral, with the usual Chinese hustle, mingled with the wails of the sister, I tried to arrest the attention of the persons present, pointing out to them the uncertainty of life, the gravity of death and the terror of eternity for those who reject God's grace. Their hearts were like rocks, along which the water runs leaving no trace. My heart was heavy and sad. Oh, that I might do something! But there was the sick man. Though I felt little sympathy for him on account of his behavior toward his dead sister, my heart was moved when turning to him. His pale face was even more so than usual. And when I asked him how he was, he was hardly able to answer, "My poor sister," he said, "even last night I have been so unkind to her, now she is dead." Tears rolled down his face, and oh, how I tried to make use of this opportunity to make him acquainted with the only Saviour, and to attempt to reconcile him to his elder sister. I was glad to kneel down and to pour out my full heart before him who looks down in infinite pity on all the suffering, on the consequences of sin and on the straying sheep having no shepherd.

Brethren and sisters, pray for Java! Pray for Javanese and Chinese, and also for the Christians in this country, who are sunk in superstition and misery, and cause it to sink still deeper in the sin and impurity. Pray, and the morning will dawn in this darkness.

Yours, to be a light in the world,

M. JANSZ.

PATE, December, 1899.

RESOLUTIONS OF APPRECIATION.

A rare instance of fidelity in public service is reported to the RECORDER from Scott, New York. In connection with a reorganization of the musical service in the church the following action was taken. Such service as Bro. Burdick's, on earth, will be fit preparation for larger service in the heavenly choir.

WHEREAS, Bro. Dolphin Burdick, in the most faithful and unselfish manner, has served this church in the capacity of Chorister for over fifty years; and therefore,

Resolved, That we, the members of the Scott Seventh-day Baptist church and society, desire to express our appreciation of said service, and herewith extend our thanks for this service in the past; and in token of this appreciation, we do hereby establish and bestow upon Bro. Burdick the honorary office of Chorister, which shall be for life, thus making him an official member of the church; and also that said office shall not hinder his holding the office of First or Second Chorister when elected thereunto; and further be it

Resolved, That we do deeply sympathize with Bro. Burdick in his late affliction and present enfeebled condition; and hereby, in token thereof, do appoint John B. Brown, Ernest Barber and B. H. Potter a committee to arrange for a proper material expression of our sympathy; and also be it

Resolved, That these resolutions be spread upon the church records, and a copy of the same be presented to Bro. Burdick; and that a copy of the above be sent to the SABBATH RECORDER for publication.

C. F. COBB, Church Clerk.

MARCH 18, 1900.

FORGETFULNESS is the pickpocket of the mind.—*Ex.*

NEWS OF THE WEEK.

Secretary Root has returned from Cuba, and makes favorable report on the general condition of the island. The progress toward permanent government and the blessings which attend it is steady, and quite as rapid as the circumstances will warrant. He thinks that there will be no necessity for long-continued military supervision by the United States.

Local option has been defeated in the Senate of Ohio by a single vote, after having a majority of nearly twenty in the Lower House. This result is to be deplored greatly, and the political situation in that state may be affected much by this result. The local option movement was championed by the Anti-Saloon League.

The legal struggle between Frick and Carnegie has been settled, out of court, and it is said that a new steel manufacturing company will be formed by the union of the two interests.

It is reported that the Standard Oil Company has declared a dividend of \$3,000,000 lately, and that its \$100,000,000 of stock is worth five times its face value. This stock is subject to taxation on the same terms as real estate and other business property in the different states.

Two prominent Congregational clergymen have died within a few days—Rev. Thomas K. Beecher, 77 years old, and Rev. George L. Walker, 70 years. They were men widely known and highly regarded.

Prof. McGiffert has announced his determination to withdraw from the Presbyterian Church. Probably that is wise, since a minority seem determined to press the movement against him for heresy, thus keeping an unhealthy and wholly unnecessary agitation in the church. Presbyterianism will suffer more than Dr. McGiffert will, although it is generally understood that the majority of the denomination does not favor the movement for his trial.

The week has been quiet, comparatively, in South Africa. The main army of Great Britain is resting at Blomfontein, reorganizing, and preparing to move forward against the Boer forces in the Transvaal republic. Kimberley is still besieged by the Boers, and the garrison is suffering, close to the edge of starvation and despair. Peace measures suggested by the Boers find no response from England, and the Boers are concentrating for more and fiercer fighting. It is said that they believe foreign intervention will aid them before six months have passed.

Some progress has been made in adjusting matters in Congress relative to Puerto Rico. [We write Puerto Rico, since it has been adopted by the Government as official, although we prefer Porto.] The Relief Bill has been passed, appropriating over two millions of dollars to the island for public improvements, etc. The Tariff Bill and the bill for a form of civil government have been separated, and action on the former at an early day is probable. Whatever form the tariff matter may assume, whether the low rate proposed, or free trade, it is certain that final action in either form will aid in the revival of business. Some action ought to hasten.

The new movement for rapid transit in New York City by an underground railroad has reached the point of action, and ground was broken on the 26th of March, 1900, with elaborate ceremonies.

Missions.

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

WHILE the blessed work of evangelism is to bring unsaved souls to the saving knowledge of Jesus Christ, and to a loving obedience to the commandments of God, a revival effort in a church or community does not end there. There is as much hard work, good judgment, persuasive power and tact needed to take care of the results of a revival as in the revival effort itself. Souls have been brought into the church to be established in the faith; to be led into active and faithful service; to be molded into growing, working members of the church, ever ready to help the pastor in all good work, and to be strong factors in building up the church in spiritual life and power. In too many instances the converts from a revival effort are left to come up, rather than be brought up, in the ways of righteousness, stalwart Christianity, active church service, and to be strong men and women in the Lord. Many are left after an evangelistic effort much like a babe born into the world and forsaken by its mother. If there ever is a time when a wise pastor and a good motherly church are needed, it is after a gracious revival. We have had more anxious thought about a successful following up of an evangelistic effort with establishing and clinching work than we have had about the evangelistic effort itself.

ABOUT the greatest calamity that can befall a church is a church quarrel, causing division, disintegration, ruin. It is a great calamity to a large, strong church, a greater calamity to a small, weak church, struggling to maintain an existence. When a church-member loves himself, his pet doctrines, more than the church and its life, unity and growth, and strives by a hyper-proselyting spirit and purpose to break it up or divide it, he has not the spirit of the Master, and instead of doing the work of Christ he is doing the work of the Evil One. When a church-member, from jealousy, or hatred of a brother, or from imagined slight, with a ruler-ruin spirit, will deliberately work to divide or break up a church, that he may have his own sweet will, or spite somebody, he is not doing the work of the Master, but the work of the devil, and is possessed of an evil spirit. As Christ cast out devils, so the church should cast out such a member. The Church of Christ, with its organized life and divinely-appointed mission in the world, with needed life, harmony and unity to accomplish that mission, is of infinitely more worth than such a member. Let the member be sacrificed, not the church. What satisfaction is there in trying as pastors, as evangelists, or as Boards, to help a church to exist, when some of its members are doing their level-best to murder it, or when it will insist in committing suicide. Can a church be ruined by having too many would-be-leaders? Would the army of the Lord be more successful in capturing the world for Christ if there were less Brigadier-Generals, and more *real* soldiers?

FROM MISS SUSIE M. BURDICK.

Our day-schools appear in each annual report, but I have often thought of writing a little more fully on the subject than is possible in the report. Of our four day-schools, one is held in a hired house at Lok-ka-we, a small settlement, one mile west of our Compound.

There are twenty pupils there, with Mr. May as teacher, and Mrs. Davis to examine and look after it. There, too, Mr. Davis has a service every Sabbath morning.

The Zia Kynn school is held in a small building on the Compound. The story has often been told, still many may not know how we came to have this convenient little building, which is used for this school. To begin with it was a small stable, but when Mrs. Randolph was here she saw in it the possibility of a school-house, and a friend at home sent her the money with which to enlarge and put it in order. At present there are thirty-two names on the roll, and the school seems to be doing especially well under the present teacher, Mr. Koo, a kind, fatherly sort of a man. The sturdy little people, with any amount of energy inside their blue cotton garments, who attend this school, are the children of farmers, as their names indicate. We have All Farmer, Farmer Born, Snow Farmer, Sea Farmer, First Farmer, Always Farmer, Happy Farmer, Great Farmer and Farmer Perfect. There are also Little Brother, Number Three, East Born, Dragon Perfect, Peach Peach, Silver Perfect, Happy Forest and Honest Pearl. These children come with much irregularity, dividing their attention between weddings, funerals, feasts, shows, visitors, visiting and school. Many times, too, they are kept out to work, and the years of their school-life are limited at best. One little boy has the care of a younger sister. Sometimes he brings her to school, and tries to study as well as amuse her, but the little girl is very exacting. His patience and kindness are good to see. On Sabbath-day the children in this school attend our regular Sabbath services, and are in Mrs. Davis' Sabbath-school class.

A little less than a year ago we opened a school at West Gate, in one of Mrs. Tsur's (Kwe Sung) rooms, the use of which she and her husband give for the purpose. There are twelve little girls in that school, with an old boarding-school pupil, Tsu Zic, as teacher. Here blue cotton garments are not so much in evidence. The children come with clean faces, well-combed hair and befringed, embroidered bonnets. On the opening day of school there was a gay display of silks. They evidently came from more well-to-do homes. We hope this little school will work up well.

In the Native City we have had more than forty pupils, two-thirds of them girls, doubtless because they are taught needle-work. Many little hands have made their first attempt at shoemaking, knitting mittens and socks, not to speak of the gay bonnets and crotched collars which have gone to adorn smaller sisters and brothers. This is the only one of the day-schools where the pupils pay anything. It is only ten Mexican cents each, about five gold cents, but it makes an income of from three and a half to four dollars or more a month, which is quite a help toward the expenses. I have for a long time felt sure that it would be better to divide this school, putting the boys in a room over the street chapel, and we have been praying much about it. Last month, a man, well recommended as a teacher, came to us, and to our great satisfaction we made the change. Now, however, as the New Year draws near, Mr. Zeu, the new teacher, informs us that he has other prospects for the beginning of the year. No one can blame him. He goes to a Chinese

school, where he is to receive twelve Mexican dollars a month and "eat them," while with us he has had only seven dollars and "eats himself." So, once more, we do not know just what we are to do, but we trust that the New Year has something even better in store for us.

