

THE SABBATH RECORDER.

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

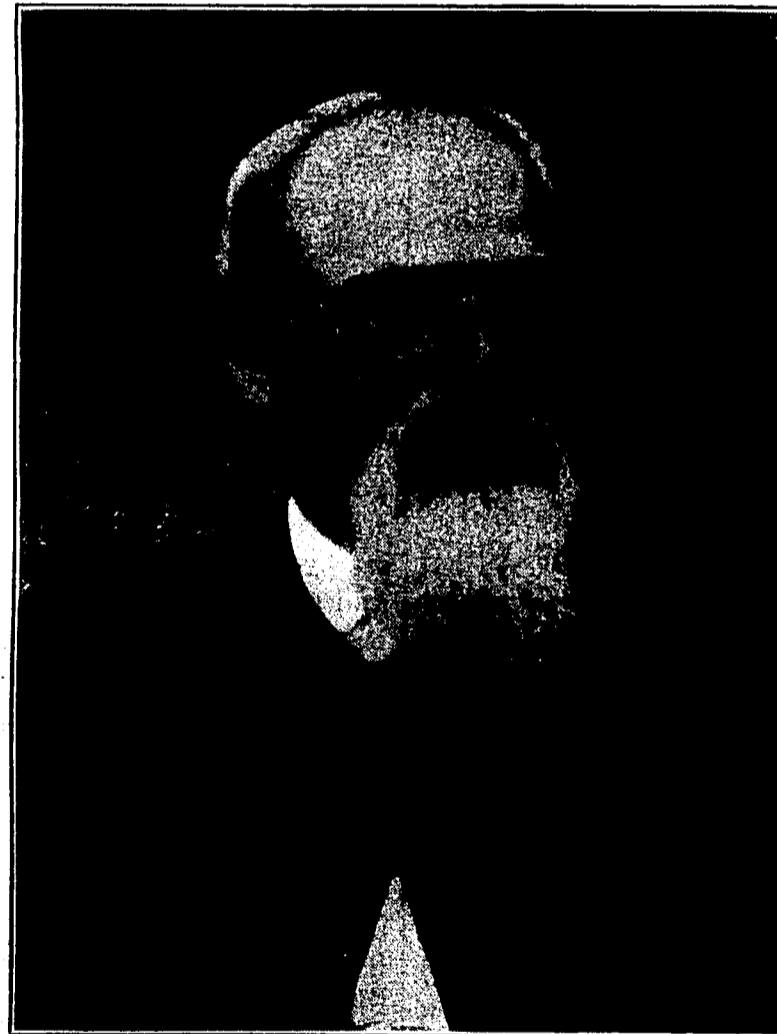
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CONTENTS.

EDITORIALS.	
Paragraphs.....	210
From a Friend of the RECORDER.....	210
Mr. Sheldon's Daily.....	210
Who Led Christ to the Temptation in the Wilderness?.....	210
Leaflet for Pastors.....	211
Unearthing History.....	211
CONTRIBUTED EDITORIALS.	
A Few Extra.....	212
The Joyful Prayer-Meeting.....	212
The Experiment of a Christian Daily Paper.....	212
Alfred Student Evangelists.....	212
For a Seventh-day Baptist Northfield.....	212
THE BROTHERHOOD.	
How to Teach a Bible Lesson.....	212
News of the Week.....	213
MISSIONS.	
Paragraphs.....	214
From D. H. Davis.....	214
Will the Conference Pay?.....	214
Delegates from Abroad.....	215
"Better Take a Sheep Too.".....	215
WOMAN'S WORK.	
Shut-In—Poetry.....	216
Paragraphs.....	216
From West Virginia.....	216
The Christmas Box.....	216
From Our Southern Field.....	217
From the President of the General Conference.....	217
YOUNG PEOPLE'S WORK.	
Paragraph.....	218
The Two Boxes.....	218
Milton Junction.....	218
CHILDREN'S PAGE.	
A Travelers Guide.....	219
Little Jem.....	219
Our Iowa Letter.....	219
OUR READING ROOM.	
Paragraphs.....	220
In Memoriam.....	220
The RECORDER.....	221
Resolutions.....	221
Prayer for Wisdom—Poetry.....	221
Conference of Christian Sabbath-Keepers, London.....	221
Rev. Joshua Clarke.....	221
Don't Wait for Your Opportunity.....	221
SABBATH-SCHOOL.	
Lesson for Sabbath-day, April 14, 1900.— The Daughter of Jairus Raised.....	222
POPULAR SCIENCE.	
The Red Cypress.....	222
A Test of Opportunity.....	222
DEATHS.....	223
LITERARY NOTES.....	223
SPECIAL NOTICES.....	223



REV. JOSHUA CLARKE.

See page 221.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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EVERY great preacher, in the message he delivers to men, translates the truth of God from his own heart experience. Anything less than this is comparatively dull and unmeaning, and little understood. Hearts understand the language of other hearts. Love has an universal language; and when any phase of divine love has become a part of one's life, he can translate it to another life in some way that will be appreciated. This translation is often less in the words used than in the subtle meaning which comes with the words, and which cannot be confined to them. The soul of the speaker often has greater power than his words. The secret of success in preaching is far more through soul experience, and therefore soul expression, than through any or all attainments in literature or oratory. If you would preach so that men will feel what you say, you must know and feel that of which you preach.

A STORY is told of a boy seven years old who listened to the preaching of a much-talked-of minister. This boy had been told by his mother to listen carefully, and report to her all he could concerning the sermon. Not being able to take notes in shorthand, he was seen to draw straight lines upon a scrap of paper. Coming home, his mother asked him, "Did you listen to the sermon, Paul?" "Oh, yes, mother." "Well, tell me what you can remember." The boy replied, looking grave and earnest, "Well, mother, every time the preacher said I, I drew one of these marks, and there are just one hundred and ten of them." It is not difficult to understand why he was a much-talked-of minister. It would not be easy to write a more cutting criticism upon his preaching than the boy of seven years did when he reported the number of marks which made up his notes.

OUR Chicago friends will be pleased when we say that, noisy and windy as that city is, few people appreciate how great its business enterprises are. It is said that an Eastern firm lately gave a Chicago factory an order for 200 automobile carriages. There is no reason to doubt but that Chicago is to be the greatest manufacturing city on the continent. The waters of Lake Superior wait to float untold millions of tons of iron ore to Chicago. The almost endless prairies, west, northwest and southwest, wait to flood it with countless millions of bushels of grain. We only hope that its greatness in material things will be supplemented, finally, by its greatness in all that makes for nobility, purity and Christ-likeness among men.

In the tide of exports from the United States, coal has come to be a great factor. It is said that the annual output of coal in this country now exceeds that of Great Britain. In 1899 we exported 244,000,000 tons, while Great Britain exported about 10,000,000 tons. Our output of coal has been more than doubled in the last fifteen years. In 1880 it was less than half the amount of the output in Great Britain. A London trade journal lately pointed to the fact that the Paris, Lyon & Mediterranean Railway Co. had ordered 75,000

tons of American coal; and suggested that the export of American coal might become as important as are the cereals and cotton. It is said that American coal can be delivered at Mediterranean ports at six or eight shillings per ton less than Cardiff coal. One American company has recently chartered fourteen steamships to carry coal to European and African ports. The United States has gained acknowledged supremacy in the matter of iron and steel, and if her supremacy in coal becomes correspondingly great, it promises commercial influence to a degree hitherto unknown.

PHONETIC spelling, like other changes—reformatory or otherwise—does not find a road wholly easy. According to the New York *Tribune*, "The Massachusetts House has voted for a bill to rewire the use of reformed spelling in public documents by a large majority." This bit of sarcasm is a little overdrawn, but we confess to hoping that phonetic spelling, in a moderate degree, will be adopted at an early day, in all English literature. Some forms of spelling which are now orthodox can be caricatured into a picture quite as unseemly as the above from the *Tribune*, and while we could not desire to see the reform carried as far as the following specimen indicates, we still hope for its success, within limits. The *Christian Advocate* is responsible for this specimen. A girl, musically inclined, ordering some sheet music, apologized, in a postscript, as follows: "Plez ekskus mi spilin. I spil bi ere, but I sing bi not."

FROM A FRIEND OF THE RECORDER.

We venture to give below the main contents of a letter lately received, thinking that the writer will not object to sharing what she says with our readers. Surely there are suggestions in the letter that are valuable, and the appreciation which it expresses concerning our denominational paper, through all past time, is far more than mere praise. We can afford to labor on joyfully, when the RECORDER is thus appreciated.

Is it not a sin to receive and read a paper from week to week, till weeks glide into months, and months into years—all through carelessness, or simple neglect—and the printer unpaid. And doubly so, when the dear RECORDER has been, not merely a welcome visitor, but a constant companion ever since its existence; and, next to the dear old Bible, is our dearest treasure. Each year its pages seem brighter, more sparkling with wisdom and humor, more attractive to the youth and children, more full of the Christ-love. Its editorials, so helpful and inspiring, are well worth its subscription price.

What a change since I, a child of perhaps ten summers, thought it a great treat to steal away into the attic to read the old *Protestant Sentinels*, which—being considered too sacred to burn—were stowed away for future reference, with their long, prosy sermons and doctrinal discussions, which would seem like a funeral dirge compared with the contents of the RECORDER at the present time. What if a copy of the SABBATH RECORDER of to-day, with its Young People's and Children's pages, Letters from China, Holland and Africa, etc., could have been placed in my hands then, would I not have been wild with astonishment? I think I would have believed that the fairies, with their mysterious wand, had transformed it into the beautiful paper it now is for my benefit.

I cannot see how any family in our denomination—especially those who have children—can afford to do without the religious, intellectual and uplifting influence of the RECORDER in their homes. They would much better save the price of the RECORDER through economy in dress, than to stint the spiritual and intellectual growth of their children.

May God spare your life to a ripe old age, to carry on your beautiful mission.

Sincerely your friend,

S. E. R. B.

MR. SHELDON'S DAILY.

When the *Topeka Capital* asked us to announce that Rev. Mr. Sheldon was to run that paper for a week, that he might give an example of what a daily paper ought to be, we said, in substance, that while the experiment might be interesting, it could not furnish a test as to the permanent success of such a paper; and that the main features of the case would be a prominent advertising of the *Capital*. Now that the experiment is passed we are more fully convinced than ever of the justness of what we then said. Of Mr. Sheldon's honesty and high purposes there can be no doubt. His comparative failure must also be admitted. There was an approach to irreverence in the claim that he would conduct a paper as Christ would do were he on earth. Doubtless Mr. Sheldon did not intend to be irreverent, but the implied assumption of peculiar wisdom was unjustifiable. To begin with, we think Christ would never have entered into a movement like that which Mr. Sheldon attempted.

Successful as a preacher and as a writer, in certain directions, Mr. Sheldon has shown himself lacking in that keen insight and fine balance of mind which is essential to editorial success, especially in the daily newspaper. He has not been able to define the word "news," or if he has defined it rightly in idea, he has failed to illustrate it in practice. Much that he has put forth as news is rather such discussion of problems and movements as belong to reformatory tractate literature which seeks to accomplish certain desirable ends. This one failure alone removed the paper from the catalogue of genuine daily newspapers. The very thing sought, namely, an ideal newspaper, does not bear comparison with many existing daily papers which might be named. That the country has not yet seen the ideal Christian daily is true, nor will that ideal paper be attained without making it fresh, vigorous and impressive along the line of gathering things that are actually new and important, and rejecting things that are forbidden by the highest Christian standards.

The central point in Mr. Sheldon's comparative failure is seen in his inability to grasp the situation as to its breadth, and the greatness of the work he undertook. Too many evidences appear of narrow views concerning political and social questions, with reference to which he attempted to speak. We are glad that the experiment was undertaken, while we regret that the ideal was not more nearly attained. There will be, probably, a temporary reaction in the public mind against similar efforts. Nevertheless the effort has stimulated much thought, and out of that stimulated thought good results will gradually come.

WHO LED CHRIST TO THE TEMPTATION IN THE WILDERNESS?

A few days since, a correspondent wrote concerning a discussion in Bible-class as to the Spirit by which Christ was led into the wilderness for his great temptation. The letter is not before us at this moment, but the substance was that some members of the class thought that the Spirit of evil led him, while the writer of the note took the ground that he was led by the Spirit of God. A little study of the situation, we think, will lead to the conclusion that the Spirit which descended upon Christ as he came from the bap-

tismal waters went with him, led him, into that testing struggle with the prince of evil, which we know as the Temptation in the Wilderness. His public baptism, and the recognition which God gave by the descent of the Spirit at that time, awoke the opposition of all evil in the spiritual world. Having been accepted by the Father, the Son was not left to enter this struggle with Satan alone. That such a testing-time must come was inevitable. Evil is always present when any new step is taken in the direction of right. The forces of evil in the universe knew full well that if Christ was not turned aside at the opening of his work, the kingdom of evil was in danger; hence the simple story of Christ's testing, which, enlarged, might fill volumes. It may be put in this way: Christ, dedicated to his work by baptism, anointed to his work by the descending Spirit, passed directly to the opening conflict which awaited his work. Humanly speaking, everything placed him at disadvantage. He was alone with the tempter. No aid could reach him except that of the Spirit. It was a struggle of life with death, and, so far as the purposes of Satan were concerned, a struggle unto death. Hence the words, "Then he was led of the Spirit," and, we may add, strengthened by the Spirit, though weary and fainting with hunger, alone and unaided, as to human presence, he went forward to the first victory.

Without this broader view, it is easy to misunderstand how God's Spirit, which, but an hour before, had anointed him, could lead him directly into temptation. The trouble comes partly from our imperfect definitions. Temptation here, as in almost every case, should be rendered testing. It was the first trial of strength, of life against death, in spiritual things. So far as the record shows, the Spirit withdrew after leading him into the battlefield; and yet, it is not possible to suppose that the Redeemer was left without adequate aid.

