

THE SABBATH RECORDER.

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THE LOST LAND.

BY SARAH SOCWELL.

FAR down neath the bright sea waters
That dash on the Cornish Coast,
Lieth the land of Lionesse,
Which ages ago was lost.

Cities, and towns, and temples,
Plains laden with rarest bloom,
Were lost in the shining, treacherous sea
In one hour of awful doom.

But tolling, solemnly tolling,
The fisherman hears the bells
Pealing up thro' the storm-tossed waves,
In sweetly musical swells.

So we have cities and temples
Built up in the long ago,
A fairy land we deemed secure,
But the sea rolls over it now.

Sometimes, when tossed with tempest,
We're struggling wearily on ;
Thro' the roar of the surge and cry of the winds,
We catch the bells' soft tone.

And we pause and sadly wonder
If our feet e'er trod those vales ;
And why the joyful music swells
Have changed to mournful wails.

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PLAINFIELD N J

Sabbath Recorder.

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

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It does not pay to bother one's self in answering ordinary critics. If an explanation be needed, that a criticism may cease because it rests upon imperfect knowledge, it is well to make the explanation. If criticism come because men are prejudiced, or unkind, the true way to meet them is to allow time and the development of truth to vindicate that which men criticise. To answer a critic endangers descending to his position and engaging in a mere war of words. Determine carefully what course you ought to pursue; and the more important the issue, the more deliberate your conclusions should be. Having decided what truth is and where the path of right leads, go forward in spite of criticism; as one walks steadily, though the rain beats against him, or the snow fills the path before him. Truth can afford to wait. Righteousness can be calm even though misrepresented. Justice is its own defense. He who runs after criticisms, that he may answer or lessen them, is like one who stops in his journey to throw stones at barking curs. The main result of such effort is that the curs keep beyond the reach of the stones and bark the more fiercely. Go straight on your way and let curs bark themselves hoarse, while you attend to the Master's business.

THE wheels of Pharaoh's chariot dragged heavily and broke down in the midst of the sea because God fought against him. It is useless to hope for success when one fights against truth and righteousness, even though at the moment of starting there may be great promise of victory. The application of this truth to practical life gives most needful guidance. Whatever you undertake, be sure that it is in accordance with the will of God. Whatever you oppose, be certain that God will aid you in so doing; otherwise defeat will be heaped upon defeat, and the waters of the Red Sea of failure will return, hiding even the ruins of wasted efforts in their struggles against God.

THE soul in which there is true nobility, though latent, is often helped by attempting new and difficult tasks. Such tasks promote thoughtfulness, and reveal one's self to himself. For example, a man comparatively careless as to his own actions, and quite indifferent to the higher standards of life, finding himself where he must teach others, or where he becomes conscious that his influence is being felt directly in fashioning the lives of others, often grows thoughtful to the extent of radical reform. This is one of the blessings that come with new responsibilities, and while such responsibilities increase the possibility of failure, through temptation, they are among the most powerful influences for making men better. Never shrink from obligation. Never ask to be relieved from responsibility. The ways that lead toward highest righteousness and holiest attainments lie along a pathway rugged with great obligation, and often steep with sharply-rising responsibilities. He who climbs by such a road gains double blessing in the strength which the climbing develops, and in the final consciousness of having gained something worthy of the great cause that calls him upward.

A NEW book—Facts for Bible Readers—has been added to our library this week. It covers the period of Jewish history from about 160 B. C. to the time of Christ. That period has been so imperfectly worked, until within a few years, that the average Bible student is ignorant of many important facts and suggestions which the period contains. There is scarcely a feature of Christianity as it appears in the New Testament period that does not reach back to some point within the 200 years preceding the birth of Christ. The conception which the Jews had of the Messiah, of the kingdom of heaven, of the character of that kingdom, of the time and manner of the setting up of that kingdom, can be understood only in the light of the centuries preceding. Much of the discussion between Christ and those who opposed him, and the leading conceptions on the part of the apostles themselves, concerning his work and kingdom, must be studied in the light of these antecedent facts. We have no space to note in detail the important subjects which grow out of the study of that period of Jewish history between the return from Babylonia and the coming of Christ, and notably the 200 years immediately preceding Christ's birth. It is enough to say here that every student of the Scriptures and of the fundamental doctrines of Christianity as they are outlined in the New Testament, and as they were modified during the first 500 years after Christ, will be deeply interested in the history of these too nearly unknown centuries which lie between the return from Babylon and the setting up of the Messiah's kingdom, by the birth of Christ.

IN John 14:21 we are told: "He that hath my commandments and keepeth them, he it is that loveth me." There is no proof of love outside of obedience. The fundamental truth contained in these words of Christ can be applied at every step of Christian experience. In another place John declared that whosoever claims to love God and does not obey him, is a liar. Liar is a hard word, and yet, logically and in the light of experience, John's statement is both true and justifiable. The evidence of love is obedience, whatever that obedience may cost. Love delights to bring its best, and there is no weighing of cost when love is at its best. Redemption, as it comes to men in Christ, is full, free, everlasting, because the divine love thus revealed is boundless and unending. While we may not be competent to apply this test to the lives of other men, in every particular, and declare that they do not love Christ because they disobey him, no man who is honest with himself can fail to test his own life, since he can understand what motives move him, and therefore be able to know whether he loves God, by the willingness with which he obeys what God requires.

THE time for the meeting of the Associations draws near. The series will open with the South Eastern Association, at Lost Creek, W. Va., on the 17th of May. This will bring the Eastern at Berlin, New York, on the 24th, the Central at Scott on the 31st, the Western at Little Genesee on the 7th of June, and the North Western at North Loup, Neb., on the 14th of June. Program for the South Eastern will appear in the RECORDER next week. For the sake of your own spiritual life, and for the sake of the cause, we urge every reader to attend these sessions.

Most religious and political faith is the result of what men have been taught and what they have accepted with little inquiry. For this cause, any radical reform finds slow acceptance at the hands of masses of men. The average man is inclined to spiritual and mental indolence. He may be convinced, in a general way, for example, that a given reform is necessary; but to become an actual reformer, himself, requires more than he is willing to pay. We are familiar with a group of people who are studying sociological questions. At a late session of the group one said: "Will the study of sociology make us all reformers?" It was agreed that it ought to do so, since the study of any such question is sure to reveal things that ought to be corrected. Whatever ought to be corrected every good man should bear a hand in. To know what ought to be done is equivalent to the duty of doing it. Herein is the importance of rising above what we have been taught, or what we believed yesterday, if new facts and new-found truths indicate larger lines of duty to-morrow.

FOR the sake of our readers who are keepers of horses, we note the appearance of a simple device for preventing accidents and trouble through the entanglement of the reins for driving with portions of the harness, or with the tail of the horse. This is a spring wire frame attached to the hip straps and supported upon the back strap. Guide-fingers retain the reins in position so far above the hips and tail of the horse that it is impossible for the reins to become entangled. The most careless driver cannot leave the reins in such a way as to induce trouble. The guard weighs but eight ounces, and can be adjusted or removed with little trouble. It is the invention of John T. West, of Bowling Green, Ky. Serious accidents often occur for want of some protection of that sort.

THE *Iowa Advertiser* (DeWitt, Ia.) contains an appreciative notice of the late visit of Dr. L. A. Platts and the Evangelistic Glee Club, of Milton College, at Welton, Iowa. The *Advertiser* recalls that Dr. Platts was a successful teacher near DeWitt forty years ago, and that as editor, theological professor and pastor, he has since fulfilled the promise which that early and successful work gave.

SOME farewell expressions from our Western Editor will be found on another page. The RECORDER appreciates his words, and reciprocates the sentiments of regard with which they glow. We expect that our readers will have the pleasure of meeting L. C. Randolph, in these columns, frequently, although the Western Editor may no longer appear. Nevertheless, they will realize that a rose, though bearing some other name, loses neither its fragrance nor its beauty.

THE First Hopkinton Cemetery Association has issued the "Historical Addresses, Delivered at the Dedication of the Ministers' Monument in the First Hopkinton Cemetery, near Ashaway, R. I., Aug. 28, 1899, in a neat pamphlet of 26 pages, of large size. Address Stephen Babcock, 344 West 33d street, New York City.

THE attention of Church Trustees is called to the communication concerning "Church Insurance," from the Chairman of the Committee of Conference, Dr. L. A. Platts.

REPLYING to the inquiry of a correspondent, a week or two since, we learn that "the regular round trip tickets from Adams Centre to Thousand Island Park, in the summer, cost \$2.65, but with mileage tickets, which can be secured, the round trip will cost \$2.46. The time from Adams Centre each way is not far from six hours, about five miles of the journey being made by steamer." We are indebted to Bro. A. B. Prentice for this information, and any of our correspondents who may desire to learn further facts concerning the local situation may do so by addressing him, or we shall be glad to give all possible information from this office.

THE readers of the RECORDER will observe that with this week's issue the subscriptions to the One Hundred Thousand Dollar Centennial Fund, of Alfred University, reaches the five hundred dollar mark. All will be gratified to know that the fund is meeting with general approval and so generous a support on the part of the friends of the University. We commend the fund to all our readers, and hope that every one will feel it a privilege to contribute something toward the increase of this fund, and we sincerely hope that before the end of the first year after its establishment it will aggregate at least one thousand dollars.

REV. H. B. LEWIS, of Leonardsville, N. Y., is seriously ill, and while his friends hope for the best, there is ground for fear as to his recovery.

THOSE MANY MANSIONS.

A letter came the other day referring to the article which appeared in a late number of the RECORDER, entitled My Friend's Vision. The writer said in effect, "I have had sweet visions of the future life, and a beloved daughter went before, many years ago. I am wondering if I must follow her far behind, before I can meet her in the many mansions." Beautiful as the scene was in the vision of which we told, and finely as it illustrates the idea of the many mansions and the progressive development that awaits the redeemed, we are still inclined to say to our correspondent: there will be a meeting with those who have gone before, at once, or there will be a satisfactory understanding of the situation which will remove all anxiety and give pleasure quite equal to that of personal greeting. Of course we struggle helplessly, pent as we are in the flesh, to understand or describe the heavenly life in detail; and while the Scripture figure of the many mansions in the Father's house is capable of almost endless explanations and illustrations, the life of the redeemed there will approach so nearly to perfection from the first, that whatever is not known will not be the source of anxiety or regret. The consciousness that eternity is waiting to unfold one truth after another will remove that eager anxious haste which so goads us here. We shall feel that since there is no night, the everlasting day will be full of continuous unfolding, continued attainment, continued uprising and on-going. If we must delay—using terms as we use them on earth—for a time in one mansion before passing to another, still there will be no fretting under the delay, no consciousness that anything is lost by the delay; nay, the word delay, as we here define it, will be unknown.

We have no doubt that the vision of our

friend found response in many hearts who have not written the RECORDER concerning it, and so we come to them all, and each, again today with the sweet and satisfying suggestion, that he who hath gone before to prepare a place for those who love him, hath prepared and will continue to prepare such places as will fit the need of each soul, and will increase and enrich the joys of each one. It is not easy, since we are so accustomed to worry about the future in this life, to comprehend an existence in which a future cannot be that will involve worry, or suggest care. School your heart as fast and as far as you may, to think of the eternal restfulness of heaven, because anxiety as to what is passed or what is to come, will find no place there. We have tried to measure heaven by the metaphysical reasoning and theorizing of the schools of philosophy. We have sought new definitions of rest, but come back after each new trial to that simplest of definitions said to have been given by an aged saint of God, a woman, who described heaven thus:

"To me heaven seems like having all the day's work done, the house all clean and tidy, and I sitting down in an easy rocking-chair to knit."

We shall go far and return empty-handed from fruitless searching, if we seek a better, simpler, richer definition of heaven than this tired, and often overworked, housekeeper made, when, with peace on every hand, with care all put aside, with an hour free from pressing duty and anxiety, she sat in easy chair with hands made restful by the simple duty of knitting.

THE AVERAGE MAN.

It is often said that if the average man would do his duty in matters of reform and religion, the world would soon rise to unheard-of attainments in right doing. Perhaps this is true; but the fact remains that comparatively little can be hoped for from this average man. He does not take deep interest in great questions, and is prone to shirk definite responsibility, especially in matters which are difficult. The standard by which he measures life and duty is low, and the results, as seen in his own life or in his efforts for other men, are correspondingly meagre. Therefore it is true that those who would advance any given cause must do far more than their share, and rise much above the average standard. The world's work is done mainly by a few. Earnest struggle in the cause of reform, and liberal giving in the support of righteousness, belong to the few, and not to the many. The littleness of soul and the shrinking from responsibility which appear in the average public collection of money is a sad commentary on the negligence and indifference of the average man. The same thing appears in any call for prompt and earnest action in matters of reform, or in any movements which do not pay immediate and good financial returns. The average man will work early and late, if he makes good wages thereby. He will turn his attention to a given movement with great zeal, if that movement can be made to serve his personal ends; but when the issues are mainly or wholly altruistic, and he must labor for the sake of some good cause, with little or no reward except the consciousness of doing his duty, and advancing the interest of men, the average man is weighed in the balance and found wanting. No life can rise to great height, nor accomplish any purposes worthy

of noble endeavor, that does not rise above the average standard. Do not bring yourself down to the standard of the average man. Standing there you will be sure to sink still lower. Down-dragging influences are always at work, and without struggle of soul and high purpose each one will be affected by them. Conceive it to be your mission to rise so far above the average standard that you may be able to create a standard so much higher than the average as to become a blessing to men. If the many do not take higher ground at first, there are always some who are waiting, and are glad to be led upward. He who breaks away from average standards and climbs toward the mountain top, becomes a benefactor, and often a practical saviour, to those who, being weaker, are waiting to be led out of themselves and above the average standard.

FINDING GOD IN THE DARK.

Dickens, that master delineator of character, in the 47th chapter of Bleak House, illustrates the truth that God may be found by the lowest of his creatures, even when they are surrounded by the deepest darkness. You remember the scene from Dickens; poor, little Joe lies dying. Joe's life has known little of joy, and less of God, and yet the Divine image has not been wholly effaced. Compared with his opportunities, little Joe seems entitled to more consideration from God than many of us. You remember that Allen Woodcourt has but a moment in which to comfort Joe, and these are the words which Dickens puts into their lips:

"Joe, poor fellow!"