There are to be some changes among the pupils. One little boy of twelve, who has been in our school for about three years, goes out to learn the tailor's trade; two bright little girls, of about eight years, must stay out to learn embroidery; one family of three little children cannot come because the father fears that they will become Christian; two sisters, who have done much earnest work the past year, must stay out because their step-mother does not believe in their attending school. We are hoping that some of these mothers can be prevailed upon to give the children a little further opportunity at school.

To us, this work in day-schools seems a very good way of investing time, interest and money. Will not many who read this join in the prayer, and hope that much of the seed sown will fall into good ground; that the children will carry the truth to their homes, and that there will be an abundant harvest to the glory of God.

WEST GATE, Shanghai, Jan. 30, 1900.

MISSION TOPICS TO BE DISCUSSED.

Program of the Ecumenical Conference to be Held in New York, April 21—May 1.

With the President of the United States giving the address of welcome to the delegates of the Ecumenical Conference on Foreign Missions, and an ex-President presiding, the meeting to be held in New York City next month promises to be as popular as it will be instructive.

The main meetings will be held in Carnegie Hall, the first one being on the afternoon of April 21. Benjamin Harrison will preside. The Rev. Dr. Judson Smith, the Secretary of the American Board and Chairman of the General Committee, will give an address of welcome, and there will be responses in behalf of the British, German and Australian Delegations, and one representing the missionaries of all the Boards. The Rev. S. L. Baldwin, D. D., the Secretary of the General Committee, will also present its report. President McKinley will also make an address at the reception to be held in the evening, and there will be other addresses of welcome in behalf of the state and the city.

On Sunday the majority of the pulpits of the Evangelical churches in New York and its vicinity will be filled by delegates to the Conference.

The program of the Conference is ready in pamphlet form, and its eighteen pages give a clear idea of its purpose and scope. The purpose is indicated by the variety and practical nature of the topics to be discussed, and the scope by the fact that it has been found necessary to arrange for fully sixty separate meetings, aside from Sunday services and overflow meetings.

The business meetings will begin on Monday morning with three addresses in Carnegie Hall on the Authority and Purpose of Foreign Missions, the Source of Power and the Supreme and Determining Aim. The speakers will be President Augustus H. Strong, of the Rochester Theological Seminary; J. Hudson Taylor, Superintendent of

the China Inland Mission; Robert E. Speer, Secretary of the Foreign Board of Missions of the Presbyterian Church; and the Rev. Dr. James Stewart, of Africa, a missionary of the Free Church of Scotland.

In the afternoon there will be ten sectional meetings, when these fields will be considered: (1) Japan; (2) China; (3) Korea, Burma, Siam; (4) India, Ceylon; (5) Malaysia, Australia, Oceania, Hawaii, Philippines; (6) Mohammedan Lands, (a) Turkey, (b) Persia, (c) Syria, (d) Arabia, (e) Egypt; (7) Africa; (8) South America, Central America, West Indies, Mexico; (9) North America, Greenland; (10) Hebrews in all lands. Special addresses will be given by missionaries from different fields in several evening sessions, and in other meetings as there is opportunity.

On Tuesday will commence the distinctive work of the Conference—the discussion of the great and practical questions arising in the conduct of mission work. The Evangelistic work will lead in the morning general session and several afternoon sectional meetings, while alternate meetings will present phases of Woman's Work and the problems connected with the organization and character of the Missionary Staff.

Wednesday will be Educational Day, similarly arranged, to provide for the discussion of Higher Education, the training of teachers, industrial education, training of the blind, deaf mutes, etc. At the same time a sectional meeting will consider the wider relation of Missions to Science, Discovery, Diplomacy, etc.

Thursday is especially set apart for Woman's Work in its different phases; but, side by side with their meetings, there will be others for the discussion of the great question of Comity and Co-operation in the conduct of Mission work by different Societies, with a view to prevent collision and waste in duplicating effort.

On Friday the dominant topic will be the development in the native churches of that self-support and self-direction, without which their permanency and best growth are difficult, if not impossible. At the same time the organization of Mission Boards will be considered, with an afternoon meeting devoted to industrial training.

Saturday will be Young People's Day, and the topics will be the present missionary movement among students, the needs of the future ministry, the peculiar obligation of the present generation. Parallel with these will be the consideration of the questions presented by the non-Christian religions and the apologetic problems of missions.

On Monday Medical Missions will come to the front, Bible versions, and the need of a Christian literature as the basis for the normal development of a Christian community.

Tuesday, the closing day, the Home Church will be the special topic; the reflex influence on them of missions; the power of the pastor, etc. Also Bible Societies; missionary philanthropy and kindred subjects.

The meetings outlined above will be largely technical and confined to the mornings and afternoons. The evening meetings will be more popular in character, and include addresses by well-known and effective speakers, missionaries, pastors and laymen of the United States and Canada and Great Britain. Among the speakers not mentioned already

will be Canon Edmonds, Eugene Stock, Bishop Ridley, Arthur T. Pierson, Maltbie D. Babcock, Bishop W. C. Doane, President James B. Angell, Jacob Chamberlain, William Ashmore, John G. Paton, James S. Dennis, Harry Guinness, H. G. Underwood, H. N. Barnum, J. M. Thoburn, John Henry Barrows, George Robson, W. F. Oldham, D. Stuart Dodge, F. F. Ellinwood, George E. Post, William H. Thomson, Henry O. Dwight, David H. Greer, A. J. F. Behrends, George F. Pentecost, Donald Sage Mackay, Samuel B. Capen, Charles Cuthbert Hall, W. F. McDowell and Mrs. Isabella Bird Bishop.

Among the topics will be a Review of the Past Century and an Outlook into the Future, the Relation of Missions to Social Progress and the Peace of the World, together with addresses on great mission fields. The general morning and evening meetings will be in Carnegie Hall, and the overflow meetings in smaller halls and neighboring churches.

A LESSON.

BY LAEL CLARKE.

The sunshine fell full upon her. It lighted up the soft brown of the tidy clothing, the rich coloring of the dark face and black eyes, full of tears, as she grasped my hand and exclaimed:

"It is true, every word you have said about the drink. There is none of its sin, misery or degradation that I don't know about," and she was gone as suddenly as she had appeared. It was at the close of a temperance meeting, but even in the crowd of people one could not forget her, or the pathos of voice and face. It is something of her story, as I afterward learned it, and the lesson it brought me, that I would tell you.

Poor Mary A— was a very bad woman. The good clothes she wore, the comfortable house in which she lived, were gained from the sins and vices of men and women; the ruin of pure girlhood, the wrecking of homes and lives. In some respects she was an ignorant woman, as well as a wicked one. It is doubtful if she could remember an innocent girlhood, or if she ever had been taught virtue or purity. Surely if she had ever known either, she had drifted far from even a thought of them long years ago.

One night this woman wandered into a mission service. There, sinful, blackened, degraded as she was, the loving Christ found her. Over and over she asked the question, "Can Jesus save me, do you think Jesus can save me?" When the light came to her, her joy and gratitude were wonderful to see. Such a changed creature as she was when she went home that night! Her first trial met her at once. John, her husband, bitterly opposed her. More ignorant than Mary, he yet could see the change which would come to him, when he must work, instead of living upon her ill gotten money. But no opposition, abuse or threats moved her. Immediately she gave up her wicked business, and from the comfortable house, moved into some small rooms and began to earn her living by such honest work as she could obtain.

To the Mission she turned for comfort, strength, help. It was an inspiration to see her there, her face radiant with joy and love, as she spoke of the love of Christ for her. Nothing seemed to discourage or daunt her. Even when John, grown more angry and unreasonable, burned hats and wraps to keep her from the Mission, she pitied him and

prayed for him the more, as she went on her happy way. After some months her prayers for John were answered. He gave up his old haunts and companions, and each night found them at the Mission, together. It really seemed she could be no happier. For many months her place was never vacant. When others grew weary or discouraged, Mary was never known to fail, and many a wretched man and woman saved from a sinful life blessed her earnest prayers and tender loving words.

There came a time when Mary came alone, and soon we missed her altogether. After a few nights, troubled by her unwonted absence, one went in search of her. She was found in her little room cheerful and happy, and this was the reason she gave why she had missed the meetings, which were such a help and comfort to her.

"It was like this, dear Mrs. B. A few weeks ago John was put on a new job, which took him a long way from home. He could never get back in time to go to the Mission, so I went alone, leaving the table all ready and a hot supper on the stove. For a few nights when I came back, he would be sitting here, lonely like. After a little when I came he was not here, but would come in a few minutes. Oh, Mrs. B., I found he did not like to stay here alone, so he went around the corner to the saloon. He had not touched the drink, but I was very anxious. It seemed as if I could not stay away from the Mission, but oh, I could not have John going back to the saloon and the boys. So I just took it to Jesus and he said to me, 'Mary, you must have your mission at home until John gets another job, you know he is weaker than you and you must take care of him, that he don't go all wrong again,' so I have just stopped at home ever since. He never goes to the saloon, when I am here."

Thus, from poor ignorant Mary, I learned a lesson, and I thought sadly of the many women who have been carefully trained and well educated, cultured women, whose boys and girls and husbands spend their evenings with questionable companions, in questionable resorts, because the wife and mother has failed to find her mission work at home. This poor woman, quite untaught in many of the truths and graces of life, which they have always known, had still grasped the great truth which many women seem never to find, that God will hold them responsible for the safety and well-being of those he has given them; that a woman, no matter how carelessly or thoughtlessly she takes upon herself the duties of wifehood and motherhood, has no right to neglect or ignore the resultant duties, for anything outside of home. When this truth shall become a living force in the hearts and lives of the women of our country, a strong barrier against sin will protect the homes of our land.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Woman's Work.

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

How shall we gauge the whole who can only guess a part?
How can we read the life when we cannot spell the heart?
How shall we measure another, we who can never know
By the juttings above the surface the depths of the vein below?
—The Silver Cross.