The question of most interest to us is not the theological one, as to how, or why, the Spirit of God led Christ into the battlefield of testing; but the lesson to ourselves, that we, whenever tested, and however sorely tried, may find the same victory. This victory will be doubly certain if we can realize that God leads us in the field of battle. We may always realize this if we are in the path of duty. The path of duty and of obedience is the path of testing; and so surely as God points the path of duty, so surely does the Spirit lead us up to be tested, that we may know our strength, and may prove the weakness of sin when we contend in his name. To us, the opening verses of the fourth chapter of Matthew are glorious with divine life and divine presence. They were not so once when we used to shrink from the idea that the Master of life must be thus tempted, almost to overcoming. Seen in its true light, the picture is radiant with the promise of victory. It is the young warrior led to his first battlefield by the one who knows that victory awaits him. It is the first contest, over which a Father's love watches, having already determined that the Son in whom he is well pleased shall find abundant victory. It is the scene which is to create a standard of success, below which the Christ will never fall. It is the beginning of the final victory that came when the stone was rolled away

and the Risen Christ ascended, and the heavens welcomed the Conqueror.

This experience finds no complete parallel in human life, but it does find analogies and counterparts in every Christian experience. Every great opportunity involves the peril which comes with the test of strength and with new demands. Every privilege is liable to abuse, and in every temptation the human soul is in danger of being undermined by selfishness. On the other hand, everything good is attained only through possible or actual temptation. Perhaps in the greatest moments of life it comes with greater power than at any other time. The nobler the purpose, the severer will be the effort of the evil one to break down that purpose. It is hardly wise to ask to be wholly free from temptation. He who seeks great opportunities, or finds himself possessed of great strength, must meet corresponding temptation to abuse them. Spiritual safety does not lie in immunity from temptation, but in such divine strength as makes temptation harmless, or, at least, overcomes it. An army is not strong because it is protected by great intrenchments; but in the open field where the battle rages most fiercely, when men move with united step, trained as one man and guided by one voice, the army is resistless unto victory. Welcome opportunity, strength, privilege, and higher ambition, even though you know that all these will bring struggles which in your life are the counterpart of the temptation of Christ in the wilderness. But know that the Spirit which leads you toward higher attainments and presents you with greater opportunities will not desert you in the hour of testing.

LEAFLET FOR PASTORS.

Bro. H. D. Clark, of Iowa, has prepared a brief leaflet for use in connection with the distribution of Sabbath tracts. The Publishing House has printed a quantity of these, and has on hand a sufficient supply for other calls. The leaflet can be used by any pastor, and with any tract. We reproduce it below. Those who are not pastors can make use of the leaflet by drawing a pencil through the signature line. They will be furnished on application to this office, without cost:

Your Attention,
JUST A MOMENT!

I would like to talk with you as a friend to a friend, about some great truths concerning which many people are indifferent. But this would take more time than you would be willing to give at this moment. Do you know that in this busy, commercial age, great truths are neglected and great errors flourish? Men wish to be honest with God, but they consider themselves too busy to investigate questions outside of their everyday affairs. But truth which concerns our well-being should not be neglected; much more, should not be suppressed. You and I should be actuated by the desire to seek a knowledge of God's will, and not be contented until we know it. A writer has said, "Belief is no proof." Credulity of centuries, of generations, does not add weight to dogmatic assumption. It is *investigation*, candid reasoning in the light of history and passing events, that we must look to, to guide us in the true course.

If our belief will not bear investigation, we should know it. Have you considered whether your religious beliefs will bear inspection? Be candid and sincere. If men are thus, they will not be afraid to reason and investigate even on that which has been long held and is as dear as life. Permit me to present you these tracts. Please read them. This is the request of a friend, and with the kindest motive. Consider them with care, and test all things by the Word of God. If you wish further conversation, or reading matter touching the Sabbath question, please call on or address,

Pastor Seventh-day Baptist Church.

UNEARTHING HISTORY.

Dr. E. J. Banks, of Cambridge, Mass., late United States Consul at Bagdad, is director of an expedition now being formed to excavate the ancient city of Ur, in Chaldea. The work is under the direction of the Smithsonian Institution. The history of Ur must be measured by thousands of years, rather than by any modern chronology. It seems to us a long way back to the time when Abraham came out from Ur, of Chaldea. The beginning of Ur probably lies further back of Abraham than Abraham's time is from 1900 A. D.

The proposed excavations will undoubtedly reveal much concerning the early religious life of Chaldea. This will show more clearly than anything has done hitherto, the germinal thoughts out of which the faith of Abraham sprung; for, while the prevailing worship was that of the sun and moon, there must have been under-currents of thought and developments of truth by which Abraham began to be fitted to become the Father of the Faithful. The present appearance of Ur is said to be that of three stories of an ancient temple, rising sixty or seventy feet above the surrounding plain. Around this central mound are lesser ones, showing the various points where important ruins are covered. It is estimated that it will require two or three years to complete the excavations, and an appeal is made for fifty thousand dollars for this purpose.

Some important excavations are going forward at Susa, in Persia. These, it is said, indicate more clearly than others have done, the Asiatic origin of Egyptian civilization. The excavations at this point are under the direction of Monsieur Jacques De Morgan, and the patronage of the French Government. On the site of the ancient city of Susa he finds accumulated rubbish, which indicates the various occupants of the city. The character of these remains furnishes abundant indication as to the chronology of the occupation and the grade of civilization represented. It is in this way that evidences accumulate that Egypt borrowed her civilization from Persia. The sun-dried brick made of yellow clay and worked with chopped straw, remains of agricultural utensils such as are found in Egypt, and many other similar proofs are quoted in support of the theory of De Morgan. We have no space to continue details, but every student of Egyptian history will be interested, as the excavations go forward, to know what further may be developed.

Those who believe in the Bible have found that all excavations made in the Eastern world, whether in Egypt, Palestine, Babylonia, Persia, or elsewhere, bring abundant support to the correctness of Biblical history. While imperfect tables of chronology are compelled to give way to new discoveries, the ethical teachings of the Book, and the general historical accuracy of the Old Testament are strengthened, rather than weakened, by every new discovery. That the soil of the Old World and the ruins of her forgotten cities can be made to give up to history and religion such treasures, is one of the best results of this age of investigation.

DR. JOSEPH PARKER says: "Some men's faith is always sitting in a draught and catching cold. Doubt is the theological name of that influenza." Wise men keep out of draughts if they are feeble, and strong men are not injured by them.

CONTRIBUTED EDITORIALS.

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

A Few Extra.

Father used to give good measure. If it was a bushel of apples, he liked to lay a few fair, rosy-cheeked ones on after the measure was full. It was probably a blending of the generous and the artistic impulses. He felt well himself and wanted others to; and he did dearly love to see the measure rounded over on top.

Perhaps there is a strain of heredity in this column. Your contributor's engagement with the Tract Society closed with March. We are no longer Western Editor. But, really, there are several things which we have not said yet which have been lying in wait. So forgive the huckster who has been dealing out his wares to you these years, if he slyly lays on top of the basket, already full, a few Baldwins and Bellflowers. They were left lying in the bin, and they won't keep any way.

The Joyful Prayer-meeting.

That is the kind we like to see, and that is the kind that attracts sinners to Christ. It is not a dead Saviour that we meet to celebrate, but a risen one. He even now standeth at the right hand of God and maketh intercession for us. Lift up your heads and rejoice. Let your testimonies ring out with confidence—not in yourselves, but in the "God who worketh in you both to will and to do of his good pleasure."

Why is it that, before the meeting, and after the meeting, we greet each other with freedom, cordiality and smiles, but when the service begins, a long face must be imported for the occasion? We speak in solemn, measured, stilted tones. When we gather around the fireside of home with our dear ones, the restraint is gone. Ideas, news, expressions of love, aspirations, desires, flashes of wit, touches of pathos flow freely, accompanied with that deep undertone of earnest endeavor. Why not the same when we gather at our heavenly Father's fireside at the end of the week, as the Sabbath begins? "Day of all the week the best!" Let us believe it and act it. Come to the Friday night meeting with joy and cheer upon our faces. "Where the Spirit of the Lord is, there is liberty." Be yourselves. If the Lord has given you a gift of quaint wit, use it for him—not to glorify yourself, but to help others "in his name."

Out of the experiences and thoughts of the week, the incidents you have noticed, the books and items you have read, the desires which have sprung up in your breast, the longings you have for others and your efforts in their behalf, out of all this rich fund "bring thy gift to the altar." So shall the Christ in you draw all men unto him.

The Experiment of a Christian Daily Paper.

One reason why many people have been disappointed in Charles M. Sheldon's newspaper, conducted for a week on the principle, "What would Jesus do?" is because they expected too much of it, more than the editor himself promised. The fact is that its type and headline equipments were very similar to those of any other daily. It was printed on similar paper and was mailed through similar commonplace agencies. I think some people had a vague idea that the type were to be made of Jasper, and the paper a papyrus scroll;

that a winged angel would oversee the printing, and that the edition would be delivered to its readers by doves like that which brought to Noah the first glad sign of a restored earth.

There have been no miracles. The paper was edited by everyday men in much the same everyday way. Naturally enough the management has borne the marks of inexperience. Its tendency was toward the characteristics of a magazine or a weekly like the *Christian Herald*. But the paper has done much good. That good is suggestive rather than programic (if we be permitted to coin a word). Its influence will be to make men think over the question which its author propounded, "What would Jesus do?" Many editors are already asking that question and, in a quiet way, trying to run their paper in accordance with the answer which their experiences shape. There would be no need for Mr. Sheldon to found such a paper in many of our Seventh-day Baptist communities, for he would not be likely to improve on what our own men are already doing.

Mr. Sheldon has wisely announced in positive terms that he will have no further connection with the *Topeka Capital* nor any other newspaper. His work lies in other lines, and his famous week will be of value chiefly along the lines of stimulation and agitation. How widely it is reaching may be hinted by the fact that Oom Paul Kruger is one of the subscribers.

Alfred Student Evangelists.

The Evangelistic Glee Club are holding three meetings during the spring vacation, one at Little Genesee, one at Nile and one at Scio. Other points near by will be visited later in the spring. The club has already sung at Richburg. The program of the meeting includes several songs by the club; an account of last summer's campaign, by Henry Jordan; a survey of the influence of the general movement upon the denomination, by Walter Greene; an outline of the work proposed for this year, by Alva Davis; and a presentation of the plans for raising money, by Paul Titsworth. Our readers will be interested to know that Paul Titsworth is the son of Wardner C. Titsworth, so widely known and loved among us. The pastor of the Alfred church expects to be with the boys in their meetings whenever it is possible without neglecting his regular duties. The club is made up of eight young men, but another quartet is in training and may be ready for the summer campaign.

For a Seventh-day Baptist Northfield.

It is a curious study to observe how an idea germinates and bursts forth simultaneously in independent minds. Guttenberg was not the only man who thought of movable types in the fifteenth century. Edison has many contemporaries who are investigating the possibilities of the same subtle force. The reformation was in the air when Luthur came forth to battle with Rome.

Now for some months there has been quickening in the editorial mind the thought of a kind of Seventh-day Baptist Northfield or Summer School. This should be held at or near the location of the General Conference, immediately preceding or following the sessions of that body. Its purpose should be to confer regarding denominational movements and methods, to give training in personal

work, to unify the denominational life by bringing the various lines of opinion together for a better chance to "talk it over" than we now enjoy. A part of each day should be given to recreation.

From different sources several plans have now come to our notice which are variations of the same idea. The conference proposed by the Tract Society for Thousand Island Park just preceding the General Conference is one; the Sabbath Reform Institute which will be in session at Alfred, under the leadership of Dr. Lewis while you are reading these words, is another. Pastor Cottrell has in mind a camp meeting on the fair grounds at Hornellsville about the middle of August, for the presentation and discussion of denominational truths, this meeting to follow a campaign by one of the evangelistic quartets. Certainly not the least practical of all is the local class idea in process of development at Milton Junction and Nortonville. Pastor Hills' large group of young people studying Bible doctrines will be watched with especial interest.

We are content to listen a little longer while these vigorous young movements are shaping their own forms. There is good in them all, and, of course, they all have their limitations. Out of the combined experience valuable plans ought to grow.

Will not pastors Crandall and Hills give us frequent suggestive accounts of the progress of their classes? Let Bro. W. D. Burdick, who is largely responsible for the Sabbath Reform Institute in the Western Association, give a discriminating account of its sessions, with hints for the next one. Let the wide-awake shepherd at Hornellsville propound his plan more definitely. Let the Tract Board Committee tell us about railroad fares between Adams and Thousand Island Park, and what arrangements can be made for those who wish to camp out and board themselves.

We sincerely trust that out of these plans and their discussion will grow a meeting, denominational in scope, simple and practical in operation, reasonable in expense so as to be within the reach of all, and immensely stimulating and helpful to our work as a people.

THE BROTHERHOOD.

HOW TO TEACH A BIBLE LESSON.

Read before the Sabbath-School Institute at Nile, N. Y., March 14, 1900, by Rev. Wm. C. Whitford, of Alfred.

The art of teaching is one of the finest of the fine arts. To teach is a harder task than to acquire knowledge, difficult as that often seems. A liberal education should include a study of practical psychology and of the science of pedagogy. It is, however, apart from my purpose to give a scientific lecture on the art of teaching; but rather to give a few practical suggestions in regard to methods of teaching a Bible lesson in Sabbath-school.

