

THE SABBATH RECORDER.

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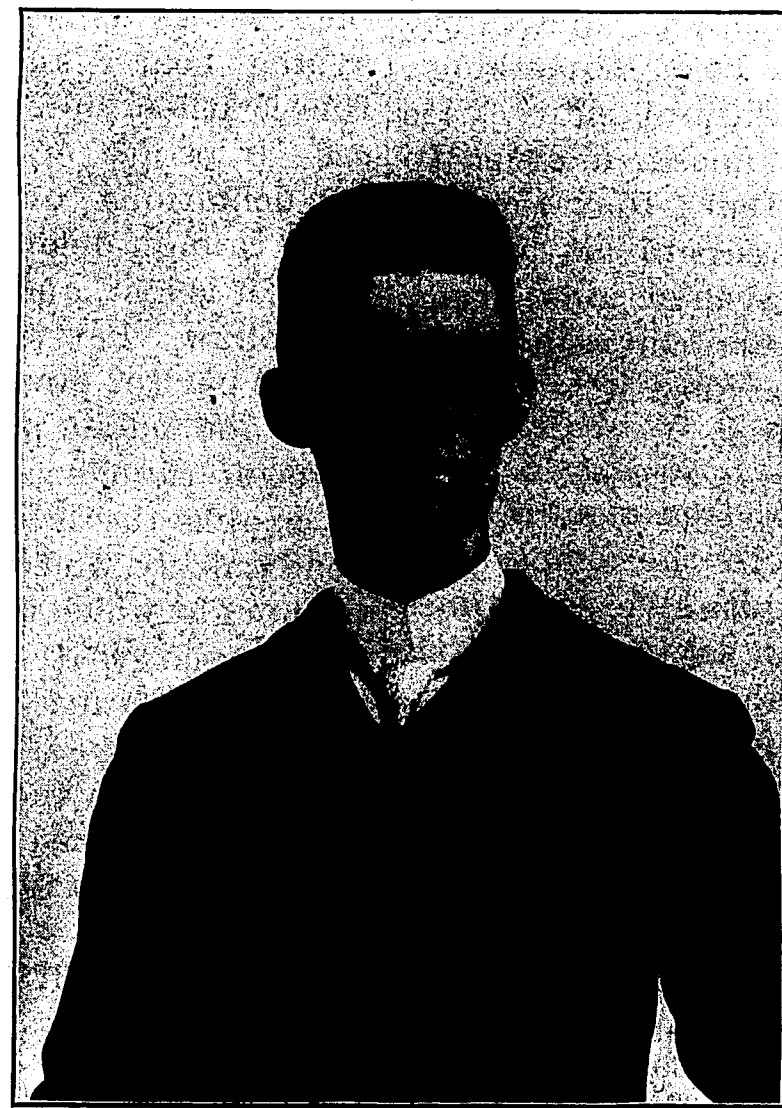
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DIGHTON LELAND SHAW, B. S.
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\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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REPORTS of the Ecumenical Missionary Conference, now in session in New York, will appear on the Missionary Page, and upon the Woman's Page; the one written by Secretary Whitford and the other by Mrs. P. J. B. Wait, who represents the Woman's Board. Because of these reports, the RECORDER will not attempt, editorially, to follow the work of the Conference.

SOME of the hottest days in July are very burdensome. Men long for relief from the burning heat, and from the weariness which seems doubled with every hour of effort. They do not stop to think at such times that the burning days of July are essential to the rich harvests they hope for in November. So the experiences of life that seem hardest at the moment result in the richest fruitage.

It is well to insist on honesty in action, on truth in expression, on fairness in general behavior. These are essential parts of Christian life, but their source lies deeper than we are wont to suppose. The inner life out of which these actions spring is the important point. Such actions may be compelled by circumstances, but they are not enduring, nor do they enrich the man who performs them, unless they spring from the inner life, as fruits and flowers spring from the rich soil of the earth. He mistakes, who thinks Christianity consists in doing something. Rather does it consist in being something; and the doing follows without effort. He who must struggle with himself in order to do certain things, may be sure that there is lacking in the deeper currents of his life the real elements from which such actions spring. The ideal Christian life bears fruit as a strong tree bears apples, not because it is told to, but because it cannot help it.