OUR dear Dr. Ella F. Swinney does not improve at the Sanitarium as we had hoped she would.

"WHATEVER our needs, he can supply them; for he is God. He will supply them; for he is Love."

THE demand for our "Prayer Calendar" has been so great our first edition is exhausted. If the churches who have not yet received them will wait *only a few days more*, we will be able to supply all their needs.

WOULD you be surprised to know that many items of information, suitable for a missionary meeting, can be obtained from your morning daily papers? Why can we not interest our husbands, sons and brothers, as well as ourselves, in collecting clippings that will help us to know what is happening on the other side of the globe? Try it, sisters, for your next missionary concert.

"THE Master is come and calleth for thee." Wherever our lot is cast, however small the service we can render, we are *needed*. Our Father can and will *use* us if we are willing to be used. Do cheerfully the duties which come to you in your own church and society, and there will be advancement all along our lines of work, and remember always to *pray* while you work, giving thanks to the Father for opportunities of service.

LETTER FROM MRS. BOOTH.

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

[Concluded from last week.]

I might mention here, that on arriving at "Ntonda," I found, to my surprise and some little dismay, that all the loads which I had sent on before us some days previously had only got as far as Ntonda, something like eighty in number. I had sent the loads forward by some men and women, who had been working at Alitside and other places in the vicinity of Blantyre, for several months. Having finished their season's work (for the Angoni only work for certain months of the year), they were all returning to Angoniland for their time of rest. I had taken the opportunity to get them to take the loads, instead of going empty-handed; but, on arriving at Ntonda, as most of their homes were close by, they changed their minds and decided to go no further. It is, perhaps, not to be wondered at, that they were unable to resist the temptation to go straight to their different villages and enjoy their well-earned rest. But, the business of finding other eighty carriers, getting their names down, and assigning each his load, advancing each food, or calico to buy the same, for the three or four days' further journey, takes up time in the middle of a journey, and it is the kind of work which a man generally manages better than a woman. (If we had a plantation already started, with a regular set of workmen, of course, this work would be almost nothing.)

The fourth day was not quite so long. A little before sunset we found ourselves at another place where the Zambezi Industrial Mission have a school. The native teacher in charge of the school is a brother of John Chelembe, the young man whom Mr. Booth

brought to America. The women and children from many of the larger villages around attend this school twice daily. I have forgotten just how many Stephen said they numbered, but it was several hundreds. Here we found the usual native home; but the hearty good-will with which it was put at our disposal made up for all defects.

For the next two days both little Mary and I were objects of great wonder to the people in the villages through which we passed, I being the first white woman who had passed that way! These people look upon a white woman or child much in the same way, I suppose, as any one of us would look upon a black woman for the first time.

On the morning of the fifth day Mr. Booth met us. The place where we slept that night was also almost bare of trees. We even had to pay the natives to bring us what little firewood we needed to prepare our food. We paid them in salt!

Quite a number of natives from this village followed us when we left, as though they did not like to lose sight of the white people. Some of them came right up to where we are now living, a long day's journey, and many have come since, bringing ufa, native potatoes, etc., to sell; some to ask for work, in order to earn cloth, and not a few for medicine and dressings for their wounds. One small boy, who had a dreadful leg, came awhile ago to get it dressed. Yesterday he returned for me to see that the leg was quite healed. It is only fair to say that it was Dr. Sheppard's (of Alfred) lead ointment that worked the cure! The little lad himself, and many of his friends, appeared so very grateful; it is really wonderful to see what faith they have in one's power to help them in these little ways. I am sure, too, that it goes a good way in helping to win their hearts.

Among the men who are with us is one, an Angoni, the only man, so far, of our trusted workers, who has his wife with him. The others all sleep together, at present, in a rough kind of boma, which they put up quickly, as a safeguard from wild beasts at night; but this couple, desiring to be a little more private, have built for themselves a tiny home a little away from the boma. I do wish you could see it. It is egg-shaped, and not more than six feet in length, built entirely of the trunks of small trees placed about three inches apart, the interspaces being filled in with the leafy branches of the trees. At first, when all the leaves were green, it looked quite pretty, like a nice, little summer home; but now, of course, all are dead, and the whole affair looks most peculiar. They (I ought to say that the woman did most of the work) have now put grass on the top to form a roof, and have also made for themselves a bed, this being made of forked trees for the supports or legs, with some grass upon which to lie. The bed, as you will well understand, takes up nearly the whole of the home; but this does not matter, as they only use it at night; there is just enough space left in which to stand and make the entrance fast. In this small space, when they are well on the bed, they make a fire. One would think that the whole place would be burned down in less time than it takes to suggest it, but they do not appear to anticipate anything of the kind, and even if it did, the loss would not be very great; and they would immediately set to work, and in a few hours, would have constructed another dwelling fashioned like unto the first. I have never seen such a novel dwelling before in any country that I have visited.

OCTOBER 23, 1899.

In taking a little walk yesterday, I discovered that quite a large party of natives had arrived the evening before to ask for work. The first thing to do was, of course, to build for themselves a home; so, early in the morning, they all set to work with a hearty good-will. It is surprising how the knowledge that there are likely to be unwelcome visitors during the night enables each one to work very quickly, and without even a

thought of being tired, during the day; and so by sunset yesterday they had almost finished a dwelling very much like the one put up by our first friend, only on a *much larger* scale. Inside they had divided it off into many small places, so that each man, with his wife and family, might have a place to call his own. The women and children had gathered together much firewood, and in the center of each little division they had made a fire, over which the women were preparing the evening meal, using the earthen pots which they make themselves.

I must now, before closing, say a word as to the contents of the next box or boxes to be sent, and please do not wait too long before sending, as everything takes so long to come.

Some of the garments made by you have already been given away to those who needed them badly; others have been used as payment for work done. In all cases they are much valued, and as we go forward with the work we can use any quantity, so please all continue to work hard and "be not weary in well-doing," for even now some of us are beginning to reap as the result of your labors of love.

I shall be glad of more loin cloths three yards round, one and one-fourth yards deep, also a supply of strong colored day shirts for men and boys, much like what a working man would wear at home. Do not send any more women's waists at present, but any quantity of the red scarves. Made of any other color they will be acceptable too. White duck coats for men we need too; please endeavor to get a good pattern, as many of the muslin coats which we brought fit very badly.

Some of these things we shall be able to sell to the natives, or use instead of the ordinary calico in payment for wages. The more enlightened men, such as our Capitoa and teachers, often desire a leather waist belt; we could make use of these if sent; belts such as men use for tennis would answer well. Loin cloths, or as we call them out here, handkys, of colored muslin or calico, would be most useful, also any quantity of strong colored and white cotton and needles. We also need, very badly, a good bell to call the people to worship on the Sabbath.

Now, I really must bring this very rambling epistle to a close. The interruptions while writing it have been constant, and my wee Mary has been at my elbow most of the time.

Ever His and yours,

ANNIE S. BOOTH.

"SHE WAS A STRANGER."

A Sabbath-school missionary, while addressing a Sabbath-school, noticed a little girl shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and dipping her hands in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while. The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, asked: "Is this your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister."

"O, one of the neighbors' children," replied the missionary; "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—*Christian Advocate.*

FROM WEST VIRGINIA.

For some years past we have occasionally heard it said that West Virginia is "forging ahead." It is, doubtless, true in many respects. The term forging suggests great heat, even sufficient to dissolve the rock fences of old Rhode Island. It would take about two dozen blocks the size of that little state to make a quilt big enough to cover this Mountain State. There is sufficient coal and oil here, doubtless, to liquify a big area of the Empire State, after sufficiently softening that thirteenth original state (physically).

Ours is called "Mountain State," because we have so little room for any more mountains. A good stretch of our Eastern line fence is along the backbone of the Alleghany Mountain system. That is why we have so much backbone in our state. Ours is also the "pan-handle state." That may be because, like a good dish-pan, it has two handles. It was just on the end of the eastern "handle" (Harper's Ferry) that one John Brown made great fame about forty years ago. Last summer I saw his name there on a stone monument, that appeared about proper size for a good hitching-post, yet hardly strong enough for my "Beck" when she gets in a hurry to unhitch from a post.

In Wisconsin, twenty years ago, some people used to build a fire-place in the new house, just to have something to look at that would remind them of their grandmothers. People do not do that way here very much. They build fire-places that they may keep warm. It means better ventilation; and, because fuel is so abundant and cheap, people like the old style better than the stove. What it cost us to use one coal heater during the winter in Minnesota would feed two fires the whole year round in our state. Here is one of the good points in our favor—more abundant heat. That is one reason why we are "forging."

There is the heavenly, spiritual heat force that none would thoughtfully dare to boast of in any section of our Christian land. When we think of our limited numbers, remember some of the prominent men of the day who originated up here in the mountains, and know some noble young men here whose abilities and faith mark them for prominent places in the future, we thank God and take courage. Yes, let them educate thoroughly; but let that education be such as strengthens faith and works in the divine life. Let the field of education be kept clean of tares.

In West Virginia our farmers go out in the hot sun and "cut filth," as they call it. It may be called cutting tares, for the briers that tare hands and clothing would soon spoil crop and sod, except the men go out and fight down the "filth." The scripture says concerning the tares, "An enemy hath done this;" but the circumstances in our case require the application of another part of scripture which says, "Resist the devil, and he will flee from you." The spiritual tares in our educational field are the faith-killing isms of our free-thinking age, often brought in the name of education, or higher mind training. May the Lord send some good destroying-angel to keep our fields clear of the destructive isms. My thought just here is not confined to West Virginia. I have had good opportunity to know our schools. I love them all, for the practical connection had

with them, and the good they have done me. Each has its strong points and some weak points, unless the weak points have all been made strong recently. Most teachers of my acquaintance in our schools have been of excellent Christian faith. A very few have not had sound Christian faith as big as a tobacco seed. In such cases the bad effect upon some young people has been deplorable.

Think not that I am wandering too far from home. Our young people are liable, as in the past, to be called away from home influences; but, in our own denomination, everywhere, there should be the same clean faith and warm, loving Christian care one for another. "Love worketh no ill to his neighbor." If this spirit shall truly prevail in the work of "higher education," the rising generation will be fed, spiritually, on sound doctrine.