Before coming to the work of the Sabbath-school hour, or even beginning the work of preparation of the particular lesson, concerning which we have just had such an interesting address, there are three lines of general preparation which ought not to be omitted:

1. A thorough, general knowledge of the Bible. He who appears before a class to teach a lesson from the Bible should know much more than the lesson in hand or its immediate surroundings. He should have

his mind stored with a general outline of Biblical history. He should be familiar with the history of the Jews,—political and religious. Particularly should he be familiar with the narrative of the doings of our Lord Jesus Christ, during his earthly ministry; and with the narrative of the doings of Paul, and of the other apostles as recorded in the Acts, and as alluded to in the Epistles. In addition to this general outline of history he should have a knowledge of each particular book of the Bible. I do not say that he ought to be able to tell to what book of the Old Testament a verse quoted in his hearing belongs; but he certainly ought to be able to tell whether a chapter which he hears read belongs to the Gospel according to John or according to Matthew.

I remember once seeing a picture intending to illustrate the passing of the children of Israel through the Red Sea, in which the Levites were represented as bearing the ark. The artist had forgotten that the ark was not made till after the law had been given at Mount Sinai. It is to be hoped that teachers of Biblical truth are, as a rule, better informed than this artist was. This general knowledge of the Bible is not to be used at all times; it should be kept as a reserve force to help the teacher in his special preparation, and to be at hand in case of an emergency.

2. Another general preparation of still greater importance is an experimental knowledge of God and of his love. No amount of scholarly ability nor of familiarity with the outward form of Holy Scripture can compensate for a lack of personal knowledge of God. We sometimes hear the question asked as to whether an unconverted person should be allowed to teach a class in Sabbath-school. Far better let there be found a place in our public schools for a teacher who thinks that the world is flat.

The Bible is a revelation from God. It is possible to ignore this fact in our study. But if we are examining the facts of history, of geography, of manners and customs of the ancients, and forget to inquire what God is teaching through this record, we are missing nearly all the benefits of Bible study. The Bible is a divine as well as a human book. That teacher who has not the ability to look beyond the scenes of this earthly life, who has not felt the love of God, and is not moved by the life of our Saviour, has missed his calling in undertaking to give instruction in regard to the oracles of God.

In reading the history of Isaiah's call and commission as a prophet, as recorded in the sixth chapter of his prophecy, it is instructive to notice that before he responded to the call in those noble words, "Here am I, send me," he had had a vision of God, a vision of sin, and a vision of redemption. His lips had been touched by a live coal from off the altar. It is fitting that we should feel our unworthiness to teach the mysteries of divine truth from the Bible, and our incompetence; but we may be encouraged to undertake the work when we are filled with reverence for God's Word, and an eager longing that the messages of his truth may be understood by others.

3. A third important preliminary requirement—not however as essential as a knowledge of God, or a knowledge of the Bible—is a knowledge of the class to be taught. The real teacher must be personally acquainted

with each member of his class; and this acquaintance must extend beyond the ability to call each one by name. So far as possible the teacher must know the religious and intellectual position of his pupils. It is of great advantage to know in regard to their occupations and their home-surroundings. He should know of their temptations and difficulties; their doubts and their beliefs. He must know them in order to begin at their limit of knowledge and thus be able to teach them.

With this general preparation, and the careful study of the lesson for the week, the teacher comes before his class. As to methods to be employed we notice first that the teacher must have a definite purpose in mind as to what he is about to do. It is not enough to have an indefinite purpose "to teach the lesson." "To teach the lesson" may contain a very different meaning for one than it does for another. There may be some difference of opinion as to precisely what the teacher should undertake to do; but perhaps the following three phrases present a plan which expresses what most teachers ought to undertake; to fix the facts of the lesson; to make clear the teachings; to draw out the applications.

The more I study the Bible the more I am convinced that the chief object of Bible-school teachers should be to let the Bible speak for itself. We should bend our energies to making plain the simple facts of the lesson. Even in classes of advanced students it is not without profit to spend a few minutes in speaking of the statements which lie upon the very surface of the passage read. There is often no waste of time when the questions asked can be answered almost without a thought by one who has read the lesson intelligently. There is an advantage to all in thus refreshing the memory, and there is a very fair chance that some member of the class may learn something that he did not know before. It is surprising what a misapprehension exists as to the plain statements of Scripture narrative, to say nothing of the more dogmatic portions. For example, a young man had just read Acts 7:54—"Now when they heard these things they were cut to the heart, and they gnashed on him with their teeth," was asked, "How did Stephen's words affect his judges?" Without stopping to think of the symbolic meaning of "gnashing of teeth," he replied at once, "They bit him."

(Concluded next week.)

NEWS OF THE WEEK.

The death of Rabbi Wise, of Cincinnati, which occurred March 26, has removed from Judaism one who, in many respects, was its strongest and brightest light. Broad-viewed, scholarly, generous toward those who differed from him in religious faith, Rabbi Wise for half a century has led in the influences which have made for righteousness. He was buried with great ceremony at Cincinnati on March 29. He was an organizer and educator of high rank. His work has created American Judaism of the better type.

The strike continues among the various trades unions in Chicago, and threatens serious disorder. Whether the municipal government will be able to control the turbulent elements and avoid such scenes as came in the serious riots which occurred a few years since, remains to be seen.

The death of General Joubert, the Commander-in-Chief of the Boer forces in South Africa, occurred on the 27th of March. Even his enemies being witnesses, General Joubert was a man of great ability, upright and honorable. His death was due to peritonitis. Some claimed that he was born in Cape Colony in 1839, others that he was a native of Pennsylvania, and went from America to South Africa, by way of Holland, when he was about 14 years of age. President Kreuger takes command of the Boer forces as Commander-in-Chief. The death of General Joubert is a great blow to the Boer cause. He was the real authority in military matters, as well as an able diplomat.

In the general military affairs of South Africa, the week has been one mainly of waiting and preparations. On the 29th of March, it was reported that General Roberts' forces were about ready to move from Bloemfontein northward. The city of Mafeking is still unrelieved, and it is reported that the Boers are making strenuous efforts to secure possession. It is said that they will gather at least 40,000 men to oppose the advance of Lord Roberts; all of which makes it more desirable that peace should be secured before the terrible bloodshed which must follow a meeting of the two armies. The official reports by way of England indicate a loss of over 16,000 men since the war began. Latest reports, April 1, tell of preliminary fighting, the Boers retreating before Lord Roberts' forces.

The muddle into which the Puerto Rican affairs have been brought is clearing up slowly, and a final vote upon the Puerto Rican Bill is promised in the Senate on Tuesday, April 3. Difficult as the problems are, they have been made more difficult by political influences and the commercial interests represented in sugar and tobacco in the United States.

We are jubilant over the fact that the law under which prize-fighting was cherished in New York is finally repealed. The repealing act was adopted by the Legislature at Albany on the 28th of March. Assemblyman Merton E. Lewis, of Monroe County, is to be congratulated upon the successful fight he has made in favor of decency and good order. On the other hand, the friends of certain forms of gambling are rejoicing because a bill to prevent policy-gambling was defeated in the Senate on the same day.

Rev. Dr. Hillis, who lately became pastor of the Plymouth Congregational church, in Brooklyn, succeeding to the position held by Henry Ward Beecher, although still a Presbyterian and a member of the Presbytery of Chicago, has been sharply criticised by his Chicago brethren for a sermon preached in his own pulpit concerning retribution as applied to the non-elect. It is said that his liberal views have been well known for years, and that the sharpness of the attack made upon him since he entered Plymouth pulpit was a surprise to him and his friends. He has promptly sent a letter of resignation to the Presbytery, in hopes that all disturbance in the Presbyterian denomination will be avoided and that no heresy-trial will be entered upon in his behalf. Probably three-fourths of the most intelligent Presbyterians agree with him.

The successful attainment of what is known as the open-door in China is due to diplomatic wisdom of Secretary Hay. In this he has been able to accomplish that which must be of great good to all the leading nations. It is, in substance this: That each of the great nations that have gained power and influence in China have agreed not to interfere with the interests of each other, nor with the interests of the United States, in that great Empire. Surely, peace hath her victories as well as war, and this is a most notable one.

Missions.

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

A MISTAKE was made in publishing the amount of the appropriation for the year 1900, for the Stokes and Holgate field, Ohio, which Pastor A. G. Crofoot, of Jackson Centre, Ohio, visits as missionary. The appropriation is \$50, instead of \$125, as published. We make this correction, though at a late hour.

EVANGELIST J. G. BURDICK has closed his labors with the Second Brookfield (N. Y.) church. In addition to his last report, four more are to be baptized, and three more will unite with the church by letter and one by testimony. Two families have turned to keep the Sabbath. About twenty-five in all have found Christ.

MRS. M. G. TOWNSEND, on account of the small-pox cases in Holgate—one case being in the house in which her family lives—did not go to Welton, Iowa, as was expected. She went from Garwin, Iowa, to Chicago, to be in readiness to go to her home, if her children needed her. It is hoped that her children will escape the terrible scourge and that she will not be obliged to enter Holgate and be quarantined for an indefinite time.

FROM D. H. DAVIS.

To-day is the first day of the Chinese New Year, which completes the twenty-fifth year of the reign of Kung Su. This holiday season does not come with its usual joy to many of the Chinese, on account of the recent action of the Empress Dowager in the appointment of a new Emperor. The Empress Dowager has evidently been planning this scheme for a long time, and has only been held in check by the influence of other Powers. Now, having secured the support of Russia, and knowing that England is fully occupied in Africa, she has seized on this as a favorable time to carry out her treacherous purpose. It is not difficult to see the motive that has prompted in this appointment of a boy only nine years old. It is, without doubt, with the hope that she herself may continue to hold the reigns of power.

My first knowledge of the matter came through the uncle of one of the boys in our Mission-school. He spoke in very decided terms against the Empress Dowager and her policy, and declared that the Chinese would not submit. The next morning's issue of the *North China Daily News*, published in Shanghai, gave an account of a meeting of a large number of prominent merchants and gentry living in Shanghai, but from various parts of the Empire. This meeting drew up resolutions, protesting in the strongest terms against the appointment of a new king. They declare that they will recognize no other king but Kung Su. Ten thousand copies of their resolutions were issued and sent throughout the Yang-ts Valley, and they purpose to print a million for distribution in the Empire. There is an appeal to all classes to resist, even to the sword. The next day the following appeared in the *North China Daily News*, from Wu-Chang:

The forced resignation of the Emperor and the appointment of an heir to the throne came like a thunderbolt upon the gentry and officials of this city, Hunyang and Hankow. A memorial was drawn up last night by fifty-three officials of this province, at the head of whom are Ts'en Ch'ung-ming, Provincial Judge, the Hamlin Liang Ting-

fen, and the Taotai Cheng Hsiao su, protesting against the violation of the laws of the land by appointing an heir to the throne of the late Emperor, Tung Ching, thereby ignoring the present Kung Su. Kung Su were three years' mourning for Tung Chin, as for his father, and, therefore, he was the legal heir to the throne. The memorial was taken up to the Viceroy Chang Chin-tung and Governor Yu Ying-lien by the above three named officers, asking for their signatures to the document. Governor Yu gladly signed it, but Viceroy Chang refused. Whereupon the Provincial Judge, in great wrath, threw his official hat upon the Viceroy's table, saying that he had no more wish to serve such a government, and that he and his friends who drew up the memorial were going personally to present it at Peking. The Viceroy tried to persuade the Judge to reconsider his words; whereupon H. E. Ts'en rose up, and, as Viceroy Chang tried to take hold of his arm to make him resear himself, waved him back and pushed aside the Viceroy, marching straight out of the room without paying any more attention to his superior officer. The fifty-three officers concerned start by the first steamer for Shanghai, en route for Peking. It is stated that they fully expect to be executed by the furious Empress Dowager, but they are prepared for every eventuality.

Without doubt, these men voice the feeling of the majority of the best men in the Empire; hence it seems evident that trouble is near at hand for this people. How China is to be saved from dissolution is a problem that seems to have no solution. A spirit of hopeless despair and desperation is coming over many of the Chinese.

Many prayers are going up to Almighty God that he will interpose on behalf of this country. The Christian element is a strong factor in the present desire for reform; especially is the missionary looked upon as the friend of the people and good government. I think it is true that missionary work in China is the primary cause of the present desire for reform. Many of the reformers are not Christians, but they have largely received their enlightenment through the channel of missionary work. Mission work has been recasting the Chinese mind, which has led to the present crisis of political affairs. May those who are brought into touch with political life have special wisdom granted them at this time.

I would call attention to a fact well known to many, but, perhaps, not borne in mind by all, that Mrs. Davis and myself have just completed our twentieth year of work as your foreign missionaries. It was on the 29th of this month that we first landed in Shanghai, with Miss Lizzie Nelson and our little daughter Susie.

Arriving at this point in our experience, we can but feel exceedingly thankful to him who has watched over and made it possible to work so many years in the interest of our Mission in China. It is not necessary that I should make any comparison of the condition of the work twenty years ago with the present; but we feel that a good deal, through the help of God, has been done, to whom be all the praise. We have had our difficulties, trials and sorrows, but the Lord has graciously laid underneath us his everlasting arms and borne us through it all until the present; and what he has done is the earnest of what he will continue to do for us in the future.

We do not know how many more years we may be permitted to labor here. If it should be another twenty years, we hope to see great things accomplished for China. The leaven of Christian truth is certainly working in the great mass, which is destined to leaven the whole lump. It would be a great joy if we could live to see China become a Christian

nation. It is not impossible that we may see this. We certainly have a right to pray and work for this one grand object.

We crave an interest in the prayers of all the people, that God may grant unto us his continued favor and make us much more useful in the future than in the past.

SHANGHAI, China, Jan. 31, 1900.

WILL THE CONFERENCE PAY?

The Financial Committee of the Ecumenical Conference on Foreign Missions, to be held in New York in April, is endeavoring to raise \$40,000 to pay expenses. It is a large sum. The whole West India Mission of the Presbyterian Church takes less than this by about \$10,000 each year. Of the twenty-seven missions of the church there are scarcely half a dozen that take more. The writer was asked the other day—and by a very earnest friend of missions—why the money was not spent directly in missionary effort. "Would it not do more good?" It is a legitimate question, Will the Conference pay?