"I hear ye, sir—in the dark—but I am a gropin' a gropin'. Let me catch hold of your hand."

"Joe, can you say what I say?"

"I will say anything as you say, sir, for I know it's good."

"Our Father—"

"Our Father—yes, that's very good, sir."

"Which art in heaven—"

"Art in heaven—is the light—a coming, sir?"

"It's close at hand. Hallowed be Thy name."

"Hallowed—be—Thy—"

The light had come upon the dark, benighted soul. Joe was dead. Such a picture is not unreal, and in vividness and power it surpasses all definitions which theologians can formulate.

It is a rebuke to intellectual doubt, and a double rebuke to all the cavilings of skepticism. No darkness could be deeper than that which surrounded Joe. A soul could scarcely be further from what we call the knowledge of God than little Joe's was; but little Joe was a member of God's household, and God was so close to him in the deep darkness that it was victory when the waif died, with the half-finished prayer: Hallowed—be—Thy—. The name was unspoken, but he who bears the name Ineffable had already received Joe into the glorious light, purified and lifted out of darkness.

Christ came that the world might know the fullness of the spiritual light shining into the world's darkness. Christ lived that the world might feel the presence of the Divine Life, filling the darkness as well as the light. Christ suffered that the world might learn the story of the glad, willing sacrifice which love brings, even though that sacrifice cast it into darkness, as when the sun wept itself blind while Christ hung upon the cross. It seems strange that any one knowing half the truth concerning God can doubt his presence

in darkness, or his help in the hour of need. If we could study the life of Christ and the story of the Gospel, and see the great stream of Divine Love which is revealed in him, the last thought of doubt or fear would vanish. It is well when the world learns more and more that all revelation of God is love; that all things material are the expression of love; that all law is another name for love; and so, not because love is weak or love is unjust, but because God is strong beyond all strength, and just beyond all question, every soul that will, can find him, even in darkness.

NEWS OF THE WEEK.

War news from South Africa is still meager, but the indications are that the Boer forces are retreating northward, and that heavy rains will delay the advance of Lord Roberts' forces for a time. Beyond this, little is now clear. Lord Roberts has published severe criticisms upon the officers who retreated from Spion Kop, and upon others who have been inefficient in the service. A general shaking-up of incompetent officers is going forward.

It is reported that the United States Government is about to make a last demand upon Turkey for the claim of \$100,000 indemnity for the destruction of property, and other outrages upon American missionaries. The matter has been under consideration for at least five years. Turkey has admitted the justness of our claims, but by evasive and dilatory tactics has delayed the settlement of the claim. In the present disturbed situation in Europe the question is difficult, and whether more than moral and diplomatic influence will be needed remains to be seen.

The House of Representatives has passed a bill, by an almost unanimous vote, for submitting a Constitutional amendment to the states, looking toward the election of Senators by direct vote of the people.

The Senate has passed a bill appropriating \$3,000,000 for the laying of a cable to Honolulu from San Francisco.

Queen Victoria has been welcomed by the Irish people with great enthusiasm, during her late trip through that country.

The World's Fair, in Paris, has opened in form, but much is yet to be done in completing arrangements and receiving exhibits.

In the appropriations by Congress for Indian schools for the present year no money is to be given to any except Government schools. This is a step in the right direction.

The appointment of Assistant Secretary of the Navy Allen as Governor of Puerto Rico, the sending of Judge Taft and his associates as Commissioners to institute civil government in the Philippines, and the appointment of Mr. Frye to establish a system of schools in the island of Cuba, reflects great credit upon the Administration, and gives promise of good in the future. Few things could be more unfortunate than the appointment of secondary or unreliable men to these positions of prominence and importance.

The Ecumenical Congress of Missions in New York opened on Sabbath, April 21, Ex-President Harrison, honorary President, presided at the opening session. President and Mrs McKinley were present.

A serious strike occurred among the Italian laborers upon public works connected with the water supply of New York City, near Croton Dam. The militia were called out early in the week, and on Monday, the 16th,

a Sergeant connected with the Seventh Regiment of New York was shot from ambush, and Major Bridgeman had his left leg broken in three places by the falling of his horse. Some concessions have been made, leaders have been arrested, and practical settlement has been accomplished.

One of the largest groups of rebels in the Philippines surrendered to the American forces last week.

Civil government is soon to be inaugurated in Puerto Rico.

Senator Horr made a long and strong speech in the Senate on April 17, against the policy of the Government in the Philippines.

It is announced that action on the Nicaragua Canal Bill is practically certain, about the first of May. Chairman Hepburn is confident that the bill will pass the house if a fair consideration can be secured. The bill provides for fortifying the Canal.

DR. DALAND RETURNING FROM AFRICA.

STEAMSHIP BONNY,
Grand Bassam, French Ivory Coast,
25th February, 1900.

To the Editor of the SABBATH RECORDER:

It is Sunday, and for a wonder everything is quiet on board. For these ships are very like an acquaintance of mine in Brookfield who used to say he kept "one day in seven," and the days he kept were those when he couldn't find work. Usually he had 52 idle days in a year, thus squaring his account with heaven. So it is with the steamers. They take cargo when they can get it, and Sunday is frequently a busy day. But today is quiet. We arrived here this morning, or rather in the night, and I hope will soon be off again toward England.

You and your readers will be surprised to learn that I am on this ship and at this date. For, as expressed in my last letter, it was my intention to return by the Steamship "Sokoto," due to leave Cape Coast Castle tomorrow. I left Ayan Maim last Tuesday, with the object of proceeding to Cape Coast Castle, to catch the Sokoto. While in doubt as to how to go to Cape Coast, the "Bonny" arrived at Salt Pond homeward bound ahead of time. She is a slow cargo boat; due in Liverpool March 25. It was suggested to me that I go by the "Bonny" to Cape Coast, as being cheaper than making the journey by hammock. I accordingly came on board this ship on Thursday, February 22, expecting to go ashore at Cape Coast and wait till to-morrow for the faster vessel.

But at Cape Coast the agent of the company came on board himself to take passage for England, and I found that the "Sokoto" would be full of passengers, and the accommodation in her was much a matter of doubt. So after thinking over the cost of staying four days in Cape Coast and the difficulty and expense of two journeys through the surf, and the likelihood of being one of four in a stateroom in a torrid atmosphere, I decided to stay where I was and go on with this ship, having the comfort of a room to myself, and hoping that we may after all reach Liverpool in good season.

For many reasons I regret missing Cape Coast, which is a place well worth visiting. But more than all I was sorry to disappoint Bro. Ebenezer Ammokoo, who must have walked to Cape Coast with a view to spending the Sabbath with me and seeing me off by the "Sokoto" to-morrow. The best I could do was to send a letter ashore to be given to him when he should come to inquire

for me. But I trust to his kindness to forgive my unceremonious departure, which I know he will do when he finds out the reason.

My departure from Ayan Maim was as I wrote you. At about four o'clock on Tuesday afternoon I started on the road for Salt Pond, attended for a short distance by many of Bro. Ammokoo's family. A short distance beyond the village they took leave of us, my last word being a loud "Makrawo!" or "Good-bye," to which their musical and oft-repeated "I-ow" (Ee-o-o-o) came as a response echoed through the woods, the last farewell of these friends.

At Salt Pond I had the opportunity of a few words with the native Wesleyan minister, who made an address in Fanti at a concert held on Wednesday evening in the Court House, for the benefit of the widows and orphans of soldiers killed in the South African war. At this concert it was my privilege to take part, by invitation of Mr. Bristowe, the District Commissioner, who in fact arranged the date for my especial accommodation.

The Wesleyan minister said he felt assured of the sincerity of the Sabbath-keepers at Ayan Maim, although it was evident he was not at all pleased to have the Wesleyan cause there suffer from their defection. He said the Wesleyans intend shortly to try to strengthen their work in that place.

Afternoon.—The scene is changed. We are loading Mahogany logs now, and I am writing to the music of the winches. All semblance to Sunday ceased at noon. I think we shall leave to-morrow.

A day or two before I left Ayan Maim two Mohammedan chiefs, brothers, made me a present. They are two old men greatly respected. Their names are Asradoo and Appenqua. They gave me ten shillings, eight shillings being the price of a goat and two shillings the price of a yam. This they said was an ancient custom in the case of a visit from a worthy stranger, and such they considered me to be. The older chief told me that if he were the king he would tell all the people to heed my words. But as it was, his influence could not have so much weight, being to that of the king somewhat as the moon to the sun.

This man Asradoo had heard of Americans before, thirty years ago at the time of the Ashanti war. This was through Bro. Ammokoo, who then advised the Fanti kings to seek America's aid. They rejected his counsel and invoked the assistance of Great Britain, with the result that they are now under British rule. Asradoo has always remembered how "Ammokoo" then prophesied evil if they rejected his counsel and asked British aid. Now, after thirty years, he once more learns of Americans and again it is through "Ammokoo."

Asradoo was away toward Cape Coast when I reached Salt Pond. When he heard the steamer's gun he said: "The American has come." He said it was the way of God, that first bad people come and then good ones afterwards. So first came traders and then missionaries. So first came the British and now Americans. So first came Sunday-keepers and now Sabbath-keepers. As a Mohammedan he, of course, keeps Friday, whereas the most of the people, on account of the Wesleyans and English laws, keep Sunday. But he said he knew we were right because he had always heard from his ancestors

that Saturday should be revered. It would be no sin for him, a Mohammedan, to let his boys go to our school, for we worship the same God. God be praised that I, the American, the one who keeps the ancient Sabbath, of both the Jews and the Fanti people, have at last come!

I may say that I do not personally attach too much importance to this reverence for Saturday on the part of the people. There is a kind of reverence for it, somehow connected with the name "God of Saturday," or Nyankupon Quamin. But there are superstitions regarding other days as well. In some respects Tuesday is more of a Sabbath than any other day. Many will not go through a certain forest on Monday, and so on. But the coincidence is interesting and the fact is one that may be made use of in dealing with the Fanti people.

OFF THE COAST OF LIBERIA, 28th February.

The ship's doctor died last night of the fever. In the evening he had a temperature of 105° and at 11 o'clock it was over 107°. When it went up to 110° he became insensible and died at midnight. We buried him this morning at 8 o'clock, when I read the service at the captain's request. Verily "in the midst of life we are in death." He had only been ill a short time, and yesterday was the first we knew he had fever. Very often it is that way in this part of Africa; one will be perfectly well in the morning and die before midnight. But usually in such cases there is a reason for it, as exposure to a draft while in a state of perspiration or some other indiscretion.

BETWEEN Africa and the Canaries, 6th March.

I have been having a little taste of fever myself, being five days in my berth. To-day I am up for the first time, feeling a little shaky, but otherwise quite well. The captain has been very kind and attentive, and a brother could not have done more than he did to make me comfortable.

Last Sabbath, at Sierra Leone, we heard that the "Sokoto," which arrived there about an hour after we did, had that morning buried a passenger who died of fever, a Roman Catholic missionary.

We shall probably reach Liverpool by March 20, only three or four days later than the "Sokoto." We are having good weather. It is much cooler now that we are leaving Africa behind us and are on our way to the Canaries.

In my first letter to you, written on the outward voyage, I stated that I had an opinion regarding the call of God to us as a people to do missionary work in West Africa. That opinion is now stronger than it ever was, and I truly believe that the coming out of the Sabbath-keepers at Ayan Maim and all the events and circumstances in connection with their becoming one of our churches constitute a sign from God that he has a work for us to do among them. I hesitate to affirm this because the task of maintaining a mission there will be an enormous one, and yet I give this as my opinion. It seems to me that God has spoken. If we hear and heed his call, he will surely bless us. If he has spoken and we do not heed, he may work his will without us, but we shall lose the blessing.

May God bless the brave Sabbath-keepers in Africa and prosper their cause.

Faithfully yours,
WILLIAM C. DALAND.

THE SABBATH REFORM INSTITUTE.

Of course the whole town of Alfred did not turn out *en masse*. The attendance at day services was from about forty to one hundred. The evening attendance went up from one hundred and fifty to three hundred. It was the few that came regularly, and many people did not come at all. It is reported (in the classic slang which Doctor Lewis himself says is permissible) that some who heard the Sabbath Reformer at the mass meeting afterward are now "kicking themselves" for not coming to hear him at the Institute.

A great advertising firm in this country has won success by nailing to the mast-head the motto, "keeping everlastingly at it." Another institute in the same place would reach more people than this one did. The same one would come again, and bring others. If we have anything to hammer with, let us keep hammering away. It takes time and steady persistence to arrest men's attention for either pills or principles.

We need not be disheartened over small numbers. Depth of conviction, permanence of results, vigor of life, are what we are after. Sometimes we forget Christ's way. He held mass meetings, but he did not count them for as much as the school with his disciples. Red fire soon flashes out; curiosity-flags; sensations pass; but the divine life born in the soul, eternal, rock-ribbed principle deeply implanted in the breast by patient hand to hand teaching—these abide. It is the characteristic of life to beget itself; it is the nature of fire to spread—if it is real life and real fire.

The church and Christian Endeavor prayer meetings following the institute took their key-note from it. The young men upon whom the mantle of leadership must soon fall have received indelible impressions. The older members are more firmly established. The working forces of the church have been built up. Ambitions have been kindled to do something for God and humanity. I speak from the utilitarian stand-point of a pastor, who watches his people and the influence of his community with an earnest, yearning heart, and most heartily I say, Amen and God speed.
L. C. R.

DECADENCE OF FAMILY LIFE.