Our state, having such a large army of coal miners, has provided for the building of three hospital homes for poor miners disabled by accident down in the dark places of their honest toil. There will probably be little difficulty in getting the disabled men to accept the state benefit which they may honorably receive.

It is always different with the souls that dig for spiritual and mental wealth. If their place of labor is made dark and dangerous by isms and metaphysical gymnastics, or any kind of deceptive sophistries, they are quite liable to hold God's divine provision in contempt, not seeing themselves as morally blinded and spiritually crippled. The home God has provided is built upon his revealed truth. While we bear very patiently with one another, let us ever strive for the clean, straight path of Bible truth. West Virginia has a vigor of young manhood that is destined to bring much good service. They are predestinated to large results in Christian faith. Let us ever strive for the sound doctrine that comes from God's revealed Word.

M. G. S.

"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

It is unfortunate, in many ways, that scholarship has continued to be deemed impossible, as the fruit of culture on the English stock. By this the English tongue is held in a sort of bondage to older but less virile stocks, by the dotage of tradition. One of the many evidences of bondage to which our language is subjected is found in the translations by the learned bodies that have given us the Revised Version of the Scriptures.

A case in point is found in the Lord's Prayer. That the above rendering has any intelligent, native or inherent meaning no one can pretend to urge, without a foot-note to explain the Greek text from which this passage is transplanted. The absurdity of the rendering seems never to have occurred to the learned revisers of the English Scriptures, and the so-called best scholarship of the age doubtless expected English-speaking people to go on indefinitely repeating this meaningless formalism, in deference to the accepted form of the Greek text.

It would be a curious psychological study to learn what is in the mind of the ordinary English-speaking person who prays, "Forgive us our debts as we forgive our debtors." There are many things for which we are indebted to the Giver of all good and perfect gifts; but for the receiving of which we desire

to be forgiven would hardly be possible even for a theologian to find out; and, as we do not forgive our debtors, and do not suppose ourselves obligated to do so by any moral law or Christian doctrine, the last possibility of apposite meaning is excluded from this form of speech as transferred without foot-notes to the English text.

But, says one, the meaning is trespass, and trespasses, or sins. This is, of course, true, in a more or less complete sense, as is explained by Christ himself. But this is simply emphasizing what has been said about the bondage of a learning that cares more for the historic forms than for the meaning of words.

There are many instances in the Revised Scriptures showing the same disregard for the possibilities of the English tongue to express the real meaning of words and of passages. So we have perpetuated the Pagan idea, ghost, for the Christian idea, spirit, and the pronoun, *which*, relating to Deity, as though the God of Christians were a stock or a stone like the gods of the Greeks, with many other forms of expression that lack the perspicuity of common English speech.

Now, let no one rise up and say that this is forgetting that very learned men have taken special pains to explain how these and other like forms may be preserved in common speech, by ascription of meaning suited to the case. This is the very thing that is not forgotten; on the other hand since this ascription of meaning is simply an expedient for perpetuating what are in fact only childhood imperfections of language, this is the very spirit of offense, as against common sense, especially in the translation of the Scriptures. Childhood traits of language are choice bits of tradition for the family, and in a broader sense for antiquarian lexicographers; but out in the world of growing intelligence, the purpose of language is to convey thought, rather than to preserve traditional forms of speech. And a translation from an ancient tongue, with its limited horizon, into a modern language like the English, with its wider and deeper comprehension, without using its greater resources to present the thought in word pictures suited to modern intelligence, certainly does not indicate an up-to-date scholarship; and it is no fault of common intelligence if the corollary follows, that the religious world is, in this respect, dominated by an out-of-date learning.

But the practical question arises, What shall be done about this part of the Lord's Prayer? One may go on repeating it as a formalism, the thought being immaterial. Another may refrain from repeating the prayer, while the authoritative form stultifies his intelligence or impugns his honesty. Another may take the liberty, against authority, to substitute words in harmony with the thought as explained in the discourse following the prayer.

Which are we to follow?

A. R. C.

ALFRED, N. Y., March 13, 1900.

[Prof. Crandall's points are well made. The writer has refused to read "which," as referring to Deity, even in public service, for many years. Philologically considered, it is injustice to God to class him with inanimate things. Brother Crandall's thoughts have an impinging quality. Let them impinge.—EDITOR.]

Books are the best things, well used; abused, among the worst.—R. W. Emerson.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE annual expenditure of the United States for common schools (\$200,000,000) is quite equal to the sum total of the expenditures of Great Britain, France and Germany combined upon their powerful navies. It is nearly four-fifths of the total annual expenditure of the armed camps of France and Germany upon their large armies. It is a sum greater by many millions than the net ordinary expenditures of the United States government in 1880. This expenditure for common schools has nearly trebled since 1870, and during that period has grown from \$1.75 to \$2.67 per capita of population, and from \$15.20 to \$18.86 for each pupil enrolled.—*Dr. N. M. Butler, in a recent Address at Chicago.*

I READ in a standard magazine the other day that no less an authority than Sir Henry Thompson "declared himself in doubt whether improper and inordinate eating were not as great a moral evil as moderate drinking." Many people who are persistent foes of the drink habit, and who realize how much evil comes therefrom, believe that "more mischief in the form of actual disease, of impaired vigor and of shortened life" has been caused by over-eating than by over-drinking. In youth a strong, vigorous system will eliminate the waste material of excessive eating, but when growth is attained the extra amount of food turns into fat, or causes "dyspepsia, gout, fevers, rheumatism, biliousness and other ills." Be ye therefore temperate in all things, especially in eating.

THE ALFRED EVANGELISTIC BAND.

As there is often a request made for reports of work of the young people in our churches, the idea occurred to me that it might be of interest to you to hear from our Evangelistic Band at Alfred.

November 1 we began to hold meetings at the neighboring school-houses, Elder Gamble kindly making the arrangements for us. With two or three exceptions, meetings have been held every week, both at Five Corners and at McHenry Valley. During vacation some extra meetings were held. In addition to these, for several weeks, some of our members went to Elm Valley, but the interest in this sparsely-settled neighborhood was such that we concluded to suspend the appointments for a while. Our former pastor and Elder Randolph have assisted, counseled and guided us in the work, both in our own regular meetings after the prayer-meeting on Sabbath-night and on the field.

Though organized at first for work in the outside districts, we have lately turned our attention and efforts more toward our own schoolmates in connection with the work of the Y. M. C. A.

We feel grateful to the Lord for the privilege of being able to work in this manner, and trust that it has been the means of blessing others as well as ourselves. We have surely received some of the largest blessings ourselves.

The interest in the valleys has been encouraging and the attendance good. We believe the Spirit has been with us. We have been striving earnestly and in dependence upon God's promises to preach *Jesus Christ and him crucified*. I trust that God in his own time will send reapers in *his* harvest.

P. H. V.

THE CHRISTIAN IN POLITICS.

BY U. S. GRIFFIN.

Politics, according to the definition of Webster, is, "The science of government; that part of ethics which consists in the regulation and government of a nation or state for the preservation of its safety, peace and prosperity. Comprehending the defense of its existence and the rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights with the preservation and improvement of their morals."

This definition is broader and higher than a great many people suppose, and takes the question of politics out of the range of mere partisan strife for honor, place and gain. A Christian is also a citizen of this great commonwealth, and is in a manner married to it and so must become a partner in the joys and sorrows of the country and state of which he must, in honor, bear a part. This being the case, there can be no question as to the duty of a Christian to take part in politics. The standard for a Christian in politics must be the same standard that is used in business and in his association with his fellowmen; that is, what would Jesus have us do? In speaking of a Christian, we do not mean a man who has his name on the church-books and expects to do his own will and not God's; and uses his church membership as a passport to get into heaven; but we mean a man who has given up his will to God, and is washed in the blood of the Lamb. Paul says: "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

This injunction of Paul means just what it says; and applies to politics as well as to other walks in life, and does not mean that we can hide from the world and its responsibilities, its cares and its perplexities, but must use our powers and capabilities for bettering the condition and lives of our brother man.

Circumstances are so different in different parts of our country that no rule of action can be laid down for voting. Every man must be his own judge of how he can use his ballot, remembering always that he is in the sight of God, and is alone accountable to him. Some people may assume that you are accountable to them for the way you vote, and may misunderstand both you and your motives. It does not pay to quarrel or argue with these people, but keep straight on in your course. There were people on earth in the time of Christ who were willing and considered themselves capable of giving him advice in regard to the setting up of his kingdom here, and you will find some of the descendants of these people doing business at the old stand. Not but that we should be willing to seek advice and counsel of our friends, but still we are responsible for our own actions, so must make the decisions for ourselves and abide the consequences.

In a land governed as ours is, governed solely by the votes of the people, there can be no question about the necessity for the Christian to take part in making the laws, and selecting the officers to enforce them. It would be much easier to stand on oneside and say we will have nothing to do with politics, and then find fault with what others do, but we have duties as citizens and duties as God's children, and we cannot shirk these responsibilities and leave the country entirely in the

hands of professional politicians and chronic office seekers. A man prominent in national politics has said that the Decalogue has no place in politics. He only stated a fact as it really exists. He did not say it should be so, and we, as Christians, are the people to see that God's law and teachings have a place in politics.

NORTONVILLE, Kansas.

OUR MIRROR.

ROCK RIVER, WIS.—At a late election the following were chosen as officers of the C. E. Society: President, Minnie Crandall; Vice-President, Edgar Van Horn; Secretary, Maude Rose; Treasurer, Belle Vincent; Chorister, Mr. C. D. Balch; Assistant Chorister, Jennie Rose; Organist, Maude Rose. Although the interest and attendance have not been as great as we have wished, yet the C. E. meetings are held every Sabbath-night, regardless of bad roads or storms. One of our members, Mrs. Almira Vincent, was taken home recently, after a very painful illness lasting nearly two months. A Sabbath-school prayer-meeting has been started, at which the lesson for the coming Sabbath is studied, and the Sabbath-school work is discussed. Although but recently begun, we feel that it will prove of much benefit to the Sabbath-school. During the college vacation, the Milton Quartet, consisting of Messrs. Clement, Van Horn, Sayre and Hutchins, with some help from Rev. Dr. Platts and Rev. G. J. Crandall, held evening meetings here. Three candidates have been baptized and united with the church here, the Milton church kindly offering the use of their baptistery. Owing to sickness and cold weather, the meetings were not attended as largely as was desired, yet interest was shown and we feel that they gave much help and encouragement to the church. All appreciate the good work done by the Milton Quartet.