Missionary money goes further to-day than it ever did. It used to be said that it took one dollar to send one cent to the heathen. To-day, as a matter of fact, the money that goes abroad for the needs of mission workers hovers in almost all the churches around ninety per cent of the totals. That is, it takes one cent to send nine to the heathen. Just what this Conference exists for is to make all this money go further still.

For a century men and women have labored in many lands, and with many different methods. Some of these methods have proved more economical than others, but they have not been everywhere adopted. What is needed is to bring these more efficient methods to the knowledge of workers everywhere. The Conference is not a council to lay down laws; but the interchange of ideas and experiences will be a source of great help to all who desire to do the Lord's work well. In so far as the Conference can accomplish this it will do much to pay for itself.

Two topics of great importance will show what can be done. The first is that of Comity and Co-operation. That there is now, owing to denominational rivalry, a serious waste of money every year in the mission field, no thoughtful person will deny. The economic value of co-operation in minimizing waste is self-evident in the business world; nor is it any less so in the religious world. In the Conference will be representatives from all over the world and from every evangelical denomination—in itself an object-lesson in Comity of no little value. That the discussions in the Conference on this subject will hasten that perfect unity for which Christ prayed, will be the wish of all; and what is said and done there can scarcely help but strengthen the purpose of every one in the endeavor to accomplish it.

The other topic is that of Self-Support. Many mission churches are already working actively in this direction, and have done much. Money that used to support native pastors, build churches and carry on schools, hospitals, dispensaries and presses is now liberated to be used in fresh channels for the further spreading of the Gospel. Many missions, however, still regard self-support as a sort of impractical ideal. If the stories of what has been done in other lands show them that it is very practical, and if the methods there successfully employed can be adapted

to their use, then the discussion of this one topic will go far to justify all that the Conference may cost.

Economics are necessary, but still more necessary are dynamics. Right methods the missionaries must have to accomplish the most possible with the means at their disposal. But right methods will avail little unless there is behind it all the power of the home church. To obtain this power the church must have knowledge, knowledge of what has been done, what is being done, and what remains to be done. No man and no body of men can take an interest, sympathetic and helpful, in that of which they know nothing. This Conference is going to bring the tremendous facts of missionary success right into the hearts of many a man and woman who knows scarcely anything of it.

The story is told of an American clergyman, who, passing through Beirut, said to a friend: "Missionaries here seem to accomplish nothing." "You heard Dr. Thomson preach this morning, I presume?" "No, I did not know there was any service." "Then did you hear Dr. VanDyck this afternoon?" "You don't mean that he preaches in addition to all his other work?" "Yes, and has a large audience, too. Have you visited any of their schools?" "Schools! Have they schools, also? I am glad to hear it." "Have you looked in on their press and publication rooms?" "What! have they a printing establishment besides?" "Yes, and it keeps twenty men constantly busy." All of which is rather hard on the clergyman. But is not his ignorance typical of the ignorance of a great many Christians on the subject of missions? Is the reader, for instance, acquainted with such facts as these? In the Kiang-si province of China the church-members numbered 35 in 1896 and 402 in 1899, while probationers had risen in the same period from 111 to 1,662. In 1896 there were absolutely no contributions from the natives for any purpose; they gave \$6,358 to the Lord in 1899. They owned no property in 1896; in 1899 the value of their property was approximately \$15,000. In a certain city of the province the general hatred and opposition had vanished; a Buddhist monastery had been converted into a chapel and parsonage for a Methodist preacher; and the idols had been removed from a large adjoining temple because they objected to being preached against!

Or is the reader acquainted with such more general facts as these? In China, Japan, India, Turkey, Christian colleges are training Christian citizens and statesmen. Hospitals and trained physicians, in lands overrun by medicine men and quacks, are working the Master's miracles of healing. The few thousand native communicants of a century ago have become a host, numbering a million and a half.

And yet there is much still to be done. Vast lands unevangelized! billions of souls living in sin! The Macedonian cry rings in the ears. If the Conference can bring that cry to the Christians at home, telling them what has been done to inspire hope for the greater work that still must be done, it will be worth all that it costs. And if the Conference infuses those that hear the cry with the Spirit of the Master, who came not to be ministered unto, but to minister, not to be served, but to serve, it will be worth more than it costs a thousand-fold over.

DELEGATES FROM ABROAD.

The delegates from abroad to the coming Ecumenical Conference on Foreign Missions, to be held in New York in April, will form a group of men who have been very active in mission work. Each denomination is sending over its ablest representatives, both lay and ministerial.

Among Baptists, one of the foremost will be the Rev. Charles Williams, of Accrington, one time President of the Baptist Missionary Union of Great Britain and Ireland. Mr. Williams has always been an advocate of liberality and an open communion, and now at the age of seventy-three he is one of the most prominent figures in the Free Churches of England. Other Baptists will be the Rev. and Mrs. George Kerry, both of whom have labored for many years in Calcutta, India.

One of the most notable figures among the Methodists will be the Rev. James C. Brewitt, President of the United Methodist Free Churches of England, in which office he is practically the leader of his denomination. Mr. Brewitt will be accompanied by his colleague, the Rev. Henry T. Chapman, the General Secretary of the United Methodist Free Churches of England. Mr. Chapman's duties require him to keep in close touch with the mission centers all over the world. The Wesleyan Methodist Church of England will be represented by the Rev. John Price, who has labored so long and successfully in the West Indies.

The Congregationalists will be represented by the Rev. W. E. Cousins, long identified with the work of the London Missionary Society in Madagascar, and especially with the work of Bible translation; the Rev. Richard Lovett, M. A., Secretary of the Religious Tract Society; the Rev. George Owen, of China, an earnest advocate of Romanized Chinese; and the Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society, a man widely known and greatly honored. Mr. Thompson is Chairman of the British Committee on the Conference. It was hoped that Dr. Griffith John, of China, would come, but, after opposing higher education for many years, he is devoting his time to the organization of a theological school.

Among the Presbyterians from England will be the Rev. William Dale, who, back in the seventies, had charge of the Presbyterian congregation in Singapore. The United Presbyterian Church of Scotland will be represented by the Rev. George Robson, D. D. He is editor of the large monthly periodical, the *Missionary Record*, but is best known as the author of "The Story of Our Jamaica Mission," which has had such a large sale. The most distinguished representative of the Free Church of Scotland will be the Rev. Professor Thomas Smith, D. D., of Edinburgh, the only surviving colleague of Dr. Duff. Though now past his eightieth year, he is still a commanding figure. Another worker in Calcutta for the Free Church of Scotland is the Rev. Kenneth S. Macdonald, D. D., now in his thirty-ninth year of service, and senior missionary of all denominations in his field. From the Presbyterian Church in Ireland will come David G. Barkley, LL. D., who served the English Government for many years in both administrative and judicial capacities in the Punjab.

The Church of England will have a particularly able representation at the Conference.

It is known that Mr. Eugene Stock will attend. Mr. Stock is a splendid example of the share laymen are increasingly taking in missions; he is Editorial Secretary of the Church Missionary Society, and for about a quarter of a century has had the various periodicals of the Society under his charge. Others from the Church of England will be the Rev. C. T. Wilson, M. A., who, at the request of Mtesa, through Mr. Stanley, went to Uganda in 1876. In later years he has worked among the Mohammedans in Palestine. The Church of England Zenana Missionary Society will be represented by Miss Emily Bristow, who has been active in woman's work in Krishnagar, India, and Miss Irene H. Barnes, Editorial Superintendent of her Society.

The Lutherans will be represented by the Rev. A. Kolmodin, of Stockholm, Sweden, Secretary of the Evangelical Lutheran National Society; Mr. Johannes Brandtzaeg, of Frammes, Bergen, Norway, Secretary of the Norwegian Lutheran China Missionary Association; and the Rev. Alexander Merensky, D. D., of the Berlin Missionary Society, who for twenty-four years labored among the natives of Natal and the Transvaal.

These are but a few of the more prominent foreign names that will make the Conference notable. To add to them is easy; the hard thing is to know when to stop. From the Glasgow Free Church College will come the Rev. Professor T. M. Lindsay, D. D., and from Exeter the Rev. Canon Edmonds; Lord Overtoun and the Earl of Moray of Scotland have been invited, and also the Archbishop of Canterbury, the Earls of Aberdeen and Harrowby, Dr. Monro Gibson and Professor H. G. C. Moule. From Germany will come Dr. Schreiber, and, it is hoped, Dr. Gustave Warneck. India, too, it is hoped, will send Baba Kali Charan Banurji, of Calcutta; the presence of Miss Liliwati Singh, professor in a woman's college in Lucknow, is certain. And all these names are but a foretaste of what is to come.

"BETTER TAKE A SHEEP TOO."

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly-hired man:

"Jonathan, I did not think to mention to you when I hired you, that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the elder son.

"Yes you shall have a sheep if you do without."

The youngest son then said: "Father, will you give me a sheep if I will do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded; and the result was, the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.—*Sel.*

Woman's Work.

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

SHUT-IN.

Shut in, shut in from the ceaseless din
Of the restless world and its want and sin;
Shut in from the turmoil, care and strife,
And all the wearisome sounds of life.

Shut in with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
With the bitter knowledge of failing powers.

Shut in with the dreams of days gone by,
With buried joys that were born to die;
Shut in with hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
Patience and Grace all pain to meet,
With Faith that can suffer and stand and wait
And lean on the promises strong and great.

Shut in with Christ! O, wonderful thought!
Shut in with the peace his suffering brought;
Shut in with the love that wields the rod;
O, company blest! Shut in with God. —Selected.

If there are any churches who have already received a package of Prayer Calendars, and who desire more of them, we have a new supply on hand. All the churches will now be supplied at an early date.

MAY our missionaries and teachers in home and foreign fields see the absolute necessity for personal consecration, and the experience of a direct and supreme work of the Holy Spirit in their own lives.

OUR Father, we pray that into each of our lives may come more knowledge of the blessedness of service for thee; that our hearts may be so filled with thy love that we may fully consecrate ourselves and our means to thee, and thus thou mayest use us to help in sending thy light and thy truth abroad in the world.

FROM WEST VIRGINIA.

Perhaps you would be glad to hear a few words from West Virginia. We are looking forward to the Association that will be held with the Lost Creek church, in May, with a great deal of anticipation, and hope that much good will result from it.

Our Aid Society has planned to repair the inside of the church, and have raised by subscription and the society funds nearly \$70 for this purpose. We have paid \$10 to the Woman's Board on our pledge for this year, and will work for the rest later in the season. We want to do all we can for the mission work. Requests have come to us from three members that their names be dropped from our roll, that they may join at Salem. We were sorry to take their names from our list, but feel that it is right and best to do so.

We have word from the women of the little church at Roanoke that they will raise something for the Woman's Board, but could not state how much. Many of the small churches would do more, but they are struggling, with help from the Missionary Society, to keep a missionary pastor on the field, and feel they are doing all they can.

We have a very encouraging letter from the society at Salem, in which they speak of some new plans that have been successful. One was the appointing of a Board of Directors, consisting of three members, their duties being those usually assigned to the president. They have received seven new members into their ranks this year. Another plan, that might be helpful in other societies, was to divide the society into divisions, the chairman of each division making it a point to look after the work in that section. They

have occasional socials, the divisions taking turns in holding them. They have pledged \$25 to the Woman's Board this year. They had pledged \$100 toward the new church, and have raised nearly \$75 on that pledge this year. We trust these items will prove that we are not *sound asleep*, and that we are interested in the work.

Thanking the Heavenly Father for past blessings, and trusting him for future needs, we are yours for the Master.

SECRETARY SOUTH-EASTERN ASSOCIATION.

THE CHRISTMAS BOX.

All readers of the RECORDER who are interested in the missionary "Christmas Box" will be glad to learn that the box sent by the steamship "Indrapura," on the 26th of October, 1899, reached its destination in January; and, after a few days' delay in getting it through the Custom House, was joyfully received by our people.

Members of the Woman's Board who attended the Conference last August will recall the informal discussion upon this branch of work, and the final decision to have the Box Committee forward whatever articles had been received by them together with any goods which Mr. and Mrs. Crofoot wished to send from New York. Mr. Crofoot's purchases were delivered to the Committee, after which it was not difficult to have a box of the proper size made to hold all the things, when they were packed ready for shipping.

The China and Japan Trading Company, Limited, which has shipped our goods for so many years, have given up carrying all outside freight, so we were obliged to look up some other company; but, through the courtesy of a gentleman in the China and Japan Company's office, we were kindly referred to other parties; and the letters which reached us from shipping brokers and shipping companies, offering to carry anything from a five pound package to a ship-load, at attractive figures, made it appear that China was not very far away, and that the loss of our old friends, The China and Japan Company, was not so serious as at first appeared. With less difficulty than was anticipated, arrangements were perfected with the "United States and China-Japan Steamship Line" to carry our goods.

After Mr. Crofoot reached Ohio, he wrote to the Committee, asking that some maps be purchased for Miss Burdick's school, so as to be sent in the box, she having written him to buy them, but the letters reached him after he had passed through New York. Happily, the Committee found what seemed to be an ideal set (we trust they may prove such), at an ideal price, and they were forwarded with the rest of the goods. One or two other trifling commissions were executed, and with much satisfaction we saw the cover of the box fastened down, ready for shipment.

The money in the hands of the Committee was now exhausted, but some dear women in Plainfield and Westerly forwarded what would be needful to cover the expense of marine insurance and freight to destination. A good friend in New York sent the box to Brooklyn for us free of charge, from which place the ship sailed.

After three months, buffeted by winds and waves, the "Indrapura" steamed into port, and the long journey of our precious box came to an end. What happened it then can be better told by an eye-witness, and we

therefore transcribe the main part of Mrs. Davis' letter received only a few days ago.