"There are other and graver facts of which I can but hint here, which prove how deep is the decadence of the old sacred family life, and how rapidly the instinct of motherhood is dying out among our women," writes "An American Mother" in the *Ladies' Home Journal*. "One is the rapid and enormous increase of divorces in this country, especially in the northeastern farming states. It is not only the gay, self-indulgent husband and wife who tire of each other, but the plodding farmer and the woman who is old and worn out with work. Another fact, even more tragic and significant, is the number of childless homes in the Northern states. Hundreds of the oldest leading American families have become extinct in the last decade. The women in these families were notably active in public work. So large has been the decrease of births of American parentage in one section of this country that there is a real danger that the native stock there will entirely die out. There are darker depths here which I shall not uncover. All women have looked into them."

WISDOM is the knowledge of other people's mistakes.—*Life*.

TO THOSE OF THE FLOCK THAT ARE SCATTERED.

I wish to say a few words to our brethren who are isolated from the churches. We hope soon to locate a permanent station in the South, by the establishment of an Industrial Mission in this section, where we can concentrate our scattered forces, and organize them into a church.

It is hoped and believed that the proposition I have made will eventuate in the gathering of scattered Sabbath-keepers, North and South, to one point, from which we can work out to the best advantage, in our Evangelistic, Mission and Tract work.

Then we can offer a place of worship to all who wish to cast their lot with us. A movement like this is necessary if we expect converts to our faith to be of service to our cause.

There has never been a better time than now to make investments in the South. Everything is prosperous, and the time is propitious.

New industries of all kinds are growing up everywhere around us. Northern capital is being invested profitably, and Northerners are welcomed most cordially as citizens.

Since writing the above, Bro. C. H. Palmer's article on the subject of an Industrial Mission in Georgia has been read with much interest. My idea is to colonize a lot of Seventh-day Baptists on small farms, with diversified farming interests. Mine will be fruit, vegetables, dairy and poultry. I have had experience on these lines and have no fear of failure. We can then be mutually helpful; and being permanently fixed would be respected as those who have rights to life and property, and to worship God according to the dictates of conscience.

I invite correspondence. I now constitute myself a real estate agent, without commission, and offer my services to any who desire them. Write me freely. Call on me for any information that I can give you and I will cheerfully respond.

Fraternally,
A. P. ASHURST.

COLUMBUS, Ga., Box 134.

DO IT WITH THY MIGHT.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working-day, the cool evening hours are drawing near, when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow "a body as it hath pleased him."—*Alexander Maclaren*.

WANTED!

The following Publications are needed to complete the work of placing our printed matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of these, and will do so, will hereby help a good purpose. Send to J. P. Mosher, Manager, Plainfield, N. J. All charges will be paid at the Publishing House.

- Conference Minutes, 1807-1855.
- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. I., No. 20.
- " Vol. III., Nos. 28, 51.
- " Vol. IV., Nos. 43, 44.
- " Vol. V., Nos. 26, 38, 40, 42, 49.
- " Vol. VI., No. 50.
- " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- " Vol. XVII., No. 27.
- " Vol. XVIII., No. 22.
- " Vol. XIX., No. 21.
- " Vol. XX., Nos. 23, 26, 31, 35.
- " Vol. XXI., Nos. 1, 51, 52.
- " Vols. XXII-XLVI., entire.

Missions.

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

IN a few weeks the round of the Associations will begin. Our Associational gatherings and services should be made instructive, evangelistic, inspiring and soul-uplifting. Very many people attend the Associations who seldom, if ever, attend our Conferences. Therefore, our Associations should take the place, to some extent, of the Conference to these people. They should be thoroughly enlightened in regard to what we are doing as a people in the various lines of denominational work, be instructed in and imbued with our mission in the world. Many of our people are drifting listlessly along on the stream of time, caring little for, or entirely indifferent to, the great work for which we are, and for which we stand, in the religious world. Let the delegates from the sister Associations and the representatives of our Societies, pastors and delegates from the churches, go to the Associations with the spirit and purpose of making them arousement meetings in spiritual life and activity and in denominational mission and effort.

FROM W. D. WILCOX.

Enclosed you will find report-blank, filled out, I trust, satisfactorily. The average congregation seems hardly fair, for, if it were not for the Lincklaen church, it would be much smaller; but I had to put in all in striking a general average. Everything looks encouraging to me. I am glad that I did not know these churches when they were more prosperous and flourishing. I do not care to look back on their past, but I would look for a brighter future. Things are brightening here in Otselic. We were all much discouraged at Leon and Mrs. Parker leaving us, but there are Sabbath-keepers on the hills who have not been in the habit of attending who are coming in to take their places in bringing up the attendance, at least. I have been around to nearly all of their homes, and last Sabbath-day we had six new ones at church. Isn't that encouraging? Our people do not support the prayer-meeting here as they ought, but I believe God will answer prayer and bring them to a sense of duty. Twice as many Sunday people come, as a general thing. Tuesday evenings they have a prayer-meeting of their own, and when here I always attend, and they have always asked me to conduct the meeting.

The Methodists are holding a revival at North Otselic, and I have been up there and have been able to help the evangelist, a Mr. Chaffee, by singing. I shall continue to go up evenings while I am here. Some of our people, that is, those who observe Sabbath, if any day, are in attendance, and we may reap some of the harvest. God is blessing the special effort.

At Preston the running order is better than at the other places, but the attendance is not large, and there does not seem to be much to draw from. There are some Sabbath-keepers beyond Oxford that I have not seen yet.

At Lincklaen I think things look bright. There are only a few of our people left, to be sure, but everybody comes out to meeting. Last Sabbath there were over seventy present. I go among them all, Baptists, Adventists and non-believers. The Sunday people come too, and are very cordial to me. I believe God is blessing the work in Lincklaen.

OTSSELIC CENTRE, N. Y., April 2, 1900.

FROM H. D. CLARKE.

This first quarter of the new year has been very much like the last. All the appointments of the church have been filled, except one very stormy and cold Sabbath, when a half-dozen of us held only a Sabbath-school. Our average attendance has fallen off this quarter, because of the removal of another family to Oklohoma. Nearly all these families have settled so far from each other in Oklohoma as to make it well nigh impossible for them to meet together on the Sabbath for Bible study. A decreased church attendance generally results in more or less of decrease of interest, and thus heavier burdens are laid upon the few.

As a pastor, we have tried to lead the unconverted to Christ and the "secret Christian" to an open confession. But we have had also in view the future. In order to bring forth the new-born into Christ's kingdom, and then nurture and establish them in the faith and set them to work in the Master's service, the church must have broad views of its mission, be intensely evangelistic and aggressive as the ambassadors of Christ, with special truths to proclaim which are now necessary for the strength of Christ's kingdom. This effort has, by some, been mistaken for sectarianism, as the world with loose views usually calls it. The Sabbath truth in this connection is opposed by a few so-called Sabbath-keepers. But the greater number seem to comprehend and approve the pastor's effort. The few of the class mentioned have little sympathy with that part of our work which is outlined by Secretary Lewis. So the question seems to face us: Shall we be a true Seventh-day Baptist church, and stand by any pastor who is loyal to these principles and convictions, or shall we, as a church, drift away into all the isms afloat, having no definite aim or purpose, save to exist as a so-called union church, where everything and nothing is the creed, and disintegration shall result from the general go-as-you-please course mapped out by those who are always saying, "work to save sinners," yet having no high moral and spiritual standard of Christian living?

We have also continued through the quarter the work of obtaining homes for orphans with considerable success in different parts of the state. Though yet in middle life, we begin to feel as though we had a very large family of children, and many of their loving letters would be of much interest if published. We hope the dear Master will bless and save these dear children.

GARWIN, Iowa, April 3, 1900.

FROM F. J. BAKKER.

From Dec. 22, 1899, until the latter part of February, Mrs. Bakker was very sick, so I could not visit much the ships and emigrants. I could do only my work on the Sabbath-days, write letters, hold our weekly temperance meetings and Bible readings, and visit those people whom I must necessarily visit. I divide my work as follows: Three months for visiting ships, steamers, etc.; four months for visiting people in their homes and talking with them as opportunity comes; six months for my other missionary pastoral work, in holding meetings, distributing tracts and the *Boodschappers*, writing articles for our paper, and such other work as comes to us to do. I have made the past quarter 165 visits and calls, and held 123

meetings. I have visited 110 ships, steamers, etc. In this branch of work I experience many good things and tokens of the power of truth. I have many friends among those people who regularly visit our port or trade here weekly or monthly. There are some who are not only indifferent, rough, cursing and scoffing, but, without any reason, only in enmity against the truth. They show me the gang-board and order me to leave their ships and not to distribute any tracts or papers. Such an experience happened several weeks ago when I tried to visit a Spanish steamer. The officer, or mate, when I went on board, ordered me directly to leave. However, I tried to be friendly and show him my tracts and papers, telling him that they were free. He only shouted, "get off," and so I did. May our Heavenly Father, through the love of Christ, bless the work, and bring many of those poor, blind people to the saving knowledge of his everlasting kingdom.

I visit the sick in the hospital, emigrants and passengers on the Holland-American line. It is three miles from my home to the wharf. I try to speak words of comfort, truth and good advice to the poor women and men on their way to the "New World." I have written 113 letters during the quarter, distributed 2,319 tracts in our own language, and other tracts in eighteen or twenty different languages. One hundred and twenty-five *Boodschappers* come to me, which I distribute personally and by post. May the blessing of our Heavenly Father attend all this work to the honor of Christ and the advancement of his kingdom on the earth.

ROTTERDAM, Holland, March 31, 1900.

SCHOOL OF CLAY-WORKING AND CERAMICS.

To the Editor of the SABBATH RECORDER:

It may be of interest to the readers of the RECORDER to know that the New York State School of Clay-working and Ceramics at Alfred University is now assured, since the bill establishing the school here, and making appropriations for it, was signed yesterday by the Governor of the State, and incorporated as Chapter 383 of the Laws of 1900.

Fifteen thousand dollars are appropriated for the construction and equipment of a suitable building on the Campus of Alfred University, to be used for this school. Five thousand dollars are appropriated for maintenance for the first year. As a state school it is under state maintenance, the annual amount to be determined from year to year, according to the needs of the particular year.

The work of the school will be articulated with the work of Alfred University, and will, in many respects, strengthen the University's general equipment. It will add three new instructors to the Faculty.

A benefit of great importance to be derived from this school is the recognition which the state thereby gives to the standing and character of Alfred University; by making it the seat of one of the State Schools of New York. Alfred University is not only greatly honored, but greatly strengthened in the public estimate and general patronage.

All friends of the University will be rejoiced to know of this very important addition that has come to the University in its equipment, and to its general educational influence.

The building will be begun at an early date, and it is expected that the School will be opened with the beginning of next College year.

BOOTHE COLWELL DAVIS.

APRIL 13, 1900.

Woman's Work.

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

"THE WATER OF LIFE."

John 4:14.

BY G. W. H.

What a wonderful message of Jesus
As he sat by Jacob's well,
And to the Samaritan woman
Of the water of Life did tell.

How to all those who drink, a pure fountain
Shall quickly spring up in the soul,
Refreshing the weary, worn spirit,
And cleansing the soul from all sin.

So simple the task he assigns us,
For to drink is only our part,
He promises then to establish
The fountain of life in the heart.

Oh, why is our love not more fervent
When he brings a message so sweet?
And why do we not quickly hasten
With footsteps all eager and fleet?

E'en as this Samaritan woman
Who listened to Christ by the well,
Ran quickly away to the city
The good news her neighbors to tell.

When will we, dear sisters, thus hasten?
We who hear his sweet message to-day,
Let us cease from our indolent living,
And work while we listen and pray.

"The more God empties your hands from other work, the more you may know that he has special work to give them."

It marks the beginning of a new era when a Chinese student, in Peking, writes a thesis for a degree on the "Great Code of Laws of the Western Nations," and chooses the Ten Commandments as his theme; and when a knowledge of the Bible—Old and New Testaments—is required by law of students in Chinese state examinations. — *The Helping Hand.*

A LETTER from a missionary in Kemendine, Burma, in the *Helping Hand*, tells much better than we can what we have long desired to say with regard to writing letters more frequently to our little bands of workers in far away lands.

Put yourselves in their places is a very fitting way to express the need of such works of love.

Dear Reader:—The sympathetic spirit has been moving me for some weeks to write a little appeal in behalf of my sisters on the mission field, that you send them more letters.

Leaving myself entirely out of the question, I have seen and heard enough to convince me that the sweetest, most beautiful, most welcome and loving thing one can do for her sister and representative doing her work on the far side of the world, is to write to her. We want it, we need it, and we are thoroughly refreshed and strengthened by such letters.

The birthday calendar has been a great stimulus in this direction. And here I want to mention two remarks which were made in my hearing having a bearing on this very question.

One of our best-known and much-loved missionaries, in making an address at a large meeting in the home land, interrupted himself in the very middle of it to make a most touching appeal for more letters to be written to our brave sisters, for whom week after week the home mail steamer brings only disappointment. And one of our most beautiful "single sisters" said one day, so pathetically, "The younger ones fare very well, but it seems to me sometimes as if the older we grow the more we are forgotten."

When I began this note, I fixed it firmly in my mind that I was not under any circumstances to mention the question of providing sufficient postage for letters sent, nor that the sender should be too "keen on" (as the English say) having a reply at an early date. Please be Christian Scientists for the time, and let those last words be as though they were not. But there are one or two things that I do want to pick out and emphasize, from my brief experience.

"Don't say, 'I'm not a letter writer,' 'I don't know how,'" "There is nothing going on in our quiet town." One of the most enjoyable things I have read for a good

while was the description of some of your last winter's storms, by a young school-girl, in a letter to me. I really felt as if I had had a visit home. Don't forget when you write to mention your mutual friends, and what they are doing; and failing any bond of sympathy like that, write of the public event which is filling the mind and eye of the people in your section. And don't think because you are writing to a missionary that your letter must be a sermon. She wants, oh, so much, a new view of a promise illuminated by a personal experience, but she can read sermons in books when she feels so inclined, and she wants a little every-day contact with the throbbing, hustling, living life of the west. And don't, because you never have seen a certain missionary in the flesh, say, "Oh, I can't write to any one whom I don't know." Do it anyway, it is fine practice, and some day if you persist that missionary will come to visit you in your own home, and you will know a "real, live missionary." And do you know, can you measure the value of a snap shot photograph of some familiar scene, or a bunch of pressed violets, or a clipping from a newspaper, or one of those luxuries, an illustrated magazine—said value being much enhanced by a trip across the seas?