M. E. R., Sec.

THE President of the Pawcatuck Christian Endeavor Society at Westerly, R. I., Miss Emma S. Langworthy, has started on a three months trip to California, and therefore felt obliged to send in her resignation to the Society, which was accepted at the meeting on Sabbath afternoon, March 17. A committee was appointed to prepare a suitable minute expressing our appreciation of Miss Langworthy's faithful service. Charles B. Andrews was elected President for the remainder of the term. The Society is providing hot-house flowers for the church service on Sabbath mornings, afterwards distributing them to the sick, and is also gathering a barrel of reading matter to send Mrs. J. G. Burdick for the seamen. All are pleased to see our pastor's wife able to be at church again after an illness of several months. The meeting March 17 was led by the pastor, Rev. S. H. Davis, who gave an earnest talk on the new life in Christ. The week previous he administered the ordinance of baptism to twelve candidates from among the young people—six young men and six young ladies.

The Local Union of the vicinity is to hold its next meeting with our Society on May 17, and one of our members has been appointed to be one of three to prepare papers for that occasion. This to be a change from the usual plan of having an address by some minister or prominent worker. W.

Children's Page.

BROTHER HOLLY HAWK AND SISTER MARY GOLD.
BY FRANK SAMUEL CHILD.

"Good - morning, dear Brother Holly Hawk."

It was Charity, speaking to the tall, dignified flower that towered above her head. Gently she touched the stalk and, pulling the blossom down within reach of her lips, kissed its frank, glowing face.

"And good-morning to you, my bright Sister Mary Gold," she said, putting her arms around the thrifty plant and scattering kisses like raindrops over the golden posy.

"Children, have you been good and did you sleep well? When I heard the wind blow I thought a storm was coming and you'd be kept awake all night trying to stay in bed. But here you are, safe and sound, a deal fresher than when the dust stained your clothes." She looked into the eyes of the flowers, she inspected stalk and foliage, she walked all around the queer, narrow resting place.

"I'm real glad to see you so nice and clean," she continued. "You must be more careful, children. Let the dirt fly by you and don't catch it as if you thought it was something good to eat."

Both Holly Hawk and Mary Gold seemed impressed with this advice. They nodded a wise assent. Being mutes, they could not speak.

"You dear, dear children, how I love you! And what in the world should I do if you left me?"

A mist gathered in the eyes of Charity. Her real brother and sister went away one winter, never to return. So it happened that when the summer came she adopted Brother Holly Hawk and Sister Mary Gold. It was lonely without playmates. The sweet Puritan maid had no dolls. Those were the days when such puppets were almost unknown in America. Then the little people had their tasks to do in the house, their lessons to learn and little time for recreation. So Charity grieved and became pale.

It was mid-summer before her parents noticed that she grew suddenly happy, gathering the sunshine into her small person, making an atmosphere of gladness that drove the gloom away from the home. Day after day they noticed how Charity ran down the lot near the edge of the woods and staid hours close by the old stump fence. She carried her sampler with her and stitched away faithfully or she did her portion of the New England Primer, reciting her lesson bravely to parents in the twilight. They paid scant attention, however, to Charity's absences in the field.

"Children, I've much to tell you this morning," remarked the cheery maiden. "Father and mother are both feeling better these days, I know, for they are as kind and patient with me as I am with you." There was a funny twinkle in her eye as she gazed straight at the flowers. "I think it's because you're so good to me that I must be good to them, and that makes 'em happy. Isn't it?"

She smiled as she waited for an answer. Just then the horn blew—a familiar signal for her to return—and kissing Brother Holly Hawk and Sister Mary Gold good-bye, she hurried back to the house.

There was no wind or rain that night, but a sudden spell of cold weather bringing a sharp, nipping frost. The three following days passed swiftly, for Charity was busy. On the morning of the fourth she slipped eagerly away when the chance appeared and ran over to greet her playmates. Alas for the changes in life! Brother Holly Hawk and Sister Mary Gold had not only lost all their beauty, but they were humbled to the ground. The cruel frost, the hot sun and a strong wind had done their work. The poor, sensitive flowers had faded and died.

"O, my good, kind brother," cried Charity, "my shining little sister. Where have you gone? Why did they hurt you? The child flung herself down upon the earth and sobbed as if her heart would break. She twined her arms about the broken, dreary forms of Holly Hawk and Mary Gold, she crept as close to them as it was possible, she pillowed her head in the lap of the flowers. And then in sheer weariness of sorrow she fell asleep.

It was hours later that father and mother, in anxious search for the child, stumbled upon the scent. Autumn leaves had hovered above and fallen in gorgeous abundance, the sunshine had poured its comfort upon the child, the squirrels had chattered in wonder, the stricken Holly Hawk and Mary Gold seemed half conscious of her misery, for they had taken pains to caress her hair and wreath her forehead with their frail, withered offerings.

* * * * *

The winter dragged along sad and lonely. Often Charity pressed her face against the window pane, looking with infinite longings toward the retreat where she had spent such happy hours with her blossom friends. She dreamed of days made beautiful by their companionship, she dwelt upon the thought that she must be gentle and lovely, uncomplaining and cheerful, like Brother Holly Hawk and Sister Mary Gold. Flower creatures were not common visitors in the neighborhood, so their influence was all the more deep and strong upon the child.

When summer came again Charity avoided the spot which had been associated with joyous hours the year before. But one day she was drawn to the quiet nook. Some spirit of hope was stirring in her bosom. As a sorrowing heart approaches a grave, so she threaded her way through the field.

Like the sudden appearance of sunshine after the wild, black storm was the change in the child's face.

"O Brother Holly Hawk and Sister Mary Gold," she exclaimed, "have you come back to me?"

There they stood in beauty and freshness, radiant with cheer, waiting for their lonely friend.

"Why did you not call me? And where have you been all of these unhappy days?" Tears of joy streamed down the child's cheeks.

"Kind, gentle Holly Hawk, dear brother, how I love you! Through long, dark days I've remembered all your goodness, and the many little secrets you whispered to me." She stroked the flower with the gentle touch of love.

"And you, my gay delight, dear Mary Gold, are you really looking once more into my eyes, and do I read sweet stories of the Golden City on your leaves?" Charity bent

over the gorgeous posy, her eyes beaming, her voice tremulous with feeling.

"Now love me, brother, sister. Tell me how you hid in the earth," she demanded, "and what they said to you down there. I'll sit close. No other ear shall hear." Suiting action to words, Charity squeezed in between the two flowers, put an arm around each one and then waited for what they had to say.

There they found her, with the little head in the lap of Mary Gold. Masterful Holly Hawk stood guard while Charity dreamed. It was a beautiful vision which had come to the small maid. She was wandering through a matchless realm of flowers, music and golden glory. The sweet story which later she whispered to father and mother as she sat by their side at twilight was one that filled them with thoughts of the nearness of the Unseen and the Eternal. Brave Brother Holly Hawk, bright Sister Mary Gold, it was a wonderful mission of gladness and hope that marked your stay with the Puritan friends of long ago.—*Congregationalist*.

SOME STRANGE EXPRESSIONS.

There are English and Dutch children in the Transvaal, where war is now raging between the English and the Boers, as the people who govern that country are called. The children of the English learn many words and phrases from the children of the Dutch, and the Dutch children from the English.

Everybody owns a dog in that country. As you walk along the streets you will hear the word "voetsak," pronounced "footsack," which means "get out" or "go away." Strangers have thought that "voetsak" was a favorite name for dogs. "Wacht een beetje" means "wait a bit." This is also the name given to a wild plant with thorns which catch and hold the clothing. "Pas of" means "look out. Many signs bearing this legend were hung up at the agricultural fair held in one of the cities: "Pas of voor zakkenrollers." It meant, "Look out for pick-pockets." If a man is incapable, it is said of him, "He can't ride for sour apples." When a man wishes to convey the impression that he is capable, he says, "I'll watch it."

Dutch is the language of the Transvaal. It is the language of the schools and the newspapers, except a few printed for Englishmen. But the combination of the two languages and the attempt to express the same idea makes often a curious mixture of both.—*Outlook*.

JIM.

Jim is a small dog owned by a wealthy New York man, who visits one of the hotels where there are kennels for the dogs of the guests, as dogs are not allowed anywhere else in the hotel. Jim came down from the country. His master took him walking, two or three times stopping for a few minutes at this hotel. Two weeks after his return to the city Jim disappeared from his home. Word was sent to the police, and the dog was advertised. His owner was in this hotel two or three days after Jim disappeared, and asked that all the servants be told of Jim's disappearance. "Why, there is a dog like that downstairs now," said the proprietor. Sure enough, Jim had wandered away from home, and for some reason entered this hotel. He was found in one of the halls, and taken to the kennels. He was evidently looking for his master. Wise Jim!

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.

WESTERLY, R. I.—The Pawcatuck church has sustained a great loss in the death of the two brothers, Jonathan and William Maxson, this winter. The latter, who died March 9, was the older of the two, and had been the senior deacon of the church for many years. He will be missed at all the services of the church, which he attended so faithfully, and especially at the Sabbath evening prayer-meetings, where he was always ready to pray or bear testimony for his Master. The Sabbath-school class taught by Deacon George H. Utter, of which he was a member, provided a floral offering for his coffin and adopted suitable resolutions. On the evening of the day he died, twelve young people presented themselves to the church for baptism and church membership, and were baptized at the morning service the next day. All hearts were delighted to see so many taking upon themselves the yoke of Christ, and we could but think of the joy it would have given "Uncle William," who had so often prayed that we might hear the voices of young converts in our midst, to have seen and heard them. At the same Sabbath evening service a request came from Mrs. H. Alice Fisher, of Northboro, Mass., a lone Sabbath-keeper, for membership in the Pawcatuck church, accompanied by a letter of standing from a First-day Baptist church. As she was unable to be present, it was voted that she be received by proxy, and the right hand of fellowship was extended by the pastor to Rev. O. U. Whitford, who had visited Mrs. Fisher, and whom she wished to represent her. The candidates who were baptized will be received into the church at the next communion Sabbath, April 7.