P. J. B. W.

SHANGHAI, China, Jan. 29, 1900.

Dear Dr. Watt:

I am glad to write and tell you the Christmas box with Mr. Crofoot's goods arrived safely in Shanghai, and, after several days' delay in discharging and getting them through the customs, we had the very great pleasure of unpacking the box and reveling in its contents. This was not delayed long after it was once in the mission home, and the many nice things it contained were, at least to me, a surprise, for we had understood there was to be no box sent this year.

Those who have sent us personal gifts and whose names we have been able to ascertain we shall hope to write to. We all wish to thank you for your trouble in packing and shipping, etc., and all the dear friends have our sincere thanks for their kind remembrances of us and this work.

I am glad to tell you we are all well. Dr. Palmberg has recently had some return of her ague chills, and our little boy also, but you know malaria forms a part of our diet here in this land. We are so glad to have Mr. and Mrs. Crofoot with us. Their little Alfred is already a fat, laughing baby. Two days from now will be China New Year, so we are having the usual vacation in our schools, and this week we expect to welcome Mr. and Mrs. Cossum back to China. So glad he is returning to the work which he was called to do.

By the time this reaches you, the news of the appointment of a new Emperor will doubtless appear in the home papers. We hear that many of the important officials have drawn up a memorial protesting against the appointment, and great indignation is expressed by all Chinese who are desirous of reform. Also one of the telegrams in to-day's paper says, "By special orders of the Empress Dowager, twenty-six men have been selected to proceed to Hong Kong and elsewhere to capture Kang Yu Wei, the reform leader, alive, if possible, or to assassinate him on the spot if capture is not convenient. The first batch of five men left to-day." We hear he has proceeded to Singapore, and hope he will move on out of their reach.

January 30. I had hoped to write more before sending this letter, but have had guests in the house to-day, and my cook away for his holiday. When schools are in session, I am much occupied in teaching, and when Mr. Crofoot has a year or more of the language, Mr. Davis and I hope to be relieved of most of the school work.

We all send kindest regards.

Yours in Christian love,

SARA G. DAVIS.

MRS. BALLINGTON BOOTH says that one day when she was feeling keenly her failures and discouragements, and wondering if she really was worth anything in her Father's vineyard, her little boy came in from a walk in the City Park, and, running up to her with great delight, he put into her lap a little handful of wilted chickweed. She picked up the worthless weeds with a cry of gratitude, and kissed the little hand which had brought them to her. They were in themselves of absolutely no account, but they were *all* the flowers he had, and his loving thought and plan to bring mamma his only bouquet lifted the burden from my heart. "Oh!" she said, "shall not my Father take my little service, which oftentimes seems so worthless and unavailing, and count it precious, because in my heart I longed to do great and beautiful things for him."—*Missionary Review*.

THE International Missionary Conference to be held in New York City from April 21 to May 1, 1900, will be the third World's Conference on Foreign Missions, and the first ever held in America. It would be the privilege of a life time to attend this gathering of earnest mission workers from all parts of the world. Comparatively few will enjoy this privilege, but all earnest, devout, souls may participate in it by prayer. The Conference Committee send far and wide the following message: "If the Conference is to carry the church forward with it into the new century in the 'fulness of the blessing of the gospel of Christ,' it must itself be lifted and carried through on a flood-tide of prayer. It is no spirit of conventionalism that leads us to call upon the church to pray—to pray not once, nor twice, but continually, till in truth the whole church shall with one accord wait on God for the outpouring of his Spirit upon this Conference."—*The Helping Hand*.

FROM OUR SOUTHERN FIELD.

"The field is the world," and the whole world is ours, through Christ. The victory that overcomes the world is our faith. But what is the world which we are to overcome? "It is not that which God made by his creative fiat and molding hand," says Meyer, "but the shows, fashions and pursuits of men. It is that world which the devil took Jesus into, and an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them, and said, 'It has been delivered unto me, and to whomsoever I will, I give it.'" That world, then, that Satan has corrupted, and sown with seeds of evil, that world, wherever it be, where sin is, and where men are being lost because of sin. It is the will of our Father who is in heaven that the good seed of the kingdom of heaven should be sown there. He wishes to bring all of his estate into cultivation, that there be no corner of it that will not yield him fruits.

Of the Church of Christ, it is said: "Ye are God's husbandry." The evident meaning of this expression is: Ye are God's tilled ground, his cultivated field, upon which great labor and much expense have been bestowed; you have been redeemed and instructed in all the affairs of the kingdom; now go forth and bring into cultivation all the barren and waste places of the earth, "for the earth is the Lord's and the glory thereof, the world and they that dwell therein."

We cannot say of any part of the world, our labor here is tentative, this field is an experiment. This is contrary to the commission which we have received from heaven: "Go ye into all the world, and disciple all nations." But some one will say: There are jungles and deserts, and much that beareth only thorns. This is true! "but an enemy has done this." The promise is, "the desert shall blossom as the rose." It is promised to the redeemed ones, who arise and shine when their light is come and the glory of the Lord is risen upon them. "Although darkness had covered the earth, and gross darkness the people, the Lord shall arise upon them, and his glory shall be seen upon them. And Gentiles shall come to their light, and kings to the brightness of their rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shout forth the praises of the Lord. The people also shall be *all righteous*; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time." What are we to do to bring about such a condition, one so devoutly to be wished? Sow the seed by all waters. Cultivate the barren and waste places. Results are with God. "This is the victory that overcometh the world, even our faith."

What about the Southern field? Speaking

as a Seventh-day Baptist, the field is large, and heretofore uncultivated. Is it promising? Yes; it promises as much as any field on earth, for the seed which has been sown and for the labor that has been expended upon it. Circumstances are exceedingly favorable for Seventh-day Baptist work. There are certain fundamental principles held almost universally by the people of this section, which justifies the above statement. The people believe in a true and living God as Maker and Creator of all things; in the plenary, verbal inspiration of the Bible as the Word of God; in the Divinity and pre-existence of Jesus Christ; in man as a sinner, fallen, depraved and lost, without a Saviour. What is best of all, they almost universally believe the Word of God to be the all-sufficient rule of faith and practice, and in the integrity of the Decalogue. Agnosticism is rare, and scarcely respected. The reason for this is that those ecclesiastic bodies which teach contrary to the above-mentioned principles have not occupied this field. It is, therefore, yet primitive in its faith.

[Here follows extracts from the *Christian Index*, of Atlanta, referring to the work of Dr. Broughton and Dr. Pierson, in Brooklyn, N. Y., a few weeks ago, showing that the "orthodox" preaching of these men, which clashed with the "liberal" sentiment in Brooklyn, is welcomed and applauded in the South. We omit the extracts, since the Northern papers, secular and religious, gave considerable attention to the case, and the facts are yet fresh in the minds of our readers. Having given the extracts, Bro. Ashurst continues as follows:]

Dr. Broughton is a typical Southern preacher, and pastor of one of the Atlanta Baptist churches. What he preached in New York and Brooklyn will be received as fundamental truth throughout the entire South, by saint and sinner. Now, this is my conclusion: If the fundamental principles of Seventh-day Baptists are commonly accepted as truth, in any locality, such territory must be favorable for the spread of Seventh-day Baptist teachings. But it will be said, they misapply these principles. Yes; and we need only to point out the inconsistency and work, under God and his Holy Spirit, to remove the prejudice over which they stumble and to make plain paths for the feet of them who publish peace.

In regard to the integrity of the moral law, and especially of the Fourth Commandment of that law, we need have but little fear of R. A. Torrey's booklet, "Ought Christians to Keep the Sabbath?" being accepted, when he concludes that "the commandment that Jesus Christ lays upon us is not that we keep the Sabbath, but that we love one another." It will be seen readily that Mr. Torrey misapprehends the greater truth taught by the Apostle Paul, that love to God and man is the fulfilling of the law. Walking according to the royal law is the highest expression of love to God and love to one another. What God has joined together let no man put asunder; "love is the fulfillment of the law."

On the other hand, these words from G. Campbell Morgan will be most heartily endorsed by nearly every Christian. Speaking of the commandments, he says: "They were ten sides of the *one* law of God. The teaching of Jesus reveals the fact that these commandments are so inter-related that if a man

offend in one point he breaks the unity of the law, and, therefore, of his own manhood. It is by "every word that proceedeth out of the mouth of God doth man live." If these positions are established, there need be no apology for a frank and honest facing of the Ten Commandments. They were the comprehensive words of God, uttered for the government of a people, whose distinctive glory lay in the fact that they were a theocracy, under the immediate kingship of the Most High, and whose recurring shame lay in their revolt from that authority. These words embody a perfect law of life for probationary days. We need to be solemnly reminded that the law of the Spirit of Life in Christ sets us free from the law of sin and death, but not from the law of God. Why should we falter? Why should doubts arise in our hearts? Hear the words of Jesus to Martha in regard to what was a human impossibility: "Said I not unto thee, if thou believest, thou shouldst see the glory of God?"

There is a magnificence in faith that can trust God to preserve it, though it steps from the mountain brow to thin air. Be mine the faith not to challenge God to put me to tests to exhibit my strength or courage or loyalty. Not to call on him to show me a foe worthy of my steel. Not to ask him to place hard conditions of life before me. Not to tell him to take me for a hero and give me great pain to bear, that I may show how strong I am. No, none of these. Be mine the faith that leans on the Almighty arm of God. Let him be the hero of my faith, the bearer of my cup of sorrow, the one who has triumphed over the hard conditions of life. Yes, be mine the faith that believes on him as having overcome my greatest foe. Oh, thou, Blessed Christ, be thou the Overcomer, the victor, in the strife. Let me be the believer, the worshiper, the worker in thy field of labor! Lord, be thou the dominion, the power, the glory, forever and ever! Let me be the bond-servant of Jesus Christ.

But, if I be a laborer in God's field, a bond-servant of Jesus Christ, if I shall behold Satan falling as lightning from heaven, I must be sure that I have his image and superscription upon me. It is, doubtless, true of many of us who are workers for the Lord that we are out of focus, an instrument out of tune. Our notes are discordant and our vision is distorted. "We have not the Holy Spirit because Jesus has not yet been glorified" in our life and work.

But this will ever be true in the age of seed-sowing; "the kingdom of God cometh not with observation." Who can estimate his work! The angels are the reapers. The time of harvest the end of the age. Oh, what indescribable sensations of joy will be ours when the King shall say to us: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A. P. ASHURST.

COLUMBUS, Ga., box 134, March 5, 1900.

FROM THE PRESIDENT OF THE GENERAL CONFERENCE.

To the Editor of the SABBATH RECORDER:

The question of the best way to defray the expenses of those in attendance at our Anniversaries seems not to be settled to the satisfaction of all. I would suggest that the question be brought up in each of the Associations at their next session, and a report from each be brought before a committee at the next Conference. This would result in an expression of opinion of nearly all of the people interested in the matter.

S. C. MAXSON,
UTICA, N. Y., March 23, 1900.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE following is an extract from an address by Prof. W. A. Rogers, a specialist of no ordinary attainments; yet notice, please, his words of caution about following the work of a specialist in choosing a vocation for life:

While I hold strongly to the utilitarian view in the choice of subjects for special investigation, I desire to offer a word of caution in two directions: First, that it does not necessarily follow that the specialist who undertakes investigation would add very much to our present knowledge of the subject beyond results obtained by other investigators. I still hold that it is better to make choice of subjects which have effect and practical bearing on ordinary affairs of life, because he will thereby come into touch with more vital interests than those involved in an investigation undertaken along lines which are solely theoretical. Secondly, it is well to point out the danger of entering upon the life of a specialist at all. It is undeniably the fact that the tendency of the life of concentrated attention to any given subject involves some elements of danger. The question to be considered is, Is it safe to attempt to gain all the knowledge possible upon any given subject rather than to obtain a general knowledge of a great many subjects. The tendency of specialism is, undoubtedly, in the direction of concentration of one's powers and attentions in one direction to the exclusion of vital interests socially and intellectually. I pity a society made up exclusively of specialists. And then, again, when a man has confined his attention to a given subject for a long time, he loses the power of giving his attention to subjects of general interests. He even loses his power of thought and expression upon general subjects. The tendency of specialism is to contract, rather than to enlarge, his mental vision; he is less interested in the social affairs of life which contribute so much to the happiness of families and friends and neighbors.

What can protect one from these dangers, when one loves and chooses the work of a specialist? What is the antitoxin for this peril? With what may one be inoculated whereby to mitigate or prevent the danger, and thus encounter it, as Prof. Rogers did, with impunity? Listen: *A liberal college education.*

THE TWO BOXES.

BY LILLIAN V. BABCOCK.

One bright, beautiful day Man was born, and as he journeyed through a dreamily fair country, called Childhood, an angel came to him and gave into his keeping two boxes, one containing joys, the other sorrows. The box containing joys was almost full, but the other was nearly empty. These boxes he was bidden to open and examine every morning. He soon found that each day a new sorrow was put into his box, and he would have thrown it away, but it and the box of joys were bound to him by a slender, beautiful chain called life, which he could not break without causing his death.

As man journeyed on through this delightful land he seldom thought of the future; he was contented to go on and on always just as he was then. But as he grew older and traveled farther, there came to him longings, vague and indistinct, to reach the country of Manhood toward which he was journeying; and he pictured to himself the great things he would do when he arrived there, and when the dreamy vagueness of childhood land grew into the clear distinctness of manhood land he was glad, and journeyed on with a light heart, for his sorrows were as yet few and his joys many.

At first many flowers appeared along his path, and green fields and shady woods were about him; but as he came into the center of the country these became fewer and fewer until grim, stern rocks stood all about him.