I hope this is not a case of a fool rushing in, but I have spoken out of the fulness of my heart, knowing keenly what all these seemingly little things mean to me; and seeing, in case after case of which I could tell, how the slightest token, the slightest bit of news from home is treasured and caressed and brooded over. Therefore I have said what I have.

CALENDARS.

We trust our churches who have not yet received a supply of Calendars will be patient; it is our purpose to see that all shall have the blessing which must come from their use. The Calendars will help you to pray *definitely* and *intelligently*. They have been sent to a few churches from which we have not heard. Please let us know if you have received them; if there are any "isolated ones," or "shut-ins," who have been missed, we would be glad to know it.

THE WORK AND RECOGNITION OF WOMAN.

We are apt to think of our own time, or the present time, as the one in which woman is holding the most useful and the most honored place which she has ever held during the world's history; and along many lines, and in many ways, that is undoubtedly true; yet when we come to the study of the Bible for evidences regarding the position, and recognition which woman was accorded in the really great work of the universe, we find abundant encouragement for our best effort and most loyal devotion. If any who may read these lines have never read the Bible with the desire to understand what it teaches regarding woman, I trust this may inspire such a course of reading; for, while woman was tempted, and the first thing she is ever reported to have done was to make a great mistake, yet in the record may be found constant recurring evidence of her earnest and active service and general prominence.

But it is during the life of Christ that we find her best loved, most appreciated and given greatest recognition. I cannot claim valuable space in these columns for more than a glance at two instances, but in the reading of the Gospels, one is surprised and stimulated to a new and increased effort in gospel work by the study of this subject.

All will remember it was "the women" who were present at the crucifixion of our Saviour; women who followed to see where the Lord was lain; who returned and prepared sweet spices for the anointing, coming again first of all to the sepulchre. It was also by women that the message given by the angel was carried to the eleven, for they first told of the Resurrection of the Lord Jesus, telling it first to the eleven, and then to all the rest.

And again, in the simple service of Mary, the sister of Lazarus, who poured the ointment upon the head of Jesus, when Judas would condemn her, Christ himself gave one of the most touching and tender evidences of recognition which is anywhere recorded in the Bible. It was merely local praise, but world-wide and perpetual. "Wherever this Gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial of her." Surely none may fear to attempt the most humble or most noble service for him whose reward is sure.

E. L. S.

WOMAN'S BOARD.

Receipts in January, 1900.

Alfred Station, N. Y., New Year Thank-offering, debt*	\$ 36 00
Alfred Station, N. Y., Woman's Evangelical Society, Tract Society, \$5.05; Susie Burdick, \$3.40; Missionary Society, \$5; African Mission, \$1	14 45
New York City, Woman's Aux. Society, First Seventh-day Baptist church, Tract Society, \$7.96; Board Fund, \$5; Home Missions, \$10; Education Fund, \$10; African Mission, \$12	44 96
Milton, Wis., Ladies' Benevolent Society, Tract Society	6 00
" Ladies of church and society, debt*	105 00
Garwin, Iowa, Ladies' Aid Society, Susie Burdick	2 00
Richburg, N. Y., Ladies' Benevolent Society, Tract Society, Dr. Lewis' work, \$1; Susie Burdick, \$6; Home Missions, \$1	8 00
Main, N. Y., Ladies' Aid Society, Susie Burdick	2 00
Akron, N. Y., Mrs. S. A. Gillings, debt*	1 00
Marquette, Wis., Ladies' Missionary Society, \$2.50; Mrs. C. A. Britton, 50; E. L. Noble, 25	3 25
Dodge Centre, Minn., Ladies' Benevolent Society, Tract Society, \$10; Susie Burdick, \$8.50; Helper's Fund, \$2.50; Board Fund, \$2; Missionary Society, G. F., \$10; Missionary Society, debt, \$5	38 00
Alfred, N. Y., Woman's Evangelical Society, Tract Society, \$5; Susie Burdick, \$40; Helper's Fund, \$10; Boys' School, \$1.20; Board Fund, \$4; Missionary Society, G. F., \$4; Missionary Society, debt, \$1	65 20
Leonardsville, N. Y., Ladies' Benevolent Society, Tract Society, \$30; Susie Burdick, \$15; Board Fund, \$5; Missionary Society, \$15; African Mission, \$12	77 00
Brookfield, N. Y., Missionary Aid Society, Susie Burdick, \$20; Board Fund, \$5	25 00
Brookfield, N. Y., Mrs. Anvernette Clark, Gold Coast	2 00
Rushford, N. Y., Mrs. Wm Kingsbury, debt*	4 00
Westfield, Pa., Mrs. Lucy A. Davis, debt*	1 00
Wellsville, N. Y., Ladies' Aid Society, debt*	2 00
Independence, N. Y., Ladies' Aid Society, Tract Society, \$5; Susie Burdick, \$2.50; Helper's Fund, \$5; Board Fund, \$5; Home Missions, \$5; Education Fund, \$2.50; African Mission, \$5	21 00
North Loup, Neb., Woman's Missionary Society, unappropriated, \$10; African Mission, G., \$3	13 00
Aberdeen, W. Va., Mrs. Belinda Bond, debt*	1 00
Shanghai, China, Miss Susie M. Burdick, debt*	5 00
Total	\$476 86

Receipts in February.

Shanghai, China, Dr. Rosa Palmberg, debt*	\$ 5 00
Hornesville, N. Y., Ladies' Aid Society, Tract Society, \$2; Home Missions, \$2; Missionary Society, debt, \$5.35	9 35
Adams Centre, N. Y., Ladies' Aid Society, Susie Burdick	20 00
Nortonville, Kan., Woman's Missionary Society, debt*	53 00
Milton, Wis., Ladies' Benevolent Society, Susie Burdick, \$10; Dr. Swinney, \$5	15 00
Milton, Wis., for Dr. Swinney, Mrs. L. A. Platts, \$1; Mrs. Henry Estee, \$1; Mrs. Arriet Clark, \$1; Mrs. E. H. Burdick, \$1; Miss Gelsie Wooley and mother, \$1; Mrs. S. E. Roe, 50	10 50
Milton, Wis., Milton ladies, African Girl	6 00
Edgerton, Wis., Mrs. H. M. Stillman, African girl	6 00
Jackson Centre, Ohio, Ladies' Benevolent Society	4 00
Wilton, Iowa, Ladies' Benevolent Society, unappropriated, \$20; on debt, \$15	35 00
Plainfield, N. J., Woman's Society for Christian work, Tract Society, \$25; Missionary Society, \$25	50 00
Chicago, Ill., Ladies of Seventh-day Baptist church, Tract Society, \$5; Missionary Society, G. F., \$5; Missionary Society debt, \$3	13 00
Utica, Wis., Ladies of Seventh-day Baptist church, debt*	10 00
Edgerton, Wis., Mrs. Thos. Stillman, debt*	1 00
New Auburn, Minn., Ladies of Seventh-day Baptist church, debt, \$2.50; education Chinese boy, \$4.50	7 00
DeRuyter, N. Y., Ladies of Seventh-day Baptist church, debt* \$3; Susie Burdick, \$2	5 00
Cartwright, Wis., Mrs. Martha Cartwright, debt*, \$1; Mrs. Ling, debt*, 50; Mrs. Williams, \$1	2 50
Allion, Wis., sale of photos, African Mission	3 00
Milton, Wis., friend, Education Fund for Milton College	9 50
" Mrs. E. M. Dunn	3 00
Alden, Minn., Mrs. Harriet Sweet, African Mission	1 00
Total	\$263 85

Receipts in March.

Milton, Wis., Ladies' Benevolent Society, Tract Society	\$ 10 00
Hatsfield Point, New Brunswick, Can., Mrs. Alida M. Sherman, Hebrew paper, \$2; China Miss on, \$3	5 00
Plainfield, N. J., Mrs. Mary Stillman	5 00
Milton Junction, Wis., Ladies' Benevolent Society, debt*	50 00
Albion, Wis., Ladies' Benevolent Missionary Society, Susie Burdick	15 00
Stone Fort, Ill., Mrs. Robert Lewis, Susie Burdick	1 00
Milton, Wis., Mrs. Geo. R. Boss, Tract Society	1 00
Total	\$87 00

E. & O. E.

MRS. GEO. R. BOSS, Treas.

MILTON, WIS., April 10, 1900.

* Debt of Missionary Society.

A NON-CHRISTIAN LIFE OF CHRIST.

In the *Examiner* we find the following very interesting statement by Frank S. Dobbins, in an article on "A Non-Christian Life of Christ:—"

A new Life of Christ, in Japanese, has just been published in Tokyo. It is one of a series of historical studies. The first was on Buddha, the next on Confucius, and now comes the third, on Jesus Christ. Since it is not written by a Christian, the young men of Japan are far readier to read it. The writer gives the leading facts in our Lord's life, often using the very language

of the Gospels. The miraculous events he puts down without apology or criticism. He concludes thus: "These are the facts that are believed and accepted by the vast majority of the people of the West concerning Jesus Christ. I have put them down here with no desire to propagate Christianity, but simply to make them familiar to my countrymen. I close with the language of a Jewish teacher concerning Christianity, uttered under circumstances somewhat similar to those now existing in Japan: 'Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do, . . . for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow it, lest, haply, ye be found to be fighting even against God.'"

"EVERY cloud on the under side
Is bright and shining.
So now I turn my clouds about,
And always wear them inside out,
To show the lining."

FROM MRS. BOOTH IN AFRICA.

ZAMBEZI INDUSTRIAL MISSION,
Mitsede Station, W. Blantyre, B. C. A.,
12th February, 1900.

Dear Mrs. Titworth:

Your long and welcome letter of July 30, 1899, also the one dated Nov. 13, together with one from Mrs. Babcock, under date of Oct. 12, were all put into my hand about two weeks ago, only. I have been intending to write you for some time past, only waited in the hope that things would become more settled, and so more satisfactory to write about. This has proved to be the case, I am thankful to say. Though these past five months have been a time of great trial to us, yet I feel, with you, that in some way it will all work for our good, and the good of the cause generally. Though I cannot see just how, yet I do feel that our enforced stay for those four months in Portuguese territory will be the means of causing the light of the Gospel to be spread, at no very distant date, throughout a great portion of that very dark and benighted part of this country.

It does seem a terrible thing that those thousands of our brothers and sisters should be kept in utter ignorance of God and his Word, and all because of the presence of three Portuguese men. I am praying, and I want you all to join me in asking that, in addition to our station in British Central Africa, we may have the privilege of knowing that the Sabbath Evangelizing and Industrial Association is the means of bringing the true light to those sitting in darkness there, also. Our Lord says that we are to be witnesses for him to the "utmost parts of the earth;" that we are to preach the Gospel to "all people," and he never tells us to do anything that is impossible; so there *must* be a way if only we are in earnest.

When we left Portuguese territory to return to British Central Africa, the youngest brother of one of the great chiefs, Manuilalag, came to Mr. Booth and said: "I want to go away with you to the country where you can teach me the words of Muluya. I want also to go to school and learn many things which the white people know." This lad is in his teens, and very bright. He came just as Mr. Booth was ready to start, for he said he must go at once, or it would be known, and the men from the Portuguese Boma would fetch him back and punish him severely. Please pray for the boy, that it may be well with him, and that nothing may happen to prevent his being able to gain the knowledge he so desires. While living in the midst of these poor people we learned that this desire for something better—what it is they do not quite know—is deep down in the hearts of

many of them, only they fear the Portuguese, and so say very little, and that in a very guarded manner. If only we are found faithful, I feel confident that in time a way will be opened by which to reach them.

I feel sure that you will be glad to learn from the cable sent off some two weeks ago, that the Commissioner has withdrawn the warrant for Mr. Booth's arrest, and that we are now free to proceed with the work as at first arranged. As we have already lost a good deal of time, instead of purchasing forest land, Mr. Booth considers it the wisest and best thing for the work to buy an estate already in bearing. This will mean a pretty large outlay at the present time, but we will not need to wait four years for an income, but should be self-supporting almost at once. I believe he has had the offer of one or more coffee plantations, which could be converted into mission stations. He has been away now some days seeing one such plantation some distance from here, with a view to purchase on behalf of the Association, I believe, if it should prove suitable in all points. It is situated in a part of British Central Africa which the planters appear to consider specially suited for the growth of coffee, and, as far as I can make out, is not too far away, nor too near any other station, which is decidedly an advantage. But I am anticipating. No doubt, Mr. Booth will write fully as to all this if he thinks well of the place and is able to come to terms with the present owner. I rather hope he will be able to purchase an estate, instead of having to go through the very hard work of clearing the ground. That process of turning over the soil is so often the cause of much fever, and has been, no doubt, the cause of so many deaths among the missionaries in the early stages of the Zambezi Industrial Mission. It appears that the danger lies in opening up the ground for the first time; afterwards the risk does not seem so great. But of course if to buy forest land should, after all, prove to be the best thing to do, we shall just go forward, fearlessly. There are very many things to try one in a country like Africa, and I believe it to be a Christian duty to take all the care of ones health that one can, without shrinking from any cause of danger, or hardship that is unmistakably or strictly in the path of any other duty. Please excuse blunders, there are a number of natives at the door, all asking for something at the same time, and it is a little distracting. Their dusky forms all clustering in the doorway do not enable me to see any the better either.