PARENTS are blest whose treatment of their children gives full play to the simple and strong faith of childhood. We sometimes quote with a smile that saying of a little boy: "That is so, whether it is so or not, because my papa says it's so." This is a beautiful illustration of the faith of the child in the parent. He believes the words of the father, though he cannot understand them, nor conceive how they can be true. It is this which Christ embodied in the saying: "Except ye become as little children, ye shall not enter into the kingdom of heaven." He meant that our faith and understanding, as far as they can, must accept the words of God as covering the unknown and seemingly impossible. The kingdom of Christ is founded on such faith. It is both unfortunate and bewildering when men attempt to define faith in Christ as an intellectual and metaphysical system concerning his nature and his relations to God. Believe in what the Heavenly Father says as your child believes in you when you have never deceived him, nor promised that which you did not fulfill. Believe where you cannot understand, because the Father's wisdom surpasses yours, and the Father's strength is boundless. So your child believes in your wisdom and strength; and you will approach the true place of a child of God only when you believe him thus.

SIMPLE LANGUAGE IN THE PULPIT.

Some preachers fail, and lay themselves liable to just criticism, by using language that is not readily understood. Some years ago, in the lecture-room in the Union Theological Seminary, we heard this illustration. A man of great learning was invited to address the boys in a mission at Five Points, New York City. Seeking to secure attention and sympathy, he began as follows: "My dear boys, why do you attend Sunday-school? You attend Sunday-school, my dear boys, that you may learn to think. What is it to think, my dear boys?" Assuming an air of still greater wisdom, he proceeded to answer his own questions as follows, the boys meanwhile sitting with half-credulous smiles, wondering what was coming next. This came: "To think, my dear boys, is to exercise that process of mental ratiocination which distinguishes men from brutes!" Our informant added that a bright boy answered this profound statement with a long whistle, to which he added the words: "Jiminy! is that so?"

The Professor showed the better side by adding that the next speaker on that occasion, a man who knew the boys and the situation, started upon their level, in simple language, secured attention, and moved their hearts to better things. This humbler missionary, who knew the boys to whom he spoke, was successful. The great man only emphasized his failure by his greatness.

While these examples are extreme, they illustrate the important truth that the successful preacher must convey his thoughts in such words as will make them clear to the average hearer, and it is also important that this clearness should be apparent at the outset. If people must ransack their memory for definitions, or must meet words which they cannot define, attention is dissipated, interest is lost, and few, if any, good results can follow. Few things are more important on the part of preachers, or those who speak from the public platform under any circumstances, than such simplicity and clearness as enable the listening audience to comprehend quickly, and so follow rapidly, the line of thought which is presented. If it be asked what is the greatest essential on the part of a preacher to success, we answer: First, clear understanding of what he means to say; next to this, is the willingness, if necessary, to seem unlearned to the few, that he may be understood by the many.

SOW BESIDE ALL WATERS.

The *Defender*, a temperance paper, published at Elmira, New York, in the issue for March, 1900, contains some words from the pen of Rev. H. P. Burdick, of Hartsville, in which he gives the following incident in his experience not long since:

"Not long ago I was discussing some important temperance questions in the presence of a few hearers who were deeply interested in the conversation. I spoke of the terrible power of the appetite for drink, and of the ever-present and greater power of God to save men from it. I contrasted those people who are ready to push the victims of drink downward with those who hold out saving hands. I spoke of the love of woman, as mother and wife, and of the pity which is due to men who have gone the downward road to where one step more will place them be-

yond the reach of mercy and of hope. When my talk was finished, one of the company present, pointing to another, said, "That man has more business in him and can make more money than any other one among us, but he is ruined by drink."

Mr. Burdick, although an absolute stranger, took the fallen man by the hand and said: "Christ came to seek and to save that which is lost." The words awakened something of the good deeply buried under the years of dissipation. To test himself, the man bought a bottle of whisky, set it on the shelf, gave orders that no one should touch it, and said, "God has told me not to drink it." Soon after this he came again to where the conversation had been held, asking for Mr. Burdick, and went in great agony of mind, from house to house, seeking help and guidance, until after midnight. He then persuaded two clergymen, who were befriending him, to go with him to his home, three or four miles away. When they reached his house it was two o'clock in the morning, on the 21st of February, but there was a light in the window waiting to welcome him, and a lantern was placed to light the way between the house and the barn; all telling of the devotion and care of an invalid wife. He gladdened her heart by saying, "I have come home sober, and these men have come to pray with us, that I may overcome my appetite for drink, and keep sober." Then there was such a prayer-meeting in that home as heaven does not often witness. Surely the Lord fulfills his promises when those who seek to serve him, and those men for whom Christ died, "sow beside all waters," in faith, believing.

HELP MEN FROM ABOVE.