Each day he opened his boxes, and the joys and sorrows fluttered out, sometimes few, often many. Some were so transient they floated quickly away and were lost in the sky above; but some clung to him always. Among the joys was one which he remembered as coming from the box away back in the land of childhood, and which had ever hovered near him. It was the blessing of a God. As he grew older this joy became dearer and dearer to him, although at times he almost forgot it. In the mists of some great sorrow it would become so indistinct to him that he would be about to break the chain of life, but it never wholly faded from his vision. Once, when he had become wearied of the land of Manhood, and would have been glad to turn and go back, he found that he could not, for a great wall of years stood between him and the land of childhood; and then a joy which had always been with him, but unnoted, came nearer, the joy of memory.

Sometimes these blessings took human shape and talked to him. One day wisdom came in the form of an old man and asked him whither he was going.

"I am traveling toward Eternity, and some day I shall be there."

"And where is Eternity?" the old man asked.

"I know not except that it is beyond the land of Oldage."

"And will you be glad when you reach Eternity?"

"I cannot say, I know so little of it."

Then the old man said, "Who goes into Eternity comes not back. That is why so little is known about it."

And of all his blessings Man valued most the blessings of God and wisdom.

As Man journeyed on he came to the country of Oldage. This was a peaceful land somewhat like that of Childhood, still for some reason he seemed not to care to linger there long. His box of sorrows was continually growing lighter and easier to bear, for so many of them had proven to be blessings. Now among the sorrows which he feared most was death. Often he gazed at the box sadly, knowing that some day when he opened the lid death would flutter out. One morning as he awoke in the dim early dawn, he found that he had come to the border of Eternity, and as he lifted himself upon his elbow to open the boxes, lo! the box of sorrows was empty and from the box of blessings out fluttered death. This last joy came in the form of a beautiful maiden who pointed into Eternity and said: "Fear not, I am but your guide." And taking him by the hand she raised him up, and as he stood upon his feet all the dark, damp mists and clouds that hung about the hills of Eternity rolled away, and Man saw that which filled his face with a new glory, and he turned to his guide and said, "Now I understand why thou art my last and greatest blessing, for thou givest me that which I vainly sought all along my journey through the lands of Childhood, Manhood and Oldage, and thou, who I thought would be my greatest sorrow, hast proved my richest blessing."

Then came a great fluttering of wings and the sound of music, wondrous sweet, swelling about them; for one moment he caught a glimpse of all the lands through which he had passed, but he loved this new one so much more that he wondered how he could have

cared to stay upon the place called Earth. Then another glorious chord of music bore him on to heaven's gate, such rapturous music that those who had known him in the lands below heard and marveled.

MILTON, Wis., March, 1900.

MILTON JUNCTION.

The Milton Junction Y. P. S. C. E. is trying to do a good work under the leadership of the following officers and chairmen of committees:

Fay Coon, President; R. A. Frink, Vice-President; Mercy Garthwaite, Recording Secretary; Lula Davis, Treasurer; T. C. Monroe, Prayer-meeting; N. M. West, Lookout; Rev. G. J. Crandall, Missionary; F. B. Coon, Temperance; W. D. Ticknor, Sabbath-school; Mrs. R. A. Frink, Relief; Mrs. Emerson, Music; Beulah Burdick, Social; Emory Ticknor, Auditing. Miss Lura Burdick is Superintendent, and Miss Maggie Burdick, Assistant Superintendent of the Junior Society, which numbers about forty members.

The Sabbath-school Committee is trying to increase the interest and attendance of the Sabbath-school by the use of invitation cards, given out personally to those who do not habitually attend.

The Lookout Committee keeps in touch with the absent members by correspondence with them.

The Missionary Committee, in co-operation with the Ladies' Aid Society, gave an entertainment at the church the evening after the Sabbath, March 17. The program presented was as follows:

Song, "On the Way," Quartet, Maggie Burdick, Delana Rogers, Harvey Burdick, Harry Johnson.

Scripture Reading and Prayer, Rev. Geo. W. Burdick.

Paper, "History of Missions," Rev. G. J. Crandall.

Song, "Little Givers," Leora Price and Linda Buten.

Paper, "History of Missions," Lorena Cottrell.

Recitation, "The Penny ye Meant to G.e," Anna West.

Song, "This Letter is for my Papa," Helen and Howard Cottrell.

Paper, "The Holland Mission," Louis Severance.

Solo, "Nearer my God to Thee," Mrs. C. A. Emerson.

Paper, "The African Mission," Bertha Lawton.

Solo, "Just Sing that Song Again," Mrs. O. Cottrell.

Paper, "The China Mission," Mrs. A. S. Maxson.

Song, "Why Stand ye here Idle," Quartet.

The papers were interesting and instructive and the music entertaining. It is hoped that the efforts of the evening have awakened at least a little more interest in the cause of missions.

The class for the study of the Sabbath Question still meets every week, under the direction of the pastor, and is attended by others besides the young people. The sacredness of the Sabbath has been brought out by these studies as never before realized by some of the class.

Two or three of our members are expecting to move to Chicago soon. We feel that the loss to our Society will be great, but what is our loss here will be gain to our church in Chicago.

NETTIE M. WEST, Cor. Sec.

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.

Children's Page.

A TRAVELER'S GUIDE.

BY JOHN B. TABB.

This is the way to Lullaby Town,
To Lullaby Town, to Lullaby Town,—
First go up, and then go down;
This is the way to Lullaby Town.

Folks that go to Lullaby Town,
To Lullaby Town, to Lullaby Town,—
Travel each in a snow-white gown;
This is the dress for Lullaby Town.

Dreams have homes in Lullaby Town,
In Lullaby Town, in Lullaby Town,—
Dreams that smile, for never a frown
Enters the gate of Lullaby Town.

—S. S. Times.

LITTLE JEM.

"When little Jem was first brought here," said the head nurse of St. Mary's Hospital, "it was in a carriage with liveried servants. His father was a mill owner in Pennsylvania, and Jem was an only child.

"When the boy's knee became affected the physicians advised his father to bring him here to be treated, on account of the skilled nursing and appliances. He had the largest room in the private ward.

"His parents brought the boy fruit, flowers or books every day.

"Please take them to that cripple in the next room, and to the children in the free wards, with my love—little Jem Bruce's love," he would say, raising himself in bed with flushed cheeks and shining eyes.

"In two months he recovered and went away. But two years afterward Mrs. Bruce brought him back. She was dressed in black and asked for a cheap room. Mr. Bruce, I heard, was dead and had left his widow in moderate circumstances.

"Jem's knee was worse than ever. But what a cheery, happy fellow he was!

"He soon learned the story of all the patients in the neighboring rooms, as he had done before, and, when his mother brought him a bunch of pinks or a basket of apples would eagerly divide them and send them out with his love.

"Maybe they will make some one feel happier just for a minute," he would say, with his rare smile.

"His right leg was taken off at the knee.

"Then I lost sight of Jem for three or four years. Last winter he applied for admission to the free ward. His mother was dead. The disease had appeared in the other leg some months before. Jem had been supporting himself by typewriting, but was now no longer able to work.

"He met me as if I had been his old, dear friend—as indeed I was—and then hobbled around the wards to see if he knew any of the patients, stopping to laugh and joke and say some kind word at each bed.

"The doctors amputated his other leg that day. It was the only chance for his life. But in a week they knew that it had failed.

"Make the boy comfortable," the surgeon said to me; "it is all that can be done for him now."

"Jem knew the truth from the first. But he never lost courage. This was his bed—pointing to the middle one of a long row of white cots in the great ward. He learned to know all the men and took the keenest interest in each case.

"When Johnny Royle died Jem took out the few dollars remaining in his pocket and gave them to me. 'They're for his children,'

he whispered. 'They have nothing.' And when old Peter was discharged cured he came to Jem's bed to say good-bye as if he had been his brother. Jem wrung his hand and said: 'Take my overcoat, Peter, yours is gone, and—I'll never need mine again.' He waved his hand, and even cheered feebly as Peter went away.

"He had nothing left to give now—I think that cut him sharply. But one day he began to sing. He had a remarkable voice, clear and tender; it would force the tears to your eyes. Every head in the ward was turned to listen. That delighted Jem. 'I can sing for them occasionally,' he said, 'if the doctors will allow it.'

"So whenever it was possible Jem's sweet voice would be heard, sometimes in humorous song, sometimes in a hymn. I used to think he was standing at heaven's gate when he sang those hymns. But one morning his voice was gone, and before night every one in the ward knew that he was dying. The patients were silent, many of them crying, for they all loved the boy. He died at sundown, sitting up in bed, leaning against my shoulder. He glanced around the ward and then nodded and smiled.

"Give them," he whispered, then stopped, remembering, poor child, that he had nothing to give. Then he said suddenly, aloud, his eyes brightening, 'Give them my love—Jem Bruce's love.'—*The Household.*

OUR IOWA LETTER.

Iowa and Florida were admitted into the Union by one act, March 3, 1845; Iowa was numbered the twenty-eighth state and Florida the twenty-ninth. These states should call themselves twin sisters, though their climates differ widely, and their shape is very unlike. Iowa has 55,045 square miles, equal to 35,228,800 acres. On the great seal is written, "Our liberties we prize, and our rights we will maintain." The people thought they had the right to enact and maintain a prohibitory law; the rum-sellers thought they had personal liberty to enrich themselves at the expense of young manhood. They have thus far the advantage over the people. Iowa has the distinction of having two great laws at once antagonistic to each other: Prohibition and mulct.

Sabbath-keepers are not very numerous in Iowa, although a missionary here at present would find them located at over twenty different points, in fourteen counties. The Seventh-day Adventists, of whom we will sometime write, are much more numerous. Our Disciple friends, commonly called "Campbellites," claim over 5,600 in the state. Their state paper is the *Christian Index*, published at Des Moines, and the chief editor is pastor of their church in Garwin, with whom we sustain pleasant relations. Last year they raised \$153,000 in this country for missions, and have started out to raise \$200,000 this year. They have 229 missionaries in foreign lands, 25 more than a year ago. In Iowa they employ five "Revivalists." A Disciple recently said he once attended a Methodist Camp-meeting, and on Sunday the preacher called for a liberal collection, saying, "for we have the world, the flesh, the devil and the Campbellites to contend against." Probably the Disciples were too much for them on the question of baptism.

A little newspaper war has been going on in Des Moines between the *Union Evangelist*,

Munhall, and Rabbi S. H. Sounshein. Mr. Munhall is quoted as saying that "Jacob was a rascal of the first water, a rascally Jew, that's what he was. Now a rascally Jew is no worse than a rascally American, 'youst a leedle bit schmarter,' is all. Well, Jacob stole everything that was movable, and married everything marriageable." The Rabbi asks the evangelist if his language is worthy of an evangelist. Is it becoming a refined Christian gentleman to stoop to low mockery and clown-like pranks. "The truth is," says Rabbi Sounshein, "that in the days of Jacob there were no Jews; consequently he was no rascally Jew. The truth is he did not steal everything movable. He only took what belonged to him according to the laws and usages which were the 'ethical code' of those primitive days. You, the reverential reader of the Bible, know too well that the Prophet [Hosea] has rebuked Jacob for his short comings, but he never called him a rascally Jew, and never indulged in speaking with piercing contempt of him whom God himself called 'Jacob my servant, and Israel mine elect.' Do you think the prophet lied?"

The Rabbi thinks that fanning fanaticism, nursing prejudice, calling names and sowing hatred is an ill-advised method of evangelism. To this the evangelist replies, calling the Rabbi insolent and impertinent, and demands an apology! Unprejudiced readers will see more Christianity in the Rabbi's language and spirit than in the modern evangelist who rakes up the old hatred of things Jewish. Defending the evangelist, the *Christian Index* says, "This is a lesson to us to preach fearlessly the gospel which is the power of God unto salvation to every one—Jew and Gentile—who believes." Perhaps the son of Abraham will be converted (?) by that kind of a gospel.

Traveling about the state and not interfering with his pastoral work, the writer has up to this date assisted twenty-eight orphans in finding homes, temporarily or permanent. Over 3,000 homeless ones have been placed in Iowa by the New York Children's Aid Society, alone, since its organization. Other societies also operate in the state. At present the writer has more applications for children than he can supply. God bless the people whose contributions make possible this work. Many precious youth are thus saved from poverty and crime.

One subject of legislation attracting great attention in our state, just now, is the care of insane persons. The present number of insane in Iowa is about 4,700. That means that one person in 400 is insane. These are distributed in state hospitals (2,759), county poor-houses (1,147) and in private asylums. In the county-houses it is claimed there is much neglect and abuse, and need of great reform. The state has three fine hospitals, at Mount Pleasant, Independence and Clarinda, and a new one is being built at Cherokee, which will cost \$900,000. The state spends, annually, about \$600,000 for the care of its insane. This will greatly increase as insanity increases. Iowa's liquor bill would pay all this and leave fortunes for other good purposes. Prohibition enforced would decrease the number of insane and the state would need not more than one hospital. But we must have the revenue!! and then pay \$20 to take care of each \$1 of it.

The United Brethren are now holding their

State Conference. It is expected that they will show an increase this year. From the previous minutes we notice reports of 44 churches in the state, with a membership of 6,109. Seventeen churches reported an increase of 284 members, and 24 churches a decrease of 296. Total decrease, 12. The largest church had 288 members, and the smallest 36. The largest salary paid to a pastor was \$1,200 by a church of 181 members. The average salary is \$506. It is interesting to notice that with a membership of 6,109, only 570 copies of their denominational organ, *The Telescope*, were taken. One church of 79 members reported only 2 copies taken, another of 55 only 2. Two churches reported 40 copies taken by each; one with 288 members, the other 262. These were the largest number taken by any one church. This shows that Seventh-day Baptists are not the only people asleep on the question of supporting a denominational organ. Misery loves company. This Conference raised \$1,953.75 for missions. Of this, the Woman's Society raised \$485. Each church is assessed by Conference for Presiding Elder's salary, the Bishop's salary, Missions, Church erection, Preacher's Aid, Sunday-school General Fund, United Brethren Seminary, Educational Beneficiaries, and College Endowment. How would this plan work among Seventh-day Baptists? Candidates for the ministry, before ordination, pass examination before four committees. One, the first year in a course of readings, one each the second and third years, and finally before the Committee on "Elder's Orders." Their college is located at Toledo, Iowa; and the Conference is pleading for more students and the cancellation of its indebtedness.