I must not forget to thank you for your long and interesting letters. We were both very sorry, indeed, to learn of the illness of Mr. Potter, and other sad news too, about other members and friends of the family. As we have received no letter since, we are quite in the dark as to what may have happened since. Indeed, no one in Blantyre has received any mail for more than a month now, on account of the war in the South. A mail is expected in about four days I believe, so it is possible we may come in for a share of the spoil. It would take too long to write all. If only I could see you and have a cozy chat with you for a while, I could perhaps manage to make you understand something of what one has had to go through these past months, on account of the action of the British Consul. The traveling from place to

place in all weathers, sometimes in pouring rain; at others with the sun almost unbearable. Then the sleeping in native huts, alive with almost everything that lives, and sometimes, unless one was fortunate enough to keep the carriers in a good mood and by urging, induce them to reach a given spot by sunset, the prospect of a night in the open air. Sometimes, while hastening along in the machila, little Mary's constant cry was "water, water, mamma," or as she generally says it in the manganji, "madzi, madzi." I usually carry a flask filled with water, but it happens sometimes that on reaching a stream soon after it has rained, the water is quite unfit to drink, even after it has been boiled, and so we were obliged to keep her without it until we could find some that was clear. Most of this traveling the girlie and I have done alone, I mean without father, for we are obliged to have a good number of natives with us, and my native woman who helps me in so many ways I have with me always.

(Continued next week.)

OHIO LETTER.

When the Seventh-day Baptist South-Western Association was organized in 1836 (it was composed of the churches in Virginia and Ohio), there were two Seventh-day Baptist churches in Clark county, Ohio, one of sixty and the other of fifty-seven members. These churches joined the Association. Many of these Seventh-day Baptists moved into Shelby county, Ohio, so that in March, 1840, two Seventh-day Baptist churches were organized by Elders James Bailey, Simeon Babcock and L. A. Davis, one at Jackson, with thirty-eight members, and the other ten miles farther south, at Port Jefferson, with sixteen. The Port Jefferson church had a prosperous existence for more than ten years, as is shown by the sixty-six names which appear on its church-roll, many of whom afterwards joined at Jackson Centre. The church at Jackson (now Jackson Centre) was organized March 22, 1840, and the one at Port Jefferson March 28, 1840.

This South-Western Association existed for eleven years, when it was divided into the Ohio and Virginia Associations, the Ohio river being the dividing line. The South-Western Association was organized for missionary purposes. Its meetings were held one year in Virginia and the next in Ohio, as a rule. One session was held with the church at Northampton, O., and one with the church at Port Jefferson, O., and four sessions with the church at Jackson, where it was held every alternate year, till the Association was divided. The other years it was held in Virginia.

The ministers who served these churches were missionaries, who went from church to church as the interest of the cause demanded. Elder Simeon Babcock, father of Elder S. H. Babcock, of Albion, Wis., was the recognized pastor of the Jackson church for sixteen years from its organization. Among those who labored on this field between 1840 and 1865 were Elders L. A. Davis, Joshua Hill, Benjamin Clement, Maxson Babcock, Rowse Babcock and James B. Davis. The Seventh-day Baptists of Ohio were opposed to slavery and to intemperance. Of the six churches in this state in 1842, only two are now in existence, viz.: Jackson Centre and Stokes.

March 22, 1900, the Jackson Centre church celebrated the sixtieth anniversary of its organization. Papers were presented by three of the brethren, covering the history of the church to the present time. It is now occupying its third meeting-house; the first was built of logs. Letters were read from more than thirty of those who were once members here, but are now "absent members." These letters were of special interest to the older members. They were from Illinois, Nebraska, Kansas, Iowa, Oklahoma Territory, Wisconsin, West Virginia, New York, and from different places in Ohio. Seventh-day Baptists from all these and other places look back to Jackson Centre as their mother church.

Elder J. T. Davis, of Scott, N. Y., in his letter, went back to the days of the old log church, with its slab benches, saying he could almost feel the ache in his back yet from sitting on them. Elder Benjamin Clement, of North Loup, Neb., said he spent the best days of his life here. He built the second house of worship for the church, and preached for them a number of years. His exhortation to the church was: "Lift high the standard; let the trumpet have no uncertain sound. . . . Be faithful to God and his truth, if you fail in everything else." Elder U. M. Babcock and wife both found Christ here in 1853. Bro. Babcock expressed the desire that "the church may travail and bring forth many more sons and daughters to the honor and glory of God and the good of mankind." Sister Babcock says: "Christianity is a beautiful companion for childhood and a comforting associate for old age. It ennobles our lives and gives us wisdom to perform faithfully every duty, and grace to bear the heavy burdens of life." Elder James B. Davis, of Salem, West Virginia, said: "I remember as many as seven houses among the brethren where we held meetings, weekly, from house to house. I remember laying the floor in the log church." He was one of six itinerant Seventh-day Baptist ministers who had a "circuit" in Ohio in 1843, and for some years following. Among the earlier recollections of Elder S. H. Babcock, of Albion, Wis., and of his brother, Elder Milton Babcock, of Toledo, Ohio, was seeing their father, Elder Simeon Babcock, of Clark county, Ohio, start on horseback, with saddle-bags and leather leggings, to go thirty-five miles, or more, to Jackson, to attend Quarterly Meeting. Elder Milton Babcock said: "After we moved to the home in Shelby, every Sabbath-day, rain or shine, we were expected to make the four-mile trip to Jackson Centre and return, with careful regard for the sacred day of God." Elder S. H. Babcock said that from the time he was ten years old until he was thirty-seven, his life was interwoven with the life and interests of the Jackson Centre church and people. It was here "that those habits of church-going, and that supreme regard for the house and worship of God, which have been with me all these years, became fixed; and, whatever of good I have received, or may have done, or may still be able to do, has for its origin, in no small degree, the associations of those years with the church and society of Jackson Centre." Elder Babcock was for many years leader of the singing here. Here he was called to the office of Deacon, and later, to that of the Gospel ministry. He says: "The con-

fidence expressed in me at different times by Jackson Centre church, though I always felt it was undeserved, has been a source of great encouragement and stimulus to higher and better things."

Deacon J. W. Loofboro, of Welton, Iowa, said: "If any good in me has developed, it is, in some measure, that received while associated with the Jackson Centre people." He recollects, with satisfaction, that it was here, while a lad, he signed the temperance pledge, and that he has kept it until now he has reached three score and five years. He also feels indebted to the mother church for furnishing him a good and noble life companion. This companion, Mrs. Susie Forsythe Loofboro, says: "The soil that you tread upon seems like holy ground to me. . . . My heart turns to the young people. What a host we have in them, and they are doing their work royally."

There are but two of the charter members of the Jackson Centre church now living, neither of whom was present at the celebration. They are Mrs. Emily Babcock Lippincott, of Lewistown, Ohio, and Mrs. Amanda J. Davis, of Garwin, Iowa, who wrote: "The good Lord does all things for the best. I want to be patient, putting my whole trust in his care, who will never leave nor forsake those who put their trust in him. My mind is carried back to the time when we used to go back and forth through the brush and over the logs, along a footpath, in Indian file, some one carrying hickory bark torchlights at night, we making the woods ring with songs and praise to God. Those were happy days when we met in our log-cabin to worship God."

We celebrated by taking dinner together at a hall, and then held two sessions at the church, one in the afternoon and one in the evening, of over two hours each. Mrs. Hull, of Milton Junction, Wis., widow of a former pastor, Elder Hamilton Hull, was with us, together with her son, Richard. She favored us with a paper of special interest in reference to Bro. Hull's work here, and in other places, and of his glorious going home. This sixtieth anniversary was an interesting and profitable time. Many more letters could be quoted from, but space forbids. Our prayer is, that the present generation of Seventh-day Baptists in Ohio may go on with the good work which their fathers have left to their care. A. G. CROFOOT.

WISCONSIN LETTER.

Plans for the evangelistic work in Wisconsin and the Northwest are being matured with care and a fair promise of success. At the present writing four quartets of singers at Milton—college and church—have been organized, and three Wisconsin pastors will probably each accompany a quartet a part or all of the time on their respective fields. Other pastors will, doubtless, give some time to the work. It is probable that a quartet will be formed at Chicago, to be accompanied by the Chicago pastor; and Mrs. Townsend has plans which, if carried out, will gather a band of singers about her for work somewhere in Nebraska or Iowa, after the Association at North Loup. I speak of pastors or evangelists accompanying the singers, because the experience of past years has demonstrated that, while quartets, or even smaller groups of young people, going out in the spirit of Jesus, and working among the people, may

accomplish much good, the best grouping is a quartet of singers—young men or young women—consecrated to the work, accompanied with a wise and devoted leader. In the college phrase of the day, this makes the ideal team. If the above-mentioned plans shall be carried out, as now seems probable, there will be six teams in the West for the coming summer, instead of one as last year. This work is being planned with the approval and under the general direction of the Evangelistic Committee of the Missionary Society. This committee makes some appropriations to the work, while the greater part of the financial support is expected to come from the churches from which the workers will go, and from the fields on which the work is to be performed. With several of the teams this support is already assured and faith sees the rest. Two things are gained by this method of work. In the first place, strong working teams are secured; and in the second place, a strong constituency is placed behind them. When Christian people put their money into the support of workers from their own churches, and follow it and them with their prayers, something is going to be done.

At the present time fields in Wisconsin and Iowa have been tentatively considered for a part of the teams. The details will be arranged after further consultation. Two thoughts are given prominence in the choice of fields. By some, there is a strong feeling that such work ought to be made to build up and strengthen the small churches of our faith or other groups of struggling Sabbath-keepers; others are strong in the conviction that we ought to go out into entirely new fields, plant the banner of the Cross and the Sabbath, and make a steady, strong, and, if need be, a long, pull for the whole truth. To some of us, it seems as if it ought to be possible to find fields in which, to some extent, at least, both of these objects might be gained. For example, Calamus, in Iowa, a field in which some excellent work was done two years ago, seems to offer an open door for a vigorous campaign. It is sixteen miles from Welton, and might be greatly helped by an occasional visit from brethren of that church; while, on the other hand, a good work at Calamus would strengthen and encourage the Welton church. Similar conditions may be found in Wisconsin and elsewhere.

Arrangements have been made with Milton College, by which the evangelistic quartets organized at Milton may receive some special training in the knowledge and use of the Scriptures for such work. Pastor G. J. Crandall, of Milton Junction, will give the Bible lectures upon the Sabbath, which he has been giving to the young people of his own church this winter, mention of which has been previously made in these columns, and the writer of this letter will give some instructions in the use of the Bible as the sword of the soul-winner.

L. A. PLATTS.

DEWITT, Iowa, April 3.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

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

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

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

Hall's family Pills are the best.

Young People's Work

By EDWIN SHAW, Milton, Wis.

It is nearing the time for the annual meetings of our Associations. So far as possible, let us all plan to attend and make them successes in the best sense of the word.

THE young people of Milton and of Milton Junction united in their prayer-meeting Sabbath, April 14. The meeting was held at Milton Junction. This is a most admirable plan, when two or more churches are situated so that it can be done.

TO KEEP the house clean and sweet at this season of the year, chlorides are freely used by the neat housewife. Are there any musty, dusty rooms in the home of your soul? New Year's Day is the time for making good resolutions. Spring is the time for house-cleaning. Then, figuratively speaking, take down the curtains, tear up the carpets, sweep and clean and wash and dust, use chlorides freely, that you may be prepared to receive and entertain the best and purest and noblest.

I READ with pleasure the paragraph in a recent number of the RECORDER in reference to W. F. Place. I, too, used to enjoy his contributions to this paper, and I remember that he frequently made mention of his teachers in school, and especially in college. I feel it is a privilege for me now to endeavor to imitate him in this regard, and to give my tribute of gratitude for what he did for me while I was a student under his instruction at Milton. For several years, in addition to his other duties, he was leader of the "Shakespeare Club." He was the life and inspiration of the meetings, encouraging us to a study of English master-pieces, forming within us a love of the best productions in the language, correcting our tastes, pointing out the beauties of the selection we were reading (for the "Shakespeare Club" studied Tennyson, Longfellow, and other authors, and read history and political economy), and in general helping us to form a sound foundation for further attainments in literary pursuits. The gatherings were informal, but, for that very reason, we came to know and love him better. I remember one evening, on the way home, he stopped on the corner, where our ways diverged, and talked with L. C. R., and myself for quite an hour. What he said, I have forgotten; what subject we were discussing, I have forgotten; what day of month or year, I have forgotten; but I have *not* forgotten the effect or the influence of that conversation, which, if he were living, very likely he could not at all recall.

For several years he was teacher of our Sabbath-school class. I say *our* class, for it included W. D. Burdick, G. B. Shaw, L. C. Randolph, T. J. VanHorn, J. T. Davis, D. B. Coon, and several other young men. I mention these names, because, being pastors in our denomination, they are better known to readers of the RECORDER than the rest of us are. As a teacher of the Bible, he led us to search for and to love the truth. If he himself had doubts, and had problems to solve, he did not share them with the class, but gave his best effort to making clear and plain what was puzzling and perplexing to us. As I remember him, his work as a teacher was by no means destructive; rather, it was positively constructive. I speak of this, because

so many of us were surprised when he decided to sever his connection with us as a denomination; and, so far as I know, no pupil of his in the Sabbath-school has, because of his influence, been led to the religious views, or, possibly, I should say, theological views, which he ultimately accepted.

Prof. Place was Librarian of the College Library. Here, too, his influence was felt and appreciated by the students. He used to make out lists of choice books which the library contained, lists adapted to particular individuals for special work, lists adapted to any student for general culture, lists on history, on political economy, on American literature, on the drama, etc., so that, very likely, many of the students who attended Milton College during the '80's owe their love of good reading, more than they are aware of, to Prof. Place.

For many terms Prof. Place was an active member of the Orophilian Lyceum. I count this fact the one and only misfortune that came to me, because I belonged to the Philomathean Society. Prof. Place's many duties connected with the College and the duties at his home kept him from entering very largely into the social life of the community. At his home he was exceedingly friendly and entertaining. I remember several surprise parties for him. His keen discernment, however, usually anticipated these events; but on one occasion he was taken completely unawares, and Hayner remarked, "this time the surprise took Place." In these words I have not even alluded to the major portion of Prof. Place's work, the work in his classes day after day. I have meant merely to give a simple tribute of gratitude to his memory, a tribute which I had planned to give before Death's call came to him, but which, like many another good resolution, was side-tracked—until too late.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

One of Chicago's quite prominent ministers, the Rev. R. A. Torry, published a booklet a few months ago entitled, "Ought Christians to Keep the Sabbath?" in which he assails Seventh-day Adventists principally, but toward the close of his treatise he evidently intends to include Seventh-day Baptists, as he speaks in a general way of "the Seventh-day people." He says: "The Seventh-day people are a conscientious, zealous, self-sacrificing people, but there is among them a noticeable lack of Holy Ghost joyousness, freedom and power. They are without liberty in life and without power in service. They are in bondage and in impotence. . . . They are manifestly devoid of Holy Ghost experience and power." Now I wish to ask:—Is this arraignment, as far as it concerns Seventh-day Baptists, true or false? If it is true, is it because we observe the seventh instead of the first day as the Sabbath? If it is false, how many of our young people can prove it so?