Young people, especially, should be warned against the hope of helping those who are below them in moral development by descending to their level. We do not mean in the matter of sympathy or willingness to help, but in standards of action. Men are never lifted until their standards and ideals are raised. If you act from higher motives, and according to better standards than those do whom you seek to help, you must bring them up to your standard rather than bring yourself down to theirs. This applies in endless ways; in amusements, games, literature, conversation; in every form of intercourse. The same principle is illustrated when young children using language imperfectly, both as to the words chosen and their utterance, are aided by teachers and parents who are careful to present, in their own language, the best models for the child. Scolding the child for using words improperly usually makes matters worse, while the natural tendency of the child to do and say as those who are older do and say, will respond to the models placed before it, and will soon rejoice in that which is best. What is true in the matter of language, is doubly true in the higher department of character-building. If you would aid those below you, come to their level as to your sympathies, but bring them to your level, and higher, as to standards of action. The temptation not to do this is dangerous both to you and to them.

It is also wrong to suppose that people are helped when you become like them. In some ways, if not in many, they are already weary of themselves, and would be glad to find aid in doing and becoming better. This desire to

rise is stronger, often, than we appreciate. It waits for your appeal. If there is anything noble in the one whom you seek to help, even though it be latent, it will respond to prompt challenge. Even the weak are made better by being treated as though they were strong, and those who are comparatively or absolutely depraved, are inspired to higher effort when treated as though there were something good in them. Closely akin to this is the power which an expression of confidence has to help. Few things hinder more than to allow those needing help to feel that no one cares to help them. Genuine interest always finds response. One of the saddest examples we have ever known is associated with the memories of boyhood. One of the brightest boys in the group which fills our earliest memory, going from home, fell into temptation. Better people cast him off. The avenues downward opened, correspondingly. In the flush of budding manhood, stained and scarred, but noble still, he returned to the home of his boyhood, and this is what one of the group who was then there, told. Meeting with the wanderer, my informant urged him to rise to higher and better things. This was his reply:

"No one cares for me. I may as well drink myself into hell first as last."

He died soon after. Probably the consciousness, whether wholly correct or not, that few, if any one, cared for him, and that the downward road offered the only opening, hastened his destruction. Help men by being unlike them. Draw them into sympathy with yourself and things that are higher, not so much by fighting unkindly that which they are, or that which they love, as by making them feel the beauty, necessity, and value of being something different.

INVESTING IN THE LORD'S WORK.

A correspondent of one of our exchanges writes concerning the giving of money for the extension of Christ's kingdom, under the title, "Aunt Hannah on Giving." We adjust the essential features of the communication to the RECORDER, hoping that it will be of comfort to those who have already invested in the Lord's work, and that it will not fail to prompt those who have not invested, to secure a blessing by doing so.

I declare, I wish I had ever so much money. When I read the RECORDER, for Jacob and myself—we have taken it ever since we sent our first money to China, for you see we wanted to know what became of it, and how things went on there, and, as I have said, we have taken the RECORDER ever since, and I can't see that we are any poorer, and I know that we are a good deal better Seventh-day Baptists than we used to be. We have got five dollars in Africa, and five dollars in Holland, and ten dollars in the work of the Tract Society for Sabbath Reform, and every time we give to the Lord it comes easier. Jacob groans over it sometimes, and tells how hard the times are, and that we are not gaining anything, and that the old mortgage is not all paid, but I tell him we are comfortable, and I quote that passage from the Bible which says: "Trust in the Lord, and do good; thus shalt thou dwell in the land, and verily thou shalt be fed." He shakes his head when he is unusually blue, and says: "Yes, Hannah, but that was back in Bible times." Then I ask if he thinks the Lord was any nearer to men in Bible times than he is now, and if he

cared any more for the extension of his kingdom than he does in these days, when the need of that extension is so great. Jacob usually smiles before the discussion is through, and says, "Well, I suppose it's all right."