We will close this first letter from Iowa by stating the view of the United Brethren Conference on the Sabbath: "The principle underlying the Fourth Commandment, 'Remember the Sabbath-day to keep it holy,' has the same binding force to-day as when it was first written by the finger of God on a table of stone. It has not passed away and it never will pass away. This principle is seen not so much in the letter as in the spirit. It enjoins the sacred day of rest from the grinding toil of our daily work, abstinence from all frivolous amusements on the Sabbath, and from everything else that is worldly. It is a principle which, if followed, will yield pure and ennobling thoughts and sincere and invigorating worship. The obligation to observe this day according to its spirit is founded, as Dean Stanley says, not on the law of Moses, but on the law of God in nature, and the obligation of rest and of worship will remain as long as human nature remains what it is, as long as things which are temporal are seen and the things which are eternal are unseen. Therefore, as members of this Conference and as representatives of the church of Christ, we will seek to promote everywhere a consistent observance of God's holy day, among our people old and young." Perhaps Secretary Lewis will tell us what they mean by "the law of Moses, and the law of God in nature" on which the Sabbath is or is not founded. H. D. CLARKE.

Frogs in a well know nothing of the high seas. Men with narrow range of knowledge and experience can not calculate the greatness of divine designs, nor even understand the larger ideas of more instructed men.—*Spurgeon*.

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.

NILE, N. Y.—Rev. I. L. Cottrell, of the Sabbath School Board, conducted a very profitable Sabbath School Institute at Nile, March 13 and 14. The program, as printed in the RECORDER for March 5, was carried out, with the exception of the response to the address of welcome which was given by Elder Mahoney, of Richburg. Bro. Cottrell prepared a good program, and those to whom parts were assigned entered heartily into the work and made each session very interesting and instructive. The addresses, papers and discussions were worthy of a larger gathering than we had, but we trust that each of the schools represented at the Institute will be benefited by the many helpful suggestions and plans given for Sabbath-school work. No one could listen to these talks on Bible study without wishing to become a more thorough student of the Bible, and the plans for teaching the lessons and increasing interest in Sabbath-school work could not help but result in good to all. We would be glad to have such an Institute every year.

Since the Institute closed, Bro. Cottrell has been with us most of the time, preaching every evening and making calls during the day. God is blessing his good preaching and his consecrated service, and our spiritual life is being quickened and the hearts of the unsaved touched. The meetings are steadily growing in interest, and we hope for much good to come from them. The SABBATH RECORDER is a regular and welcome visitor in many of our homes. Those who do not take it are denying themselves a great religious help, which they and their children cannot afford to lose. With each succeeding number of the paper we are made more deeply conscious of the great work God has entrusted to us. Are there not scores of men and women in our denomination who, if they do not feel called to teach or preach the gospel, are willing to be led by the Holy Spirit to support one or more missionaries in this or other lands? What a privilege it would be to be a faithful Christian business man, a supporter in the home church, and working through a substitute in Africa or any other of the needy fields! May God help us all to be faithful workers in his harvest-field.

W. D. B.

MARCH 22, 1900.

FROM a private letter to Dr. Main, the RECORDER is permitted to glean the fact that the work of Mrs. G. H. F. Randolph, at Fouke, Ark., in the Home Department Work of the Sabbath-school, is progressing finely. She reports sixteen members, and expects to have others at the beginning of the second quarter. She speaks also of the enjoyment which scattered Sabbath-keepers in that section find in reading the RECORDER. Mr. Randolph is at present in Texas, visiting the church at Eagle Lake, and Sabbath-keepers at other points. To us in the farther North, the closing sentence of the letter is suggestive of things yet to come, wherein Mrs. Randolph remarks: "We are in our new home, and the boys and I are gardening."

ALL that is human must retrograde if it does not advance.—*Edward Gibbon*.

IN MEMORIAM.

LENA TOMLINSON.

The writer feels a special interest in the subject of this sketch because of his intimate friendship with her gifted father, the Rev. Geo. E. Tomlinson, who entered into heavenly rest in 1876. In early young manhood he was my inspiring teacher, pastor and wise counsellor; in later life a brother minister and warm friend, and closely associated with some of the most sacred experiences of my life. He was scholarly, eloquent, rich in human sympathies, and a preacher and pastor of recognized and marked ability. And, next to my honored College President, no man had more influence over my course of thought and action, in those earlier years, than he.

It was his privilege to baptize, with many others, his daughter, Lena, when thirteen years of age, at Westerly, R. I. Her church-membership was successively in the Seventh-day Baptist church at Westerly, at Adams Centre, N. Y., and at Plainfield, where she was a valued Christian worker. She was a pupil in the Westerly public school, and a graduate of the Collegiate Institute at Adams, N. Y.; and afterwards a teacher at Holyoke, Mass., Wallingford, Conn., Westerly, R. I., and Plainfield. As a teacher, she is said to have been intelligent, earnest and faithful; and her last principal speaks of the warm and growing attachment between her and her pupils. Her most important, and a successful literary venture, was "The Triangle," a thoroughly-interesting and wholesome book for girls, and for every other reader, too. The publishers wanted another book from her pen; and it was her praiseworthy, though disappointed, ambition to do further work in this line, for which she certainly had good and promising gifts. But, in the better life beyond, hopes do not wither and expectations are not blasted. Strength of will, perseverance, the intention to see and show the bright side of things, were prominent characteristics; and she taught her classes, and rendered other ministries in church and society, under circumstances of bodily pain, and endured sickness and suffering with wonderful bravery. Prayers for her recovery or comfort, testimonies, and oft-manifested interest and sympathy, revealed the Christian love and esteem felt for her. "Her sickness was marked by strong hope, and most sublime patience and trust;" and one said he had formed a new conception of the meaning and power of the Christian religion, because of this.

The funeral services were conducted March 6, 1900, by the pastor, and her former pastor, Dr. A. H. Lewis, with sweet singing and costly floral offerings; and the remains were taken to River Bend Cemetery, Westerly, R. I., where, years ago, we placed the body of her father.

"I shine in the light of God;
His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now.

No sin, no grief, no pain,
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph is come.

Then why do your tears run down,
Why your hearts so sorely riven,
For another gem in a Saviour's crown,
And another soul in heaven?"

PASTOR MAIN.

PLAINFIELD, March, 1900.

GOOD humor is the health of the soul; sadness its poison.—*Stanislaus*.

THE RECORDER.

The SABBATH RECORDER holds much the same relation to the denomination that the pastor holds to the local church which he serves. It marshals an army of willing workers, to battle against the powers of darkness and the wicked customs of society. It leads these devout workers to the front rank in the great reforms of the day. The best thoughts are spread out in its columns in the most devout spirit, for our edification and encouragement. As we read, these thoughts inspire us with love for our common cause, and love for each other. By its suggestions and faithful admonitions, we are stimulated to more earnest work in the Master's vineyard. The RECORDER must not suppose that the pastors fail to appreciate its noble purpose and its untiring efforts to break to us the bread of life. Pastors are, no doubt, hard working men. If we were allowed to illustrate by an example we should say that our pastor in DeRuyter is a very busy man.

But the RECORDER is a magnet which touches these willing workers, and leads them onward and upward in spiritual interest and spiritual advancement. In it we get inspiration for denominational life and mission work. Through it we are bound together in Christian experience and Christian sympathies. Pastors share largely in anxious desire for the conversion of sinners. No wonder that the brethren in Chicago were aroused as they looked on the fields already white for the harvest.

The Editor of the RECORDER was asked at the late General Conference, "Is this great interest simply an ebullition of feeling?" He answered, "No, it is a growth in spiritual interest and spiritual power." If a pastor who reads these lines looks over his field and sees members backslidden, and men unconverted, let him carry their case up to the throne of the Eternal. He must not be discouraged nor diverted; but seek for the work of the Spirit on his own heart, until he offers the prevailing prayer, until he feels that the blessing will come. He can then carry the people up in importunity, and pleading in the prayer of faith. They will then cheerfully unite with him in asking the Holy Spirit to work through them for the conversion of sinners. Seeds may decay and the frost may cut the tender plant; but it is the experience of all time, as well as the voice of prophecy, that when Zion travails she shall bring forth.

Since we are led on in such devout and glorious work by the RECORDER, we ought to subscribe for it as cheerfully as we raise the funds for our pastor's salary. And it is our duty also to pray for the spiritual prosperity of its teaching as truly as we pray for the spiritual prosperity of our pastor.

L. M. COTTRELL.

DE RUYTER, N. Y., March 13, 1900.

RESOLUTIONS.

WHEREAS, It has pleased our Heavenly Father to remove from our midst our dearly beloved sister and co-worker, Mrs. Eliza A. Witter. While we greatly miss her gentle and unassuming ways, realizing that the loss in the family circle far exceeds ours; be it, therefore,

Resolved, That we, as members of the Ladies' Aid Society of Nile, extend to the family our heartfelt sympathy in this hour of extreme bereavement; and commend them to the loving care of him who shares all our sorrows.

Resolved, That these resolutions be placed upon our minutes, a copy be published in the SABBATH RECORDER; also a copy be sent to the family of our deceased sister.

LORA STILLMAN, } Com.
NELLIE GARDINER, }

PRAYER FOR WISDOM.

BY ANNA C. MENGERSSEN.

Teach me, dear Lord, to do thy will
And thy commands obey,
Thy gracious promises fulfill;
Fill me with love each day.

Give me a kind, forgiving heart;
Lord, teach me how to pray,
And do thy blessed will, dear Lord,
And holy be, each day.

Teach me my enemies to love;
Help, strength and grace bestow;
May light shine on me from above,
And set my heart aglow.

Fill me with goodly zeal and power
To teach and work for Thee,
That I may, from this very hour,
Thy faithful servant be.

Fill me with wisdom from on high,
My wandering steps to guide,
That I may always do thy will,
Whatever may betide.

Teach me to work, teach me to pray,
And teach me how to live
That I may gladly, day by day,
A strict account then give.

CONFERENCE OF CHRISTIAN SABBATH-KEEPERS,
LONDON, ENGLAND.

BY MAJOR T. W. RICHARDSON.

The readers of the RECORDER will, doubtless, be glad to hear that, in spite of the great amount of apathy which prevails with our people here in London, there are some who are eager to work for the Lord when he has only thought well to entrust them with *one* talent. We have in London three denominations of Christian Sabbath-keepers: The Seventh-day Baptists (the Mill Yard church), the Seventh-day Adventists (which has three or four churches or missions), and one that has assumed the title of "The Church of God." This latter holds its meetings at a coffee tavern at Finchley, a northern suburb of London, and for want of a distinctive name I call it the Finchley church. The principal church of the Seventh-day Adventists is known as the Duncombe Road church.

On several occasions I have endeavored to get the Seventh-day Adventists to join with the Mill Yard church in holding a conjoint assembly or conference on the Sabbath question, but without success. Once again, I resumed the attack, and this time laid my plan before the leader of the Finchley church. He took up the idea warmly; so then I approached the Seventh-day Adventists, but could only get fair words without action. However, Mr. S. M. Brown, of the Finchley church, urged that we should not wait for the Adventists, but go ahead, and hope that they may join in when they see that we are going to carry it out in any case. We, therefore, invited the three churches to appoint delegates to form a joint committee to consider the matter, and if they thought it feasible, to carry it out. "Mill Yard" and "Finchley" appointed delegates, and the committee has decided to hold the first Conference at Exeter Hall, Strand, on Wednesday, April 25.

We intend this to be an Annual Conference, and a business meeting will be held at 6 P. M., to form some kind of constitution and appoint a committee and officers to make the necessary arrangements for the Second Conference in 1901.

The Committee has decided:

That the Conference shall be an annual meeting of Christians, irrespective of denomination, who observe the Sabbath of the Fourth Commandment, commonly called Saturday.

The exclusive objects shall be to spread the knowledge of the Sabbath of the Lord (Exodus 20:10), and to devise the best means to that end.

All Christian Sabbath-keepers present at the Conference shall be deemed "members." All others are "visitors."

We shall be glad of the support of any of our American brethren who may be in London at the time. At the public meeting we hope to have a good attendance of those who as yet know nothing of the Sabbath question. Mr. Brown is Treasurer, and I am Hon. Secretary to the Committee.

REV. JOSHUA CLARKE.

Rev. Joshua Clarke died in Verona, Oneida Co., N. Y., Feb. 9, 1895. He was born Nov. 22, 1822, in the town of Brookfield, N. Y., the eldest child of Elnathan and Maria Spencer Clarke, and spent his boyhood there and in Lincklaen, N. Y. When sixteen years old, he united on baptism with the Seventh-day Baptist church at Adams Centre, N. Y., and a year later with the Watson Seventh-day Baptist church, which licensed him to preach when he was only eighteen years of age. He was married Sept. 11, 1842, to Miss Esther Lanphere, of Plainfield, N. Y., who, for nearly fifty years, shared with him the labors of the gospel ministry. In the spring following his marriage he began his studies in DeRuyter Institute, where he remained two years, preaching, as opportunity offered, in Otselic or Cuyler Hill and elsewhere. He was ordained to the ministry January 14, 1844 by the church at Otselic. From this time until his death he served as pastor in our churches as follows: Lincklaen, three years; Preston, three years; Second Brookfield, eight years; First Hopkinton, six years; Albion, six years; DeRuyter, sixteen years; Rockville, a few months; Albion again a few months; Andover and Wellsville, about six years; and First and Second Verona, nearly a year. He was a member of the Board of Managers of the Missionary Society eighteen years, and labored at different times as a general missionary in the home field. In June, 1893, he was again married to Miss Carrie Evans, of Chicago, Ill.