This is a serious charge, and one that should very greatly concern every true Seventh-day Baptist. So I ask the question again: Are we a people of spiritual power, or not? If so, how may we best demonstrate this fact to the world, and thus disprove all such statements as the above? If not, how may we become so? We certainly need to be a very spiritually-minded people.

M. B. KELLY.

CHICAGO, Ill., 5455 Monroe Avenue.

IN MEMORIAM.

JOHN EDWARD VANE.

The subject of this sketch was a most faithful and devoted member of the Mill Yard Church during the last few years, and one of those young men of rich promise whose early removal from earthly life is one of God's mysterious ways hard to understand, but which we must accept in humble trust and submission.

Bro. Vane was a son of Bro. Henry B. Vane, whose name is well known to the readers of the RECORDER, and was born in London, Dec. 1, 1873, and therefore was just entering upon his twenty-seventh year. Mr. Vane's family has always been one of strong convictions and firm religious faith. Bro. John Vane, however, was always of a quiet and somewhat retiring nature, affectionate and attractive to all who knew him.

He grew up in his father's home and followed the trade of a carpenter and joiner, and later that of a wagon builder. In early life he was always a Sabbath-keeper, but at one time when he was living away from home he gave up the observance of the Sabbath. He had not at that time made a public confession of Christ. Afterward he was converted and united with a Baptist church at Ashford. But the hand of God was always with him and surely leading him back to the path of duty. A few years ago he returned to the observance of the Sabbath and united with the Mill Yard Church, of which he remained an earnest and devoted member till his death.

He was always an exceedingly industrious man, although in later years a sufferer from a disease of the heart which had long been slowly but surely bringing about the dissolution of his frame. Quietly but constantly he was engaged in the work of preaching the gospel. Not long before his death he preached a sermon in a Bible Christian Chapel in which he bore brave and faithful testimony to the Sabbath, in such a loving way as to give no offense, but yet so faithfully that he would never be asked to preach there again! Though gentle, affectionate and reticent, he was always brave and fearless in what he said and did for God. In personal life he was blameless and lived in favor with God and man. If he did wrong he would speedily confess it and alter his life, knowing what true repentance is. By these characteristics he won all hearts among friends and acquaintances. He was, lately, Treasurer of the Mill Yard Church, for which he always labored earnestly and faithfully.

Bro. Vane was deeply interested in Mr. Booth's mission in Africa, and cherished the hope that he might go to that country and labor as an industrial missionary, uniting labor at his trade with the work of the gospel. When Mr. Booth was in England he himself desired this. He hoped that this might also be a benefit to his health. Though his friends lately knew that this desire could never be realized, Bro. Vane never gave up hope, and till the last he was always trying to perfect himself in the art of building and architecture that he might thus serve his Master.

Bro. Vane died at his father's home, New House Farm, Bilsington, near Ashford, in the county of Kent, England, March 21, 1900, in the "hope of resurrection to life eternal at the coming of Messiah Jesus."

Such a life is a decided loss to the world. But its influence will never be lost if we who remain strive with God's help to follow in the way in which our brother walked. May our Heavenly Father raise up more such young men in all lands!

Children's Page.

"PAPA, WHAT WOULD YOU TAKE FOR ME?"

She was ready to sleep and she lay on my arm,
In her little frilled cap so fine,
With her golden hair falling out at the edge,
Like a circle of noon sunshine,
And I humm'd the old tune of "Banbury Cross,"
And "Three Men Who Put Out to Sea,"
When she sleepily said, as she closed her blue eyes:
"Papa, what would you take for me?"

And I answered, "A dollar, dear little heart,"
And she slept, baby weary with play,
But I held her warm in my loving strong arms
And I rocked her and rocked away.
Oh, the dollar meant all the world to me,
The land and the sea and the sky,
The lowest depth of the lowest place,
The highest of all that's high!

All the cities, with streets and palaces,
With their people and stores of art,
I would not take for one low, soft throb
Of my little one's loving heart;
Nor all the gold that was ever found,
In the busy wealth-finding past,
Would I take for a smile of my darling's face
Did I know it must be the last.

So I rocked my baby and rocked away,
And I felt such a sweet content,
For the words of the song expressed more to me
Than they ever before had meant,
And the night crept on, and I slept and dreamed
Of things far too gladsome to be,
And I waken'd with lips saying close in my ear,
"Papa, what would you take for me?"

—Eugene Field.

JOHANNE AND HER CAT.

Johanne's home was in Sweden. She was a little orphan girl and she lived in a poor hut, with no one to take care of her save Sarah, a very cross old woman, who always locked Johanne indoors, when she went out to work.

Johanne helped to support herself by making horse-hair chains, which old Sarah sometimes sold in the market-places; but then they were considered very pretty, and Johanne was skillful at weaving them.

The task was often tiresome, but Johanne never thought of grumbling because there was so much to be done. What troubled her most was her loneliness, for many a day Johanne was left quite alone while Sarah trudged away to market with the door-key hidden deep down in her pocket.

One summer morning the old woman started off very early, calling out as she turned the key in the lock: "Don't be a lazy girl, Johanne. Mind that you finish that second dozen of plaits before I get back!"

Johanne worked hard all the morning. At 12 o'clock she poured out a bowl of milk and cut a slice of brown-bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat—for pussy had followed closed at her heels, rubbing against her and purring very loudly in the politest of cat-talk: "Dear, kind Johanne, please will you be so good as to give some of that nice bread and milk to me?"

After luncheon she worked hard again at her hair-plaiting. It seemed like a long, long day to her. It was so pleasant out of doors. Johanne would have liked to run out into the meadow and roll down the hill, and wade in the little brook at the bottom. Her fingers began to ache over her work, and the hair grew tangled. Still she went on till the last one was finished. Then she put her head down on the table and cried. Poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard her dear mistress crying aloud so bitterly she turned about and walked slowly toward her to see what was the matter. Johanne's face was hidden. Pussy was puzzled. She lifted a soft paw, and laying it sympathetically on

Johanne's knee, said, inquiringly: "Purr-r-me-ouw?"

The little girl seemed not to hear.

"Purr-r-r-me-ouw?" asked Pussy once more.

Still Johanne did not answer. Then poor pussy, worried and troubled, lifted up her voice and wailed: "Mi-eau! mi-eau! mi-eau!!"

This went to Johanne's heart. "Poor pussy," she said, lifting the cat up in her lap. "I have made you feel quite unhappy. Settle down comfortably, and I'll stroke you softly. Would you like me to scratch your chin? Well, there; now be still and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song, until pussy fell into a doze. A wonderful voice Johanne had. It was clear and sweet and strong. So sweet it was that a lady passing by the house in a carriage ordered the coachman to stop, that she might listen. "How beautiful!" she said.

"Yes," said a neighbor, stepping up to the carriage: "Please, ma'am, it is little Johanne. The dear child! She has the sweetest voice in town."

Evidently the lady thought so, too, for she made inquiries about the little girl, and finally took her away from Sarah and sent her to a school to have her voice trained. From there Johanne went to another school, and when she left that she went out far and wide to sing in every country in the world.

People called her Jenny Lind, the Swedish nightingale; but when we hear that name we shall think of dear little Johanne and her cat.

—*Little Men and Women.*

JACK AND JILL.

BY LOUISE D. RADZINSKI.

Some people say severe things about sparrows—their bad manners, their loud voices, their hustling ways—that I like to tell of the good, bright, and wise things I have seen them do, for they show that the sparrow, although he spends most of his time in the streets, and is often reduced to take his bath in the gutter, has not yet lost his bird-wisdom nor his bird-fellowship.

I have not yet discovered whether Jack and Jill are brothers, or sisters, or only cousins; they live with a numerous family of sparrows in the old Virginia creeper that covers the sunny side of the old Van der Poel mansion, and they are always together, whether they are hunting grubs on the tall elms that shade our delightful little park, or running among the horses' feet, or flitting and tumbling in the tree-tops for their pleasure.

Jack and Jill look the same size, and both have a white spot by which I have named them; Jill wears hers on her head, where it looks like a very smart little sweeping-cap, and Jack wears his for a shirt-bosom. As they are the only ones of their family marked so, I have been able to watch them with particular interest, and this is the greatest adventure that has befallen them since I have known them.

One morning in November, when all the leaves had dropped from the trees, and every branch, bough and twig stood out sharply against the bright, blue sky, Jack and Jill were having a fine frolic in the tree-tops; suddenly Jill flew down, and passed through a small space formed by two curved boughs that lapped in such a way as to form a loop. Jack, nothing fearing, dashed after her into

the loop, and—stayed there, held fast across the shoulders. Jill flew back to him to see why he did not follow her, and why he was shrieking so frightfully; she tried to push him through from behind, then to pull him back by the tail, but only drew out a number of feathers and a few more shrieks; then she left him, flying swiftly toward their home, calling loudly, in more varied tones than I had ever heard any sparrow use before; but all their relatives and friends understood her plainly, for they came in crowds from every vine and bush and tree in the neighborhood, and all flocked to where poor Jack, exhausted with his cries, stuck between those boughs.

There was an excited discussion, then they all drew off to the other side of the park, Jill and a few others hovering beneath the captive; before I had time to wonder if they had left him to his fate, the birds came back with a rush, in a dense mass, ever so many birds thick, and struck the branch and Jack so hard that he was thrown out of his trap, falling on the backs and outspread wings of Jill and those with her, who carried him gently to the ground, where he lay panting, but not a long time, for Jill, hopping up to him, with her head on one side and a flirt of her wings, gave him a hard peck on the side of the head, then flew off across the park; Jack rose, flew after her straight for the Virginia creeper, and all the rest after them.

CHURCH INSURANCE.

The Seventh-day Baptist General Conference, at its session at Ashaway, R. I., last August, adopted a resolution calling for a committee "to consider the advisability of establishing a Church Insurance Organization upon a mutual basis within our own denomination." The committee was subsequently appointed as follows:

Rev. L. A. Platts, Milton, Wis.; W. H. Crandall, Alfred, N. Y.; G. W. Davis, Adams Centre, N. Y.; Mrs. Daniel Babcock, Phenix, R. I., and F. J. Ehret, Salem, W. Va.

The chairman has had correspondence with the other members of the committee, from which it is clear that no intelligent opinion of the advisability of such an organization can be formed without some more definite knowledge in respect to the amount and character of insurance now carried by our churches than the committee at present possesses.

Will pastors, trustees, or other church officials who are interested in this matter please inform the committee at an early day on the following points:

1. How much insurance do you now carry, on church building and on parsonage, and at what annual premium?

2. Would you, at the expiration of present policies, be willing to place your insurance with such an organization as the resolution of Conference contemplates, provided the same were properly incorporated under the laws of one of the states, where its business could be conducted in a legal, economical and business-like way?

Answers to these questions may be sent, directly or through other members of the committee, to the chairman, and will be treated as confidential. The object of these inquiries is to ascertain, as nearly as possible, the wish of the churches whether for or against the proposed organization.

It will greatly aid the committee if prompt and full replies are given.

L. A. PLATTS, *Chairman.*

MILTON, Wis.

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.

DUNN'S CORNERS (Westerly), R. I.—Although the past winter has been mild, with very little snow, the spring is backward and but little planting has been done.

A fair degree of health has been enjoyed by us, although there has been sickness and death around us.

Mrs. Belle Witter Saunders, who has been critically ill for so long a time, and for whom so much anxiety has been felt and so many prayers offered, is improving and able to be about the house, for which we all rejoice and give thanks.

Our pastor, Rev. N. M. Mills, has purchased a farm home a mile or more from the church and moved there recently. Since coming here, there has been added to his family a bright and vigorous baby boy, now about nine months old, who is a joy to his parents.

Some improvements have been made recently in the interior of the church, in the way of painting, varnishing, laying of new carpets, etc.

Last Sabbath, April 14, was our regular covenant and communion season, at which Rev. O. U. Whitford was present and assisted in the services, giving a practical and helpful talk suited to the occasion. A good interest was manifested, and warm greetings at the close of the service showed a unity of heart and purpose that was pleasant to see. The pastor and his wife know their flock well, and are always ready in time of sickness or trouble with an encouraging word and a helping hand. The First-day people around us have also shared their sympathy, help and prayers. Earnest and sincere, abounding in Christian hope and courage, the pastor is an inspiration to the young people of the church, who are his staunch friends. I have written these few words of appreciation of Pastor Mills and his wife in the fulfillment of the "Golden Rule," for—

"If any friend has laid away
An alabaster box for me,
All full of fragrant sympathy,
To break when I shall cease to be,"

"I'd rather he would bring it out
In life's long, weary, troubled hours,
And open it, that it may then
Refresh and cheer my sinking powers,"

knowing well that—

"Post mortem kindness cannot cheer,
Nor lift the burden from the heart."

At this season of the year when the thoughts of the Christian world are especially turned to the contemplation of a risen Saviour, may we all have a new up-springing of hope in our hearts, and an exaltation of spirit that will lift us above the troubles and trials of life, and help us to look forward to a meeting with our loved ones who have passed on before, fully believing that because Christ arose we shall arise also.

M. A. L.

APRIL 15, 1900.