Last Sabbath morning the pulpit was occupied by Rev. A. B. Christy, Rhode Island Superintendent of the Anti-Saloon League, who explained the work of the League and spoke of some of the results which have been brought about in this state through its efforts. The town is to vote next month on the license question, and a no-license meeting has been arranged by the Citizens' League of the town for March 24 at the Opera House. Rev. C. H. Mead, of New York, will give his noted lecture on "The Mills That Grind." An excellent series of temperance meetings has already been held under the auspices of the Westerly W. C. T. U., when a number of addresses were given by Rev. A. J. Wheeler, of Maine, a bright and telling speaker, and music was furnished by Mr. and Mrs. C. C. Beveridge, of Nebraska. Henry Wilbur, of New York, gave two or three addresses when Mr. Wheeler was unable to be present, and the visitors were entertained during most of their stay by Mrs. O. U. Whitford and Mrs. Franklin Clarke, of Newton Avenue. One of the meetings was held in our church and presided over by the pastor, Rev. S. H. Davis, who is an old friend of Mr. Wheeler's. w.

MARCH 22, 1900.

SCOTT, N. Y.—The Reading Room of the RECORDER is an interesting department to us, and we are glad to furnish these items for others. The society here, though somewhat diminished by death and removals, is still

holding fast, in the name of the Master. When it became known that our beloved pastor, Rev. B. F. Rogers, who had served us faithfully for nearly eight years, must sever his pleasant relations with us on account of ill-health, we thought it a heavy blow. But, nothing daunted, the services were continued after his departure, sermons being read in connection with the general services. Meanwhile, we secured the services of Rev. J. T. Davis, who came to us soon after Christmas, 1899. Nearly every week since the Week of Prayer there has been preaching service on two evenings, besides the prayer-meetings on Sixth-day night, and cottage prayer-meetings during the week. These services have been well attended, in spite of other forms of entertainment which have prevailed; and some who have not attended religious services for a long time are falling into line and taking quite an active part in the work. A musical association—the Choral Union—has been organized, Mr. C. N. Knapp being President; Rev. J. T. Davis, Leader; and Mrs. Elam Clark, Organist. Some needed improvements have been begun upon our house of worship, which will increase its convenience and add beauty to its appearance. We are anxious to secure some new "memorial windows." Should any one, not residing here, read these lines, who would like to aid in beautifying the church, and perpetuating their memory at the same time, we shall be glad to hear from them. The Ladies' Aid Society is more active than usual, with good results, both social and financial. As this letter is about to be mailed, the RECORDER comes to hand, containing Home News with reference to "Great Scott;" but since the subject was not exhausted, we send this forward. B.

SHILOH, N. J.—We are having quite frequent storms in New Jersey. A snow-storm nearly broke up a joint communion service between the Shiloh and Marlboro churches. At the close of Sabbath-school last Sabbath four candidates followed Christ in baptism. Three of these came out in the Marlboro meetings, this winter. One other joins by letter, making five in all. Four of our members have been taken from us by death, during the past six months. Each was over seventy years of age. Nearly a score are left who are past seventy years; some past ninety. Grandmother Swinney is confined to her bed; sits up very little, if any. Rev. L. R. Swinney, her son, is here to help care for her for a time during Dr. Ellen's absence at the sanitarium. We thought her going through the gates of "The City" a few evenings ago. She said, as she rallied from her sinking spell, "What music do I hear?" Is there any one who reads these lines who will never hear that music? If all have her spirit of resignation to the Master's will, they will hear it, and join in singing of "Moses and the Lamb."

Our Christian Endeavorers and Juniors, both, have been in to sing to her. A time may come, young people, when we may be among the invalids. Let us do now as we shall then wish to be done by. How many aged and "shut-in ones" are there in the denomination, do you suppose? We have many of them here. They are a blessing to us, and would be a yet greater blessing if we sat by them oftener and did more for them. Christ went about doing good. Let us keep trying to do as he did.

E. B. SAUNDERS.

MARCH 16, 1900.

GARWIN, IOWA.—The pastor's Quarterly Report in Missionary columns was considered by him as all necessary news from him on this line, leaving the Reading Room to be occupied by the many capable writers in the church. But they do not seem anxious to use their talents for the edification of the readers of the RECORDER. The church has felt greatly the loss of so many families who have gone to different parts of Oklahoma. The complications also of years' standing have hindered the progress of Zion and the Sabbath cause here, so that the future has looked very dark. Yet God is able to bring the faithful ones out of fears and trial, and unite hearts in loyal and loving service. The supply of the present pastor, for the year, will soon close. May the Lord send a permanent one, able to meet all the demands and responsibilities of the Garwin pastorate. Sister Townsend was with us in five services, and spoke so sweetly and faithfully that it is to be regretted much that so many Sabbath-keeping families failed to come and hear her. On Sunday evening, March 18, she addressed a union temperance meeting. There was a large attendance, and we have heard different ones say it was the best temperance address ever delivered in Garwin. It was especially gratifying to see so many young people present to listen to this subject. All the Bible-schools of the village unite in a quarterly review, and the writer preaches the sermon in the Disciples' church. H. D. C.

NORTH LOUP, Neb.—On the night of Feb. 9 we began a series of meetings, under the leadership of the pastor. Notwithstanding the severe weather of the next two weeks, the meetings continued to increase in interest and attendance, and a number of the young people took a public stand for Christ. Feb. 23, Mrs. M. G. Townsend, having come to us from Boulder, took up the work and endeared herself to the hearts of the people by her friendly ways, and also by her strong, earnest presentation of the truths of the Gospel. Her personal consecration to the work, and to Sabbath Reform, was clearly evidenced by her sermons and addresses. She spoke ten times. Feeling that it was wise for her to pass on to Iowa, she bade us good-bye on the morning of March 7. Verily her works do follow her. In this series of meetings the spiritual life of many has been quickened, some have been helped to decision, and will, we hope, unite with the church in the near future. The Lord is gracious to his people, and will reward them for every true service rendered. E. A. WITTER.

IN MEMORIAM.

DEACON WILLIAM MAXSON.

For many years one of the most familiar faces at the Pawcatuck church was that of Dea. Wm. Maxson, and his voice was seldom silent in the service of prayer and praise. He was called from our midst March 9, 1900. Deacon Maxson was born in Newport, R. I., that early home of Seventh-day Baptists in the new world, May 11, 1811. He soon removed to Westerly, R. I., with his parents, where he grew to manhood. When twenty-one years of age he was baptized, and united with the First Seventh-day Baptist church. Later, removing from Westerly, he carried his letter with him, desiring to witness for Christ wherever he went, and was for a time a member of the churches at Waterford,

Conn., and at DeRuyter, N. Y. While at Waterford he was engaged in teaching school for a number of terms. At DeRuyter he was for one year Commissioner of Public Schools, and for four years a trustee of DeRuyter Institute.

Returning to Westerly, he joined the Pawcatuck church by letter. A year later, in 1852, he was made deacon of that church, which trust he held in service for Christ and the church for forty-eight years, until the Master's call, "Well done." He loved the Sabbath-school, the preaching service and the prayer-meeting, and was in his accustomed place at all these services within two weeks of his departure, when, though in his 89th year, he volunteered to pray and speak as was his custom at the prayer service. The two chairs in the corner of the prayer-room, so long occupied by him and his devoted brother Jonathan, who was called but a few months earlier, will be vacant now. But the inspiration of these consecrated lives and beautiful Christian characters will last as a sweet memory and an abiding presence; and we breathe the prayer that their mantles of usefulness may fall not only on their children and grandchildren who mourn their loss, but upon many of the young men and women of the church and community.

The funeral of Deacon Maxson took place at his late home, being conducted by the pastor, who spoke from a text selected for the occasion by the deceased, Heb. 11: 16, "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Rev. O. U. Whitford, a former pastor, spoke also of Deacon Maxson's connection with the church. The interment was at River Bend Cemetery. The week following, the Sabbath-school class, of which he had long been a member, passed the following resolutions, as a testimony to his beautiful life and character:

WHEREAS, Our heavenly Father has taken to himself an aged, beloved and faithful member of our Bible-class, Deacon William Maxson; be it therefore,

Resolved, That God's love and mercy have been greatly manifested in granting him more than fore-score years of usefulness in the world, and in giving him a beautiful ripeness of Christian life and character; and in his faithful service in the church and his constant attendance at the prayer-meeting and the Sabbath-school, even to the very close of his life, we have an example worthy of the emulation of every member of our Bible-class and of our church.

Resolved, That we as a Bible-class greatly feel the loss of this good and faithful brother, whose presence was an inspiration, a strength and benediction to us all, and we would express to his bereaved family and the church our sympathy and sense of loss, and pray that his triumphant death may lead us all to more deeply desire, as he desired, a better country, that is, an heavenly, and be as ready as he was to enter upon its realities.

S. H. D.

A LOST RIVER FOUND.

Good deeds can never die. Death has no dominion over them. He who performs them wins for himself the power of endless life. However obscure, however ignoble he may be, however humble his service, he has opened a fountain whose waters fail not. Like the Alcæus, which from its native isle flowed through the salt sea, fresh and sweet, and bubbled up in the higher and wider lands of the continent, so does this deed of yours, this act of faith and grace and love, flow from this little islet of time under the salt sea of death and break forth in brightness and refreshment on the boundless highlands of eternity.—Bishop Gilbert Haven.

MARRIAGES.

TOMLINSON—ENNIS.—In Niantic (Hopkinton), R. I., March 14, 1900, by Rev. Horace Stillman, Mr. Walter Gillette Tomlinson, of Marlboro, N. J., and Miss Alma Bailey Ennis, of Hopkinton.

BONHAM—DICKINSON.—At the parsonage, March 1, 1900, by Rev. E. B. Saunders, Ward P. Bonham and Miss Anna Dickinson, all of Shiloh, N. J.

EWING—BONHAM.—At the home of the bride's parents, Mr. and Mrs. Winfield S. Bonham, Shiloh, N. J., March 8, 1900, by Rev. E. B. Saunders, Henry H. Ewing and Miss Julia Bonham, all of Shiloh.