The Central Association adopted at its session in 1895 the following truthful estimate of his character and work: "In the death of this venerable gospel minister, our beloved Zion has lost one of its most able and conscientious supporters, thoroughly loyal to the Word of God, a ready and thoroughly competent defender of the Bible Sabbath truth." In him "were combined most happily an earnest, painstaking student of the Bible, a powerful preacher of the Word, and a most successful pastor."

DON'T WAIT FOR YOUR OPPORTUNITY.

Make it, as Lincoln made his in the log-cabin in the wilderness. Make it, as Henry Wilson made his during his evenings on a farm, when he read a thousand volumes while other boys of the neighborhood wasted their evenings. Make it, as the shepherd boy Ferguson made his when he calculated the distance of the stars with a handful of beads on a string. Make it as George Stephenson made his when he mastered the rules of mathematics with a bit of chalk on the sides of the coal wagons in the mines. Make it, as Douglass made his when he learned to read from scraps of paper and posters. Make it, as Napoleon made his in a hundred important situations. Make it as the deaf and blind Helen Keller is making hers. Make it, as every man must who would accomplish anything worth the effort. Golden opportunities are nothing to laziness, and the greatest advantage will make you ridiculous if you are not prepared for it.—Success.

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 III.—THE DAUGHTER OF JAIURUS RAISED.

For Sabbath-day, April 14, 1900.

LESSON TEXT—Mark 5: 22-24; 35-43.

GOLDEN TEXT.—Be not afraid; only believe.—Mark 5: 36.

INTRODUCTION.

The event of our lesson occurred several weeks—perhaps several months—after the time of last week's lesson. Its chronological place is between the ninth and tenth lesson of this quarter, and is assigned for our study at this time, probably because it presents an instance of the resurrection of the dead. As our Lord raised others there was a foreshadowing of his own glorious resurrection from the dead, which occurred at the season of the year in which we study this lesson.

In the account of all three of the synoptists the narrative of the raising of Jairus' daughter is interrupted by the mention of the healing of the woman with an issue of blood.

We have in the gospels the record of our Lord's raising three persons from the dead: Jairus' daughter soon after she had died, perhaps within an hour; the son of the widow of Nain, probably upon the day of his death (for in Oriental lands the burial is usually upon the same day as the death); and Lazarus, after he had been dead four days, when decomposition had no doubt already commenced.

It is to be noted also in this connection that Jesus and his disciples also raised many from the dead concerning whom there is no definite mention.

TIME.—In the summer or fall of the year 28.

PLACE.—Capernaum.

PERSONS.—Jesus and three of his disciples, Peter, James and John; Jairus and his daughter and her mother; the servants of Jairus, and the hired mourners. It is probable that the other apostles of Jesus accompanied him, although they are not mentioned in this section. The multitude also followed him.

OUTLINE:

1. The Request of Jairus. v. 22.
2. The Trial of His Faith. v. 35, 36.
3. The Reproof of Unbelief. v. 37-40.
4. The Daughter Restored to Life. v. 41-43.

NOTES.

22. **One of the rulers of the synagogue.** Jairus was, like Nicodemus, one of the religious leaders of the Jews. This man comes with no question in regard to religious belief, but rather with an earnest request for help in his great distress. **He fell at his feet.** Jairus thus shows his reverence for the great Healer, and the intensity of his desire for the life of his daughter.

23. **My little daughter.** This form of expression shows the great affection that Jairus had for his daughter. **Come and lay thy hands upon her.** We are told that Jesus touched the leper and some others that he healed. It is very likely that his more usual way of conferring the benefit of healing was by touch.

24. **Went with him.** That is, acceding to his request. **And much people followed him.** Better as in the Revised Version, "a great multitude." **And thronged him.** In their eagerness to get near, they pushed against him.

Here follows the incident of the woman with the issue of blood. It is worthy of notice that the time of her affliction, twelve years, was the same as the age of the little girl. No wonder would have allowed such a coincidence.

35. **While he yet spake.** That is, to the

woman. We can imagine how sorely the faith of Jairus must have been tried by the interruption which caused this delay. Now the message of his servants is a still more severe test. **Thy daughter is dead: why troublest thou the Master any further?** The servants thought that there was no longer room for hope. Whatever might have been done by Jesus had he come earlier, there was no use to ask him to do anything now. The spelling of the word "Master" with a capital letter is the work of our translators. The servants certainly did not recognize Jesus as the Divine Messiah, nor even did they own him as their master in any sense, but called him simply "the teacher"—one to whom some people listened for instruction.

36. **As soon as Jesus heard the word that was spoken.** There is a little difficulty as to the precise meaning of this clause. The Authorized Version is certainly incorrect. The Revised Version has "not heeding the word spoken," rendering the verb as it is translated in Matt. 18: 17. But it is apparent that Jesus did heed what was said, for he immediately said to Jairus, "Fear not, only believe." It is best therefore to translate, "But Jesus, *overhearing* the word spoken," for the verb often has this meaning in classical Greek. **Be not afraid, only believe.** That is, do not allow this message to drive hope out of your heart.

37. **And he suffered no man to follow him, etc.** The curious crowd is excluded for the sake of the privacy of the family, and because Jesus did not desire that the report of the miracle should immediately be public. See verse 43. **Peter and James and John.** On two other occasions these three disciples were especially favored. They were with Jesus on the Mount of Transfiguration, and in the Garden of Gethsemane. It is probable that they knew him better than the others, and came nearer to having a real sympathy with him. It has been suggested that Jesus took no more than three of his disciples on account of the little girl, that she might not be disturbed by the presence of a crowd when she came again to consciousness.

38. **And seeth the tumult.** This was the manifestation of the grief of the household of Jairus in view of the death of his daughter. In addition to the natural expressions of grief there was the loud clamor of the hired mourners.

39. **The damsel is not dead, but sleepeth.** Some have inferred from these words of our Lord that the maiden really was not dead. But the context shows that this inference is incorrect. Jesus is saying that there is no real cause of mourning, for the death of the child is like a brief sleep, from which there shall be a speedy awaking.

40. **And they laughed him to scorn.** Instead of stopping to think what his words might mean, they ridiculed Jesus for making such a statement. In the parallel account Luke adds the explanatory phrase, "knowing that she was dead." **But when he had put them all out.** To say nothing of the reasons suggested in verse 37, for not allowing the crowd to follow him, it would be decidedly inappropriate to permit this unbelieving throng of mourners to witness the great miracle. **Them that were with him.** That is, Peter and James and John.

41. **Talitha cumi.** Mark makes the narrative vivid by giving us the very Aramaic words which our Lord spoke to the little girl, "Maiden, arise." By a word the miracle is wrought. Jesus sometimes used means in performing miracles; not that he needed any such aid for his work but to strengthen faith or for some other purpose. Not with the great effort of Elijah or Elisha does he raise a child from the dead.

42. **And straightway the damsel arose and walked.** Showing the full restoration of her bodily faculties. **For she was of the age of twelve years.** This is an explanation of the preceding. She was not a mere child. **And they were astonished.** The five people present were greatly amazed at this wonderful miracle.

43. **And he charged them straitly that no man should know it.** Compare what is said in connection with the account of healing the leper. Mark 1: 44, 45. Jesus' work as a teacher was no doubt greatly hindered by his popularity as a wonderful healer. **Commanded that something should be given her to eat.** Thus Jesus recalls the wandering and rejoicing parents to their duty of caring for their child.

Popular Science.

BY H. H. BAKER.

The Red Cypress.

As the finer qualities of lumber for building purposes are growing scarce in the Northern and Western States, and in consequence of the great amount of younger trees being ground into pulp for paper, it is evident that the demand will increase and the supply will decrease, so far as we can see, for all future time.

Already large quantities of the Southern pine are being obtained and used in the Middle and Eastern States, for flooring, wainscoting and other purposes, where the surface can be finished on the grain of the wood; but, in consequence of the pitch it contains, it is not suitable for outside work, where the heat from the sun can reach it, or the necessity exists for applying paint.

Our attention has been called to the large abundance of red cypress growing in the low lands in the Southern States.

We are assured that the red cypress is well adapted to house-building, for both inside and outside finishing. We also learn that the wood, for natural beauty and appearance, is especially notable, and is sought for and used by manufacturers for cisterns, tanks, tubs and similar articles.

We have known, for a long time, that car-builders have used the cypress for enclosing their box and freight cars, as it possesses the advantage of taking and holding paint much better than white pine, since it is free from pitch or gum, and for this reason it is superior to pine for outside covering for buildings. It is more durable than any other wood in use, and, therefore, more valuable for columns, porch-floors, step-planks, eave-gutters, etc., etc.

Cypress has already found its way to the North and East in the manufactured articles of shingles, but for general use has not as yet been adopted. We know of no reason why cypress lumber might not become of general use to a large extent, and thus supply the wants of the people.

A TEST OF OPPORTUNITY.

The opportunities of life are not to be measured simply by the facilities they offer for making money or attaining knowledge or reaching position. They are also to be estimated by the avenues they open for self-expression. Each of us has his own endowments, ideas and personal force. We do not realize the best ideal of life unless there is opportunity for us to exert these powers and to create our impression upon the world, and do our own work in the world through them. We know a college professor who made a fortune in five years. He deliberately turned his back on his opportunity of adding largely to it, and gave up his business career to take a college position on a small salary. The reason was that he did not believe that his money-making faculty was his highest endowment. He felt that he had a capacity for investigation and for teaching that should have expression. Already his name is quoted as one of the principal authorities in his department. That is an extreme case, but it illustrates the truth that the opportunity that gives you a chance for doing the particular work that you are best fitted to do, and to exert your personal force upon the world through it, may be a choicer opening than one that seems to carry with it the prizes of money and position that men so greatly prize. A man is never happier or more useful than when he is fulfilling his distinctive mission through the exercise of his distinctive powers. —Watchman.

"THERE," said the tired author, with a sigh, "you'll have to economize. We can't expect any returns from my last book now." "Why," exclaimed his wife, "what has happened?" "The critics have all pronounced it a good, clean, wholesome story, and, of course, after that, nobody will buy it."

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

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.

WARNER.—At New Market, N. J., March 23, 1900, of complication of diseases, Edson Warner, aged nearly 79 years.

He was born at Bernardston, Mass., April 18, 1821. In 1837 he moved with his parents to Northern Pennsylvania. He was a resident of Shingle House for 55 years. He was married three times, the last wife, Mrs. Catharine Rogers Warner, surviving him. He was the father of nine children. He was a strong, industrious and kind-hearted man, and during many years of his residence near Shingle House was familiarly known as "Uncle Ed." Many a minister had been sheltered and fed at his hospitable home as they came to work in his neighborhood for the salvation of souls. In 1892 he removed, with his wife, to New Market, N. J., where he has since lived, having been sickly for the last five or six years of his life. In a note prepared by the relatives, to be read at the funeral service, were these words: "He lived a Christian life and had an abiding hope in Jesus." M. S.

Literary Notes.

McClure's Magazine for April.

In sureness and variety of attraction, it would be hard to surpass *McClure's Magazine* for April. The account of the interior of China, especially with reference to its rich promises as a market for America, written by Mr. W. B. Parsons, Chief Engineer of the American-China Development Company, from observations made on his own journeys, and illustrated very fully from photographs taken by him; the account of Professor Huxley's life in London between his twenty-sixth and thirtieth year, when he was having a terrific struggle to maintain himself by purely scientific work, with its self-revealing passages from his unpublished correspondence and its new portrait of him; and the account of the Russian ship "Ermack," the marvelous new ice-breaker that gives promise of being able to cut a passage for herself to the Pole,—these are all in their several ways articles of the strongest interest and the highest value. And just as much may be said for Mr. Walter Wellman's "An Arctic Day and Night"—a chapter from his own experience in house-building, house-keeping, and daily work and sport, including some thrilling bear-hunting, up near the North Pole. The S. S. McCURE Co., 141-155 E. 25th Street, New York City.

"ABOUT MY FATHER'S BUSINESS"; by Austin Miles. The Merston Company, New York. 265 pp. Price \$1.50.

As a story Mr. Miles' book has no great merit, and many criticisms could be made upon it from a literary point of view. Its most objectionable feature, however, is in representing the church as a whole as being essentially as bad as certain specific cases which are noticed. That Protestant churches lack in spirituality is true; and that not a few practices by way of amusement and otherwise obtain which are reprehensible and wholly to be condemned is also true; but any wholesale representation of these churches as it appears in Mr. Miles' book is unjust. Nevertheless, the book will be of some value in spite of its crudities, in awakening thought concerning the evils of which he speaks. Counterirritants have a remedial value.

ARE OUR MINISTERS IDLERS?

Ian Maclaren is going to answer the question, "Is the Minister an Idler?" in the May *Ladies' Home Journal*. This is a sort of companion article to "Should the Old Clergyman be Shot?" which he wrote some time ago, and in which he advocated a more humane disposition of aged clergymen. It is more than likely that he will be able to find some idlers in the pulpit, but it may be set down as a certainty that he will be able to establish as a fact that ministers as a class are among the busiest of professional men.

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.

☞ SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

☞ THE Seventh-day Baptist church of New York City holds services at the Judson Memorial Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,
1279 Union Avenue.

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

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

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

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

If time is precious, no book that will not improve by repeated readings deserves to be read at all.—Thomas Carlyle.

THAT is a good book which is opened with expectation and closed with profit.—A. Bronson Alcott.

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OF all battles, there are none like the unrecorded battles of the soul.—H. W. Beecher.



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