LITTLE GENESEE, N. Y.—Though we have not been heard from for some time through these columns, we have not lost our interest in denominational affairs. At Christmas-time people of the community, not members of the church, presented the pastor with a handsome cutter. The pastor appreciates the gift, not only because of its intrinsic value, but especially because of the spirit that

prompted it. Upon different occasions our people have listened with marked attention to discourses by the pastor upon missions, education, temperance, and Sabbath Reform work. The church is giving more than double its usual amount to the Missionary Society. The Sabbath-school, at the suggestion of and with the help of Dr. H. L. Hulett and wife, of Allentown, this state, has recently established a library of one hundred volumes. Upon six Sabbath afternoons in the winter the pastor preached for our people at Shingle House; but, because of inclement weather, bad roads and stress of other work, the appointment has been discontinued. Our few scattered people there are deserving of an interest in our prayers. At the request of the people in the Salt Rising neighborhood, we are conducting services in their school-house, three and a half miles from here, every Sunday evening. The testimonies of people converted there a couple of years ago, under the efficient labors of Bro. J. G. Burdick, speak loudly now in favor of the Gospel. We have had more than our usual amount of sickness here this spring. The church and society have met with a great loss in the recent death of Sister Hannah Jaques. Bro. D. M. Burdick, now in his 87th year, has been confined to his bed most of the time, for some weeks. But, as he approaches the other side, he says, "I never felt better satisfied in my life." Bro. W. S. Wells, the faithful teacher of our large primary class in the Sabbath-school for many years, and his wife, and Bro. George Case, have recently returned from Florida, where they spent the winter months. The church rejoices in the return to the Sabbath of Rev. S. S. Powell, its former pastor, and his family. It was a glad day to us all, when, a few Sabbaths ago, we received him, his wife and oldest daughter, back to membership with us. We were much pleased to have the Alfred Evangelistic Glee Club take charge of our morning service one week ago last Sabbath. We look forward with pleasure to the meeting of the Western Association with this church in June.

D. BURDETT COON.

APRIL 11, 1900.

PLAINFIELD, N. J.—The Plainfield University Center, a branch of the University Association, of Chicago, is successfully studying Political Economy, Political Science, and Sociology, under the leadership of Doctor Lewis.

The sixth annual musicale of our Endeavor Society, under the inspiring management of Miss Jessie M. Utter, was, as is always expected, a musical success, and drew a large audience.

A large congregation attended Union Good Friday service in the First Methodist church. Nine of our pastors took part. The exercises consisted of music, responsive Scripture reading, prayer, an opening address, short addresses upon the Seven Words from the Cross, and an offering for the Children's Home. The meeting was thought to have been of more than usual deep interest.

On Easter Sabbath, in our own church, the platform was adorned with plants and flowers, fit emblems of resurrection life. Doctor Lewis assisted the pastor in his part of the services. The music was not only admired for its excellence, but the people felt its spiritual power.

But in the midst of these pleasant things, thoughts crowd upon us of a year that has

been well-nigh calamitous. There has been a very great deal of sickness, resulting in many deaths, and in these sad experiences our church has had its full share. Thursday, the 12th, the city was shocked by a dreadful accident that befell our own Deacon J. D. Spicer and another prominent and esteemed citizen, Mr. John D. Runyon, of the firm mentioned below. In the lumber shed of Boice, Runyon & Co., dealers in coal, lumber, etc., stairs that they were descending gave way and precipitated them headlong some sixteen or eighteen feet. Mr. Runyon's injuries were fractured ribs and a broken breast-bone, the latter pressing upon the lungs; and after a few days of suffering he died, Sunday night, the 15th. Deacon Spicer's right leg was broken a little below the hip joint; and he received injuries about the head, unknown as to their exact nature, but from which he has remained in a more or less unconscious condition since the accident. At this date (the 19th), such is the improvement in degree of consciousness, in breathing, and in bodily temperature, that we have strong hope of his recovery. From our point of view it seems as though so good and useful a man can ill be spared from an already long-afflicted home, from the church he has so efficiently and lovingly served, from the community that needs such men, or from our denomination.

PASTOR MAIN.

FARINA, Ill.—Yesterday, Sabbath, April 14, the Farina church celebrated the thirty-fourth anniversary of the day of its organization. It has been the habit of the church to hold an anniversary meeting each year on Sabbath nearest the day of month on which the organization was effected. Yesterday was the exact date, as the church was organized on the 14th of April, 1866. In times past it was the custom on these anniversary occasions to have a roll-call responded to by the members, living and present, in connection with the renewal of covenant obligations, and followed by a communion service. Of late years the roll-call has been omitted, but yesterday the clerk read the names of the constituent members and of those who joined in the few weeks following the organization. Forty-eight joined in the organization and twenty-six joined soon afterward, so that by the first of June the membership numbered seventy-four. Of these, thirty-nine are reported as living, thirty-five deceased and one "unaccounted for."

An interesting feature of the meeting yesterday was the reception into membership of Bro. Samuel David, his wife and a daughter. Bro. David recently exchanged a farm in the South-west part of Kansas for one not far from Farina, to which he has moved his family, consisting of himself, wife and six children. He is a great-great-grandson of Eld. Enoch David, of Philadelphia, who was a convert to the Sabbath, and who, after he joined our people, preached in various places as opportunity offered, both to the Seventh-day Baptists in the country and to congregations of First-day people on Sundays.

At a missionary meeting of our Christian Endeavor Society one week ago last evening it was announced that two members of the Society will go out this summer into evangelistic work. These are Dr. Arnold C. Davis, Jr., who graduated from the Chicago Homeopathic Medical College last year, and his sister Honor, who is our present church chorister. The Endeavor Society gave \$50 the last year for the support of Bro. Babcock, a Milton student evangelist, in his work in Wisconsin last summer. And now the Society is gratified that they can have two of their own number to represent them in evangelistic work.

C. A. BURDICK.

FARINA, Ill., April 15, 1900.

GOOD-BYE.

BY L. C. RANDOLPH.

A glance back over this page of the RECORDER is not one of continuous interest. Times change, and we change. There should be development and progress in every active mind. Some of the things we were once interested in, interest no more except as relics. The man may keep a pair of short trousers packed away as a memento of his boyhood days, but he does not wear them—and it is a fair question whether they might not better be cut up and put to some useful purpose. The diary in a crude, boyish hand, recording crude, boyish thoughts, has mainly an archaeological value. Read in after years, it provokes now a smile, now a feeling of pity, almost of abashment, then a throb of manly earnestness as the reader detects the golden tread of purpose in the running record. Sometimes he may well ask himself, "Have I fulfilled the aspirations of those earlier days? Have I really grown wiser as well as more experienced?"

The present is linked with the past. To-day has in it the germ of to-morrow. Our Heavenly Father bids us be perfect, and waits patiently for our development through the long years. For man, like the maple, is endogenous, he grows from within. "First the blade, then the ear, then the full corn in the ear."

As we lay down this editorial pen, it is with a deep sense of the imperfectness of the work which has been done, and with sincere gratitude for the patience of the powers that be and the long-suffering reader with the fads and vagaries of the Western Editor. In the theological seminary was a very orthodox man who had a keen scent for heresy, but, withal, a kind heart. When the writer, in order to make the class work more interesting and complete, presented the argument for the double authorship of Isaiah, this classmate's face bore the expression of a doctor who faces a light attack of the measles. "Bro. Randolph will get over it," he said. The faithful, regular subscriber has had occasion enough to cheer himself with this reflection many times. For all the kindness and forbearance, for the expressions of good cheer and appreciation which have come in so many ways, for this open door of the SABBATH RECORDER these many years, we know not how to express our gratitude. Would that, even now, we could write words of such wisdom and value and inspiration and spiritual power as to atone for the defects of the past, but this cannot be. It is not the way of life. Our work ends very much as it went on—commonplace, imperfect, incomplete, and one day the record is broken off.

So we linger by the doorway of exit, prolonging the conversation, reluctant to say good night.

Simply and briefly shall it be said. If any words of ours have brightened the pathway, have eased the heartache, or relieved the discontent, have brought God nearer and made Christ dearer, have widened the horizon, promoted faith, hope and love in the heart, awakened longings for a nobler life, or pointed the way to higher achievements, to him be the glory whose likeness we bear and from whom every good and perfect gift comes. "Good-bye! God bless you!"

THE STUDENT EVANGELISTIC MOVEMENT.

As we lay down the pen, we are profoundly grateful for the development of this move-

ment whose inception was nearly contemporaneous with the establishment of the Western Editorial Department. We are glad to have had some humble part in the movement from the beginning until now. The work has progressed from the one quartet which went out with fear and trembling in 1892 to at least seven that are planning for campaigns this summer.

With this student work is growing up both a constantly deepening interest in aggressive Christianity on the part of the people, and a splendid body of young men and women trained for hard, practical, achieving service. There are probably in our schools now at least twenty-four young men who are looking toward the gospel ministry, as well as a large number of others, both young men and young women, who will be strong Christian workers in whatever field of labor their lot is cast.

The evangelistic campaign has risen to a point of enthusiasm among the young people beyond anything in our memory of the past, and the summer campaign promises to double or treble the forces upon the field.

For all of which let us thank God and take courage.

Our love and Christian greetings to Doctor Lewis, our hearty wishes for his continued success in the editorial chair, our grateful thanks to him, his predecessors and the men of the Tract Board for the unbroken stream of kindness and brotherliness shown to a younger brother in the work.

We bespeak help for the new policy of the RECORDER in arranging for frequent letters from state correspondents. We hope that all the people will co-operate to make our denominational paper better than ever. There is a wide open field for short, straightforward articles on denominational work and methods, daily living, Bible study, significant home news, and practical items of interest from the great, round world.

Long life to the RECORDER. Strength to its arm, and steadiness to its aim.

THE LEVEL-HEADED NEVER LOSE THEIR NERVE.

Worry is the twin sister of nervousness. Neither should ever enter into the daily life of any one. God, in his all-wise providence, put the head of a human being on top, that all beneath it might be subservient to it. There is something wrong above the eyes, in the region of the will-power, when one becomes nervous in the sense of excitability. "Know thyself" is good; control thyself is better. Worry and excitement never aided anyone. Any fool can get along when everything is all right, but it takes a wise man, a level-headed man, to get along and not worry nor become nervous when everything is all wrong. —*Ladies' Home Journal.*

SABBATH LITERATURE

The following publications are on sale, and awaiting distribution from this office:

Books by the Editor of the "Recorder."

Paganism Surviving in Christianity. Large, 12 mo. pp. xv.-309, gilt top, \$1.75.

This book presents a copious and accurate view of doctrines and practices which have been imported from Pagan sources and embodied in Christianity.

A Critical History of Sunday Legislation from A. D. 321 to 1888. pp. x-270. Price \$1.25.

This book gives a view of Sunday legislation, with the text of all important laws, between the dates mentioned. It is the most nearly complete and valuable hand-book on Sunday legislation published in the English language.

A Critical History of the Sabbath and the Sunday in the Christian Church. pp. viii.-383. Price \$1.25.

This book gives to the reader a full discussion of the various theories and practices which have been associated with the Sabbath and the Sunday in Christian History. It contains copious extracts from the Fathers, and from all later writers, German, English and American, down to the present time.

Biblical Teachings Concerning the Sabbath and the Sunday, with two important appendices on the Origin and Identity of the Week. pp. 146. Price 60 cts.

This book presents a summary of the facts as they appear in the Bible concerning both days, and gives full information concerning the identity of week and the Sabbath.

Swift Decadence of Sunday; What Next? Second edition. pp. xii.-223. Price \$1.00.

This book is made up largely of testimony from friends of Sunday, concerning its decadence and the destruction of conscientious regard for it among Christians, and others. The conclusions which the author draws are based upon this testimony which is arranged according to the denominational affiliations of the men who give the testimony. For the sake of circulating this book widely, two copies will be sent for the price of one, or one copy for 50c.

The Seventh-day Baptist Hand Book. pp. 48. Muslin, 25 cents; paper 10 cents.

This is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists.

The Catholicization of Protestantism on the Sabbath, or Sunday Observance Non-Protestant. pp. 60. Paper, 10 cents.

Studies in Sabbath Reform. pp. 126. Paper, 10 cents.

This book presents the Sabbath question, chronologically as it appears in the Bible, including all references to Sunday. It is especially helpful for those who desire to investigate the matter from the Biblical standpoint alone.

The Sabbath Commentary. By the late Rev. James Bailey. pp. 216. Muslin, 60 cents.

This book gives a full exegesis of all the passages in the Bible which relate, or are supposed to relate, in any way to the "Sabbath Doctrine." It is the most valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.

Review of Gilfillan. By the late Rev. Thomas B. Brown. pp. 125. Muslin, 60 cents.

In addition to the foregoing books, the following tracts are published, and specimens of any or all of these will be sent, without cost, upon application.

Serial Numbers.

The following twelve tracts are written to be read and studied consecutively as numbered. Single tracts from the series may be ordered if desired. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanists; Christians and Jews. No. 4. Reasons for Giving the Sabbath a Rehearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from New Testament Period to Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday. Each 16 pages.

Single Tracts.

WHY I AM A SEVENTH-DAY BAPTIST. Reprinted from the Press, of New York, for Sunday, February 9, 1891. 20 pages.

PRO AND CON. The Sabbath Question in a Nutshell. 4 pages.

BIBLE READING ON SABBATH AND SUNDAY. 8 pages.

HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH? 16 pages.

AMENDING GOD'S LAW. 4 pages.

THE GREAT SUNDAY CONVENTION; or Finding Solid Ground for Sunday. 16 pages.

THE DAY OF THE SABBATH. 8 pages.

DID CHRIST ABOLISH THE SABBATH OR THE DECALOGUE? 8 pages.

THE TIME OF CHRIST'S RESURRECTION AND THE OBSERVANCE OF SUNDAY. 16 pages.

CHRISTIAN EDUCATION. By Rev. J. Lee Gamble, Ph. D. An address before the Seventh-day Baptist Education Society. 32 pages.

Also a series of ten evangelical tracts as follows. The first six are from the pen of the late W. C. Titsworth. 4 pages.

No. 1. Repentance. No. 2. The Birth from Above. No. 3. Salvation by Faith. No. 4. Change of Citizenship. No. 5. Following Jesus. No. 6. Sanctification. No. 7. God's Love, by William C. Daland. No. 8. Salvation Free, by Arthur E. Main. No. 9. "Time Enough Yet," by Theodore L. Gardiner. No. 10. Will You Begin Now? by Herman D. Clarke.