WRIGHT—LEWIS.—At the parsonage, Adams Centre, N. Y., March 8, 1900, by Rev. A. B. Prentice, C. Willard Wright and Salinda L. Lewis, both of Adams.

GREENE—BARNEY.—At the residence of S. W. Maxson, Adams Centre, N. Y., March 14, 1900, by Rev. A. B. Prentice, Frank A. Greene and Jessie P. Barney, all of Adams Centre.

DOW—LAWTON.—At the home of the bride's parents in New Auburn, Minn., March 10, 1900, by Rev. E. H. Socwell, Mrs. Edith Lawton, of New Auburn, and Daniel E. Dow, of Hopkins, Minn.

DAVIS—LALLEY.—At the home of the bride's parents in Traer, Iowa, March 7, 1900, by Eld. H. D. Clarke, Mr. Dennie Davis, of Gladbrook, Iowa, to Miss Maggie Lalley, of Traer.

AMBLER—BOWEN.—At the Seventh-day Baptist parsonage, Garwin, Iowa, March 18, 1900, by Eld. H. D. Clarke, Mr. Fred Ambler and Bessie M. Bowen, both of Garwin.

WELSH—HARRIS.—In Hammond, La., March 3, 1900, by Rev. G. M. Cottrell, Sergeant Howard Welsh and Miss Grace Harris, all of Hammond.

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.

HARRIS.—In New Auburn, Minn., March 8, 1900, Mrs. Ann Harris, aged 80 years, 11 months and 27 days.

Brief services were conducted at the grave by the writer. E. H. S.

SAWYER.—In Hammond, La., Jan. 19, 1900, of complications following the measles, Ivan, infant son of Mrs. Grace Clark Sawyer.

Of such is the kingdom of heaven. G. M. C.

JUNE.—Near Hammond, La., March 5, 1900, Cyrus V. June, in his 79th year.

Bro. June was a faithful and consistent member of the Seventh-day Adventists faith, a man of excellent character. G. M. C.

HUMISTON.—In Hammond, La., March 17, 1900, Mrs. Maria Humiston, aged 75 years.

Sister Humiston was born and reared in Ohio, later moving West and living at Waupaca, Wis., until she came to Hammond, some eleven years since. She was converted at the age of 14, and joined the Baptists. After coming South, she, with her devoted daughter, Leona, accepted the Sabbath and joined the Seventh-day Baptist church, of which she was a worthy member until death. She was twice married and leaves three daughters in the North, a son here, and her daughter Leona, who has been her comfort and stay in her declining years. G. M. C.

THOMAS.—Abial Thomas died at Alfred Station, N. Y., March 2, 1900, aged 74 years, 5 months and 10 days.

Mr. Thomas was the son of Rowland and Prudence Thomas. He was born Sept. 22, 1825. His first marriage was to Mary Crandall, he being one of three brothers who married three sisters. His wife and infant child died in 1848. His second marriage was with Jane Stillman, Dec. 1, 1849. From this union, seven children resulted, viz., Prudence McHenry, Rowland, Mary Congdon, Nancy (deceased), Frank, Lucy (deceased) and Charlotte Green. Two brothers of the deceased survive, Rowland, of Alfred, and Silas, of Milton. Mr. Thomas was a member at one time of the First Alfred church. He was a good neighbor and beloved father. Funeral at Alfred Station, March 5. Text, Acts 26: 8.

F. E. P.

KENYON.—Warren Kenyon was born in West Leyden, Mass., in 1828, and died at Kirkwood, N. Y., March 15, 1900, being in the 72d year of his age.

When a boy of eleven years he came with his parents, Charles Kenyon and Annie Davison Kenyon, to Scott, N. Y., where he resided until about one year ago. His wife was Jane Price, who died in August, 1882. To them were born two children, Charles M. and Ella, now Mrs. Fred Burdick, who, together with many friends, remain to mourn his loss. Interment in the Seventh-day Baptist cemetery at Scott, N. Y. J. T. D.

AYRES.—Mrs. Elizabeth C. Ayres, widow of the late Stamford M. Ayres, was called to the heavenly home on Sabbath morning, March 10, 1900, at Marlboro, N. J.

She was born May 19, 1829, and married Dec. 23, 1852. Together with her husband she united with the Marlboro Seventh-day Baptist church in 1869. Later they united with the church at Shiloh by letter, where she remained a faithful member until her death. Six children blessed their home. The last few months of Mrs. Ayres' life were spent at the home of her daughter, Miss Linda Ayres, in Bridgeton, N. J. The funeral service was held at Marlboro, conducted by her pastor, assisted by Elder Leon Burdick. A large circle of friends mourn their loss. E. B. S.

MAXSON.—At his home in Westerly, R. I., March 9, 1900, Deacon Wm. Maxson.

He was born in Newport, R. I., May 11, 1811, being a son of Jonathan and Nancy (Potter) Maxson. He was a man of beautiful Christian character, and great usefulness. He was unusually faithful to duty in the service of his Master, was successful in business, and a blessing to the community in which he lived. A fuller notice appears elsewhere in this issue. S. H. D.

CARLEY.—At Adams Centre, N. Y., March 12, 1900, Flora M. Carley, aged 21 years and 7 months.

She was an adopted daughter of Thomas and Eliza Spicer. About two years ago she was married to Frances Carley, who, with a son of a year old, is left to mourn. Flora was always a good girl, and she early gave her heart to God, and, as a member of the church and the Christian Endeavor Society, was a conscientious Christian. During her steady decline, from consumption, she was cheerful and full of faith, and died in the Christian's hope. A. B. P.

HYDE.—Near New London, N. Y., March 9, 1900, after a brief but violent illness of typhoid pneumonia, Wm. D. Hyde, eldest son of Elisha and Rosena Crandall Hyde, in the 44th year of his age.

Bro. Hyde was born on the farm near Nile, N. Y. He was educated at Friendship Academy and Alfred University. At the age of twenty-one he accepted the Saviour under the labors of Eld. Wm. B. Gillette, and joined the Nile church. On Aug. 27, 1890, he united in marriage with Miss Flora M. Williams, of New London, near which place they have resided since 1892. In March, 1898, they purchased the home where the family now reside. Some four years ago this brother transferred his membership to the First Verona church, where he remained a faithful and exemplary member till called to the home above. As many will bear witness, he was an obliging neighbor, an affectionate husband and a kind father. He leaves to mourn his sudden departure a large circle of friends and relatives, an aged father and mother, one brother, Eugene E., besides a faithful wife and three little ones, Orville W., Artheda M. and Genevieve R. Services were held at the home on March 12, conducted by the writer, assisted by Rev. Williams of the M. E. church. The large attendance bore strong witness of his appreciation. G. W. L.

RANDOLPH.—Asa A. F. Randolph, oldest son of Isaac S. and Jane E. Randolph, of Shiloh, N. J., was born March 23, 1844, and died Feb. 5, 1900.

He was baptized by Eld. Gillette in the winter of 1856-7, and united with the Shiloh Seventh-day Baptist church, of which he remained a member until his death. When the Civil War broke out he enlisted in Co. K. of the 12th N. J. Volunteers. Twice he was wounded in battle. From those wounds he was a great sufferer during the remainder of his life. Dec. 13, 1871, he was married to Miss Adelaide Elwell, of Stoe Creek. Two brothers, David A., of Shiloh, and Oliver, of Illinois, a wife and several children, with many relatives and friends are left to mourn their loss. Elder Leon Burdick, pastor of Marlboro church, where the wife and children are members, conducted the funeral services, assisted by the writer and the Rev. Mr. Harris, of Bridgeton, N. J., an old comrade, who paid him the tribute of being a brave soldier, and a noble comrade. E. B. S.

WOMAN'S WORK.

There was never a time, in fact, in the history of American social economy when the old domestic service problem was so close to its natural solution, and when the whole wage-earning question of woman was so near to its own logical adjustment as at the present. The Twentieth Century will in no other aspect be so marked as in the natural and divine division of the world's labor which America is destined to present to the world: men for business, and women for the home, with an equal standard in each case for both employer and employee.—March Ladies' Home Journal.

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 II.—PRECEPTS AND PROMISES.

For Sabbath-day, April 7, 1900.

LESSON TEXT—Matt. 7: 1-14.

GOLDEN TEXT.—Whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7: 12.

INTRODUCTION.

In the portion of the Sermon on the Mount, between last week's lesson and this, we have our Lord's teaching in regard to three main topics, the Old Testament law, a display of righteousness, and the truly valuable possessions.

Jesus said emphatically that he came not to destroy the law; but he criticised freely the perverse clinging of the Pharisees to the letter of the law, while they disregarded its spirit. He even went so far as to correct the outward form of some laws as they stood written in the Old Testament.

He condemned the hypocritical display of righteousness on the part of the Pharisees, whether in alms-giving, in public prayer, or in fasting. That service to God which is rendered that it may be seen of men is no true service to him. If we seek the praise of men we will probably get it; but we will not have the approval of God. In connection with his teaching in regard to prayer, we find the wonderful pattern-prayer which Jesus gave to his disciples, and which we call by his name.

Jesus taught the people that the true riches are the treasures laid up in heaven; and that it is not appropriate to be anxious about food or clothing or other things pertaining to this life, for they are of little moment anyway. We are to seek as first in importance the kingdom of heaven.

Verses 7 to 11 of our lesson are parallel to Luke 11: 9-13, a passage which belongs to the Perea Ministry of Jesus in the last six months of his earthly life. It is possible that Matthew gives us this teaching of our Saviour out of its natural order, grouping it with the teachings of the Sermon on the Mount. It may be on the other hand that our Lord spoke these words upon two different occasions. TIME, PLACE and PERSONS same as of last week's lessons.

OUTLINE:

1. Self-Righteous Judgment. v. 1-5.
2. Casting Pearls Before Swine. v. 6.
3. Praying with Confidence. v. 7-11.
4. The Golden Rule. v. 12.
5. The Narrow Way. v. 13, 14.

NOTES.