These tracts will be forwarded to any address, on application. Send your orders for any specific one, or for a complete set, as you desire.

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 VI.—JESUS WARNING AND INVITING.

For Sabbath-day, May 5, 1900.

LESSON TEXT—Matt. 11: 20-30.

GOLDEN TEXT.—Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

INTRODUCTION.

There is a considerable difference of opinion as to the precise place in the gospel narrative of the paragraphs chosen for our lesson. Many harmonists think that our Lord spoke these words soon after the incidents of last week's lesson. Others think that verses 20-24 have their chronological place just after the sending out of the seventy near the time of our Lord's final departure from Galilee at the middle of the last year of his ministry; and that verses 25-30 are to be considered as connected with the return of the seventy, a few weeks later. This latter view seems the more probable, as the passage is not closely connected with its context and Matthew oftentimes deviates from the chronological arrangement, while the verses are parallel to portions of tenth chapter of Luke's gospel which seem closely connected with the departure and return of the seventy. It seems also logically more natural for our Lord to pronounce these woes upon the impenitent cities near the end of his ministry, than near the middle of the second year, the time of his greatest popularity in Galilee. It is possible that he spoke twice of these cities in very similar language; but that does not seem likely.

NOTES.

20. **Then began he to upbraid.** That is, to reproach. The verb is sometimes used in a bad sense, *to revile*; but the context shows that it is here used of deserved reproach. **The cities** are mentioned in the succeeding verses. **Mighty works.** That is, miracles considered as manifestations of power. **Because they repented not.** The object of our Lord's preaching and teaching and performing miracles was to lead men to repentance, and thus to entrance into the kingdom of God and acceptance of Jesus Christ as Lord and Master. The great majority of the people of these favored cities had rejected the Saviour and refused to repent.

21. **Woe.** This word is an exclamation expressing grief. It may be used in denunciation; but the context is against that interpretation here. **Chorazin** is not mentioned elsewhere in the Bible except in the parallel passage in Luke's gospel. The traditional site is two miles northeast of Capernaum. **Bethsaida.** On the north side of the Sea of Galilee, at the mouth of the Jordan river. This is called the city of Andrew and Peter. It was near this city that Jesus fed the five thousand with five loaves and two fishes. We are not told of any miracles that were wrought at Chorazin, and of very few at Bethsaida. **Tyre and Sidon.** Phoenician cities on the coast of the Mediterranean Sea. Their wickedness is often referred to in the Old Testament. It was in the region of Tyre and Sidon that Jesus healed the daughter of the Syro-Phoenician woman. **They would have repented long ago.** There would have been a general turning from sin in these wicked cities. **In sack-cloth and ashes.** Wearing sack-cloth and sitting in ashes was the recognized outward mark of deep sorrow. Compare the repentance of the Ninevites as recorded in Jonah 3.

22. **It shall be more tolerable for Tyre and Sidon at the day of judgment.** That is, the condemnation of these cities

which had the light was to be greater than that of the cities that were in darkness. Compare Luke 12: 47, 48.

23. **And thou Capernaum, which art exalted unto heaven.** The Revised Version, following better manuscript authority, puts this in the form of a question. Instead of the highest honors which might easily have been attained by this privileged city, there shall be the lowest depths of disgrace. The Revised Version substitutes for "hell" the literal rendering of the Greek word "hades," which refers to the abode of the departed spirits in general. This word is sometimes used for the Hebrew word Gehenna, which is almost exactly equivalent to our modern use of the word *hell*. But as there is a reference to the judgment day in the next verse, the word *hell* should be retained in our translation. **Sodom.** The reference to Sodom is a still more humiliating comparison; for that city is noted above all others for its wickedness. If the mighty works which would have wrought such an amendment in Sodom as to preserve her existence, were not able to produce repentance in Capernaum, how great must have been the perversity of the Galilean city.

25. **At that time.** This phrase is more properly rendered as in the Revised Version, "At that season," an expression a little indefinite. As to the time of this paragraph see Introduction. **Answered.** This word is often used of taking up discourse, even when the words uttered are not in direct reply to any question asked. In Luke's Gospel our Lord's prayer of thanksgiving is connected with the report of success of the Seventy; if it has anything to do with the context here, it is a thanksgiving for the few that believed him in contrast with the many who rejected both Jesus and John the Baptist, and with the prevailing disobedience of the cities of Galilee. **These things** is very indefinite. This expression probably refers to matters concerning the Kingdom of God, which, as in the teaching of the parables, were hidden from those who were unwilling to hear. **Because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.** These two reasons are not to be regarded separately; but rather as one ground for thanksgiving. Jesus is rendering thanks because the revelation is of such a kind that it is not to be apprehended by men of intellectual ability and worldly prudence, in virtue of the intellectual ability and prudence, but rather by men of simplicity of mind, because they are ready to receive what is offered as little children.

27. **All things are delivered unto me of my Father.** The absolute divinity of Christ is not so prominent in the first three Gospels as in the fourth; but here is a statement of the unlimited authority of Jesus which resembles the claims that he makes for himself, as recorded by John. For the "all things," compare Matt. 28: 18. **And no one knoweth the Son but the Father,** etc. The verb implies thorough and comprehensive knowledge. Those who would arrive at a true knowledge of God must come through the Son. Jesus Christ is able to reveal the Father. It is from this superhuman ability that the invitation which follows is appropriate.

28. **Come unto me,** etc. No mere man could have the assurance to give such an invitation. **All ye that labor and are heavy laden.** The invitation is broad—extending to all who have need. The words probably have direct reference to those who feel their burden of sin and have been laboring to rid themselves of it by fulfillment of the demands of the law, and of Pharisaic ordinances. **And I will give you rest.** Literally, *I will rest you, or I will refresh you.*

29. **Take my yoke upon you and learn of me.** This is descriptive of the way to come. They were to submit themselves to his guidance and training. **For I am meek and lowly in heart.** This clause is to show the reasonableness of learning of him. He was in reality what the Pharisees pretended to be. An incongruity between Jesus' assertion of his humility and this broad invitation in his own name is felt only by those who deny his divinity.

30. **For my yoke is easy, and my burden is light.** A concluding exhortation to accept his invitation. The word translated "easy" is sometimes rendered *excellent*; here it is evidently meant to convey the idea of the direct opposite of that which is burdensome.

Popular Science.

BY H. H. BAKER.

Shovel vs. Labor, Science vs. Strikes.

We think the immigration, first of the Irish, then of the Poles, and lastly of the Italians, as laborers upon public works, has had, by combinations and management, very much to do in arousing to scientific action the Yankee genius.

The Irish, who at first built our canals and railroads, having passed away, their descendants have generally flocked to the cities, where, by becoming naturalized, they could not only find better employment, but take a profitable hand in municipal legislation to their own advantage.

The Poles, not being so numerous nor scheming, sought the farming communities, and making homes for themselves have gradually been absorbed among the rural population, until now they are lost as a power in controlling labor or managing strikes.

The Italians, having immigrated in such numbers, and being organized and governed by schemers, they not only attempt to regulate the hours of labor, but the price to be paid, and they select the time when to accomplish their object, no matter who may suffer loss.

The first scientific effort to meet and hold in check these exorbitant demands upon capital was the invention of the steam shovel; which, for a time, had its effect on labor upon our railroads and canals, and had a tendency to scatter immigrants among the rural population. Next came the mowing and reaping machine. We well remember the great hostility shown to this invention, claiming that to do such labor by machinery and horse-power would starve the poor man to death. The highest price for unskilled labor then was fifty cents per day, from sunrise to sunset (with board), except in haying and harvest, when, in most instances, for strong hands, one dollar was paid, but never more than that demanded.

The writer of this article, for several years, took advantage of this opportunity to do many a hard day's work of even more than twelve hours in length, that he might increase his cash capital, and thought he was doing first-rate. The Woodworth planing machine came next, which greatly excited the carpenters and joiners; for, previous to this, all boards and lumber, for any purpose, had to be smoothed and worked by hand-planes. We saw that first machine work; and, as it performed the labor of fifteen men, it was prophesied that it would so reduce the price of labor that a carpenter could not live by his trade. Thus, one kind of machine after another has been invented to do the work previously performed by hand, until nearly, if not quite, three-fourths of all hand labor is now performed by the application of generated power.

It was early discovered that in order to obtain ultimate success there must be organizations. These, under the leadership of designing men, were speedily effected, and constitutions and rules promulgated, binding men to obedience so strictly that whatever a walking-delegate commanded the laborer must obey. When once this was accomplished, then was developed the anarchist principle, that men having means must be made to divide, willingly if they would, if not, by compulsion, whenever a favorable opportunity should offer.

Then began strikes, first for higher wages, then for less hours of labor, and this has continued for years, first the one, and then the other, until a dollar has been increased, little by little, until it has reached three dollars and fifty cents, and the hours of labor from twelve to eight, and still the demands and strikes continue, *seriatim*.

Science has lately begun a scheme which may have an influence to stop, in a measure, these increasing demands. This effort, in all cases where possible, is to dispose of laborers, and perform the service by machinery. It is now being practically tested by a wonderful automatic invention, designed for handling iron ore in transportation. This machine, with three men,

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MARRIAGES.

SAUNDERS-GREENE.—In Watertown, N. Y., at the residence of the bride's mother, Mrs. William M. Greene, April 19, 1900, by Rev. A. B. Prentice, Mr. Thomas F. Saunders, of Adams, and Miss Fannie L. Greene, of Watertown.

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.

CARR.—In the town of Milton, Wis., April 11, 1900, of heart failure, Mrs. Isabella Butler Carr, in the 70th year of her age.

She was born at Belvidere, N. J., the second daughter of George T. Mackey, whose parents were of Scotch and Dutch extraction. When she was nine years old, her father moved, in 1839, to Milton, and settled on a farm he bought of the Government. Here she resided, a superior help at home, until her marriage, Dec. 31, 1851, to Hon. Solomon Carpenter Carr, whose father, Peleg Slocum Carr, was a lineal descendant of Robert Carr, the immigrant of Portsmouth, R. I., in 1639; and whose mother, Deborah Goodrich Carr, was a descendant of the immigrants, John Goodrich, of Weathersfield, Conn., in 1644, and of Abiah Carpenter, of War-

wick, R. I., in 1652. These parents emigrated to Milton from Stephentown, Rensselaer, N. Y., in 1839, and also purchased Government land, on which their son still lives, and where his four children, all living, were born and reared. This couple have, from the first, been prominent among the citizens of the town and county, both of them active in the State Grange, usually as officers, and the husband serving as a member of the Wisconsin Legislature for two terms. The funeral of Mrs. Carr was very largely attended; the sermon was presented by President W. C. Whitford, of Milton College; and appropriate remarks were made by Hon. L. B. Caswell, an old school-mate of the deceased, by ex-Governor W. D. Hoard, of Fort Atkinson, Wis., and by H. E. Huxley, of Neenah, Wis., Master of the State Grange. W. C. W.

FORD.—At the home of her daughter, Mrs. J. A. Morrow, in Garwin, Iowa, Sabbath evening, April 13, 1900, Mrs. Harriet R. Ford, aged 74 years, 2 months and 11 days.

Sister Ford was the oldest of ten children born to William and Mary Randolph, near Salem, Harrison county, West Virginia. At twelve years of age she was buried with Christ in baptism and rose to newness of life, entering by this rite and door into the Lost Creek, West Virginia, Seventh-day Baptist church, the ordinance being administered by the pastor of that church in 1838. Nov. 28, 1849, she was married to Richard Ford, of Greenbriar, W. Va. In March, 1885, they moved to Iowa, settling in Tama county. She was the mother of nine children, six sons and three daughters, and one adopted daughter. She was left a widow July 18, 1895. Her sickness of five months has been one of suffering, but it was borne patiently, submissive to the Divine will. Sister Ford was a loyal and faithful member of the Garwin church, and deeply interested in all the enterprises of our beloved Zion. Funeral services were conducted by her pastor, Elder H. D. Clarke. Beautiful floral decorations at the altar, and an attendance of about three hundred people at the funeral, attested the respect the community had for the deceased. The pastor was assisted in the services by Rev. Mr. Brokaw, of the Christian church. The Garwin Seventh-

day Baptist church mourns the loss of one of its most active members, and the Sabbath-school of a loved and faithful teacher.

KENNEDY.—At West Milford, W. Va., April 1, 1900, of pneumonia fever, Robert L. Kennedy, aged 2 years, 2 months and 11 days.

He was youngest of three bright children of W. O. and Janie K. Kennedy. The disease seemed to have fully claimed the dear child even weeks before the great change came. Perhaps none can tell why such grief should come to Christian parents, but through faith in him who knows all the future, "Sometime we'll understand." M. G. S.

GREENE.—In Alfred, N. Y., April 8, 1900, of grip, Dorothy, youngest child of Arthur B. and Mary Sherman Greene, aged 4 years, 5 months and 2 days. Pastor's text, 2 Kings 4: 26. L. C. R.

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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.

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 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 Memorial Baptist 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.

I HAVE a great admiration for that centurion that looked after his servant. I wish Christian people would do that now—look out for their servants.—D. L. Moody.

God is content to wait because he reigneth; man must be content to wait because he believeth. — Alfred Edersheim.

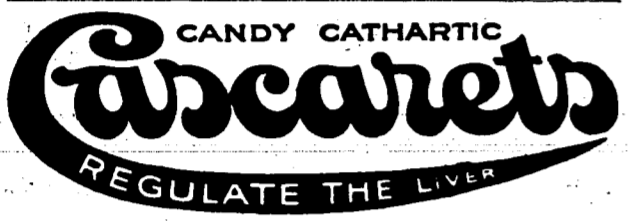
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I AM not nearly so anxious for a revival of trade in this country as for a revival of righteousness. — D. L. Moody.

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THE way to start a revival is to get on fire ourselves. — D. L. Moody.

BLINDEST of all in its judgment is malice. — P. S. Henson.



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