1. **Judge not that ye be not judged.** Do not set yourselves up as judges of the action of your fellow-men, lest ye yourselves become the objects of the divine judgment. The warning is not against forming an opinion concerning others [compare v. 16], but against self-righteous judgment. The verb *judge* in this passage is not to be considered as equivalent to condemn. See Luke 6: 37. The fault is in assuming the prerogative of sitting in judgment. This precept is not to forbid the official acts of a duly authorized officer of the government, nor to condemn the thoughtful consideration of the conduct of others.

2. **For with what judgment ye judge, etc.** This verse is an explanation to give point to the warning "that ye be not judged." It may not happen in this life that we shall receive the appropriate reward for every act; but in the divine judgment exact justice shall be meted out to us.

3. **And why beholdest thou the mote, etc.** The mote is a very small piece of straw or wood, and is symbolical of some trifling fault. The beam is a large timber, and represents some great sin of the self-righteous judge, who presumes to offer to set right the one who is by no means so far wrong as himself.

5. **Thou hypocrite.** Etymologically a hypocrite is an actor. The word came to mean a pretender, and especially one who pretends to be good when he is really bad. The man who has great faults and adds to others the fault of self-righteous judging of others should stop to realize that he himself is really a hypocrite. This verse is not to teach that we should wait till we are perfect before we try to help others to correct their faults; but that he who corrects others with a censorious spirit is really much more in need of correction.

6. **Give not that which is holy unto the dogs, etc.** This verse is placed in a separate paragraph by the revisers. It certainly has no close connection with what follows, and perhaps no definite connection with what precedes. The disciples are warned not to bestow their reproofs and exhortations where they will be utterly unappreciated. "That which is holy" is possibly a reference to the flesh of the animal offered in sacrifice. Dogs and swine were unclean animals, particularly despised by the Jews. Pearls might be mistaken by swine for grain. When they discovered their mistake they would turn in rage against those who had thus fed them with costly food.

7. **Ask and it shall be given you.** Our Lord encourages his disciples to confidence in prayer. Compare John 14: 13. The verbs "ask," "seek," "knock," imply a climax in the earnestness of a petition. A man shows that he wants something by asking for it; he shows greater earnestness by going forth to seek for it; and displays determination by knocking for admission at the door where it is to be found.

8. **For every one that asketh receiveth.** An emphatic repetition of the assurances of the preceding verse.

9. **Or what man is there of you, etc.** Our Lord adds weight to the proposition that prayer will be answered by the use of an illustration as an argument from analogy. Surely there is no father among you who would so far depart from parental instinct as to give to his son, instead of the loaf of bread for which he asked, a stone, which might perhaps resemble the loaf in outward form, but not in substance. The form of the question in the Greek shows that the negative answer is expected.

10. **Scorpion.** Better as in the Revised Version, "serpent." No father would give a venomous reptile when his son asked a fish for food.

11. **If ye then, being evil, etc.** Our Lord concludes his encouragement to prayer by a forcible application of his illustration. If men, who are evil in their nature, are so much inclined to grant the requests of their sons, how much more shall God, who is by nature merciful, grant to mankind, his children, the favor asked for.

12. **Therefore.** This word seems to refer back to the beginning of the discourse. This verse is the conclusion of all the foregoing teachings and practical exhortations. **All things whatsoever that ye would that men should do to you, etc.** This precept of love has been well called "The Golden Rule." It is to be understood that the people to whom this precept is addressed are believers in Christ, and are therefore actuated by the high and true motives of Christ-likeness. If an unregenerate man loves flattery, this verse presents no argument to justify him in flattering others. **For this is the law and the prophets.** This precept sums up the teaching of the Old Testament in regard to our duty to others.

13. **Enter ye in at the strait gate.** An added exhortation. There are difficulties in the way of eternal life. One does not go by chance through the strait gate and in the narrow way. We need to have a purpose to travel by this way, in order to avoid going through the wide gate and by the broad way to eternal destruction. The gates are at the beginning of the ways.

14. **And few there be that find it.** That is "few" in comparison to the many of verse 13. The disciples were warned in order that they might be among the number of the few.

Popular Science.

BY H. H. BAKER.

The Gathering of Magnetism.

Magnetism as now defined is that peculiar property occasionally possessed by certain bodies whereby under certain circumstances they naturally attract or repel one another, according to determinate laws. Iron and steel are more susceptible to magnetism than other metals, as shown by attraction and repulsion. It is a curious fact that a bar of steel, when magnetized, will attract at one end and repel at the other, and when divided and sub-divided to the most minute particles, each piece or particle will retain the same relation to itself, as regards attraction and repulsion, as the original or first piece. The ends are called poles; the attractive end the north pole, and the repelling one the south pole.

These pieces or particles when left free to act, will arrange themselves by the action of this unknown force called magnetism, so that the attractive poles will all point in one direction, and the repelling ones in an opposite direction; all holding substantially the same direction in relation to the earth, showing that in some way this power must be connected with or collected and stored in the earth.

It is well known that the oxide of iron in its native state becomes highly magnetized, which shows that the earth becomes a storage receptacle for magnetism, or this attractive force, whatever it may be, and that it is an independent power and can be transferred. The phenomena of attraction and repulsion have been gradually extended until they comprise a large variety of phases producing magnetic effects that are now designated by the word electricity (which word was first used by William Gilbert, an English philosopher, who died November 30, 1603).

The quickness of motion, or action, was first tested by Benjamin Franklin experimenting in a large hall in Philadelphia, in 1752, A. D., and by him it was decided that for electricity to go, or act, for any distance within thirty miles, "it took no time at all." Science, having discovered, has taken advantage of this tremendous power of attraction and repulsion, and has put it to practical use on quite an extensive scale, though still in its infancy. It is used for driving machinery requiring 1,000 horse-power, or for hauling cars on railroads, and in a great variety of ways; already it has become a very useful power.

Nicola Tesla, of New York, has demonstrated by his vibratory movement that the electrical current can be separated and connected more than a million times in a minute yet he falls behind Franklin, who decided that it took no time at all, even at a distance of thirty miles. It turns out that Franklin erred in his decision, judging as he did by sight.

Let us now turn our attention to a theory concerning the general properties, and the accumulation of magnetism, or electricity and the method of its storage.

From certain facts, such as that the quantity or voltage can be increased, that it has weight, also can swiftly pass from one place to another, that it can produce intense heat and has affinity for water, that it prefers to travel on the keen edge of a razor rather than to penetrate the more solid parts; from all these and others we are led to believe that next to thought, it constitutes the most active and subtle force in existence.

It is our opinion that what is known as magnetism, or electricity, is one of the constituent elements, if not actually the only one, that fills all intervening space between all planetary systems. It is not and cannot be generated, but only gathered by what is known as motion producing friction.

Therefore our globe, surrounded as it is by atmosphere, and moving with tremendous force, and that with triple velocities, becomes the great dynamo that gathers what we now call electricity, while the

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earth and its surroundings become the storage battery, until a given amount is secured, which cannot be diminished.

There are many ways of gathering this electrical force and applying it, to an extent of thousands of horse-power, in any place, without producing any apparent diminution it remains as plentiful and alert as ever. We find it in the earth, also stored in the oxides, especially in that of iron; indeed in everything that air can permeate.

From all that we can discover, we have come to the conclusion that electricity may be found filling all space; that it exists between every molecule in the universe, whether of air, water or earth, and thus an inexhaustible supply can always be obtained while the earth revolves and the worlds move around their great common center.

NEW JERSEY LETTER.

The Year Book of the New Jersey Sunday-school Association for 1900, has recently come to hand. For ten years or so there has been a steady growth in the Sunday-schools of this state, until within a year or two. Last year there were reported 2,329 schools with a total membership of 357,202; this year there are 2,332 schools, and a membership of 346,577. And there has been a falling off in

average attendance and in the number of scholars joining the churches.

Inaccurate statistics; the lack of graded and hence more efficient school work; and the failure to train for loving Christian service, account, in part, for the decrease in numbers and interest in our Sunday-schools; but, says Secretary Fergusson, "one cause there is, and only one, which will account for the situation; and that is, the steadily growing disregard for the sanctity of God's holy Sabbath-day, which finds expression in a reduced attendance upon all the services of the church, including the Sunday-school. There is no reason to suppose that if the pulpit services of the church kept records of attendance, as the Sunday-school does, their statistics would make any better showing. We might as well confess that in New Jersey to-day the church of Jesus Christ is losing, and the world, the flesh and the devil are gaining ground.

"It becomes us, then, as brave men, to face the facts; as humble believers, to call upon our God, whose power never yet has failed us; and as responsible leaders of the Sunday-school forces of New Jersey, to plan and do upon a scale commensurate with the emergency. If ever we needed unity of spirit and

concert of action in every direction, we need it now."

In the opinion of the writer, our esteemed brother and Secretary only names a symptom and not the "cause" of the "situation." The cause lies deeper. And there seems to me to be needed a more sensitive Christian conscience, greater loyalty to God, and more spiritual-mindedness. How to bring this about, Jesus and the Bible tell.

But there are some encouraging figures; 940 schools were represented at 21 County Conventions, with an enrolled delegation of 4,478; contributions to the county Associations increased from \$3,591.95 to \$3,952.66, and were made by 1,512 schools; 247 home departments report 10,642 members and 1,013 visitors; and 1,160 schools report separate rooms for the primary department.

The Secretary urges the importance of grading, of teacher's institutes, of house to house visitation, and of Decision Day.

At the Summer School for Primary and Junior Teachers, Asbury Park, July 3 to 8, '99, 207 were enrolled, and much attention was given to the subject of music. Fifteen institutes were held during the year, for primary and junior workers. Sixteen counties report Home Department Superintendents, and there seems to be progress in this important branch of the work.

The favorable report of the finance committee is believed to be due in part to more personal work, and to increased information as to the need and use of funds.

The writer has long been a believer in the value of Bible-school work, and never magnified its importance more than now. The pastor's best help in the labor of tending and feeding the sheep and lambs should come from the Sabbath-school teachers. And the International Association is promoting a knowledge of the Scriptures, work for Christ and spiritual life, to a degree quite beyond human estimate.

ARTHUR E. MAIN.

PLAINFIELD, March 22, 1900.

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.

☞ SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

☞ 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.