But I know that I am better fitted to go to prayer-meeting and the meeting seems warmer and as though Christ was nearer to me when I have done all I can do with what little money we have. Jacob does not go to prayer-meeting as often as I wish he would. He is always complaining of being "so tired when Sixth-day night comes," and sometimes I tell him I think he could go if he wanted to real bad. I didn't use to think that money was worth anything to one's spiritual enjoyment, but I begin to think that God meant we should gain, not only satisfaction, but real growth in spiritual things by giving of money. Some years ago I heard a man say that money was a part of ourselves. I laughed, and said that it was a very small part at our house; but I think he was right, and that the Lord has ordered it wisely and for our good, that we can put our efforts into such shape that we can send a part of ourselves to China, or Africa, or into the work of Sabbath Reform, or any of the things which tend to spread the truth and build up the kingdom of Christ. My husband, Jacob, is a plain sort of a man, and does not believe in poetry or fancy things, but I can see that he grows in goodness the more money he gives. You see, his father taught him that the first duty of life was to work and the second duty was to save what he earned; and sometimes it seems as though those two things covered pretty nearly all that he knows about duty. But if I can induce him to give \$25 for the Tract Society next year, instead of \$10, and to increase our gifts accordingly for China and Africa and Holland, I am sure he will grow into a better understanding of what duty is, and of what money is and what the Lord gives us money for.

When I sit down afternoons, alone, while Jacob is out on the farm, and think about how little life amounts to if there is not something more than this farm, I feel that the possibility of laying up some treasures in heaven is worth more than I used to think it was. We had only one child and he is grown up and gone to the West, and it is a little lonely sometimes. But I find that when I sit down and plan, and wonder how I can save another dollar or two for the Lord's cause, I forget to be lonely, and the afternoon seems shorter, and when Jacob comes in at night, tired and a little cross sometimes, it is a good deal easier for me to make things pleasant for both of us than it would be if I had not been made happy in thinking and planning about how we can help the church and cause of Christ. If anybody should read this who has not had that sort of feeling, I would recommend them to try this recipe and see if life is not made richer for them in so doing.

BREAD OR DOUGH.

Many years ago, Henry Ward Beecher—master of comparisons and similies—described the new-born Christian by similies drawn from a bake-shop. He represented the beginning of Christian life as the dough which the baker has prepared, but which is not yet risen, and is not fit for baking. He holds an imaginary conversation with the dough, something like the following:

"Are you bread?"

"No, I am not bread."

An hour later, he repeats the question. The dough replies, "I am not bread yet, but I feel a little stirring within me." Two hours later, he repeats the question, when the reply comes, "I am expanding, I am rising." Still later, when the expanded dough has been re-kneaded, and is prepared for the oven, the colloquy goes on, when, with triumphant answer, just before going into the oven, the dough replies, "I am not bread yet, but I soon shall be." By this comparison Mr. Beecher attempted to illustrate the meaning of Christ's words when he said, the kingdom of heaven is like leaven which a woman hid in three measures of meal until the whole lump was leavened.

Technically speaking, the Christian of a day is not bread; and yet, all the elements are there, and he waits the unfolding of the new life as God continues to train him, or, using the baker's figure, as he is kneaded and left to rise; the Divine power all the time stirring within him and fitting him for final and complete sonship with God. The completed bread, either in the individual life or in the kingdom of Christ, will not be found on earth; and yet, each man, from the moment when the Divine love enters his soul as the leavening power, until the last moment, when the saint, full of years and righteousness, steps out from earth into the heavenly home, he is a child of God, a member of the Divine kingdom, and, following Mr. Beecher's figure, may fairly be reckoned as Bread.

DIGHTON LELAND SHAW.

Dighton Leland, son of John Leland and Katherine Burdick Shaw, was born in Freeborn, Minnesota, March 9, 1869. He was a grandson of Elder Russell G. Burdick, and a nephew of Elders Alexander, Orson and Zuriel Campbell. His early life was spent in Minnesota. The earnestness with which his public profession as a Christian was made is indicated by the fact that in June, 1883, he traveled alone, and on foot, 25 miles, that he might attend the Annual Meeting of the churches of Minnesota and receive baptism, since sickness in the family prevented his parents from accompanying him. He was then baptized by Eld. C. J. Sindall and received into the membership of the church by Elder Henry B. Lewis.

In the autumn of 1886 he entered Milton College, where he pursued his studies and was graduated June 28, 1894. He attained an excellent standing in all his classes and won high honors at the close of the course. For the next three years he was a teacher, one year at Cartwright, Wisconsin, and two years at New Auburn, Minnesota. His kindness in dealing with children and young people, and his accurate scholarship, gave him marked success during these years.

In the autumn of 1897 he began theological studies at Alfred University, with the purpose of entering the ministry. He supplied the churches at Hartsville and at Alfred Station while a theological student, and accepted a call from the General Missionary Society to become a teacher of the Boys' School in Shanghai, China. His studies at the University were suddenly interrupted by ill health, and in June, 1899, he was compelled to return to the home of his parents in Milton, Wisconsin, because of nervous prostration. All that

skill and care could do to secure his restoration to health was unavailing, and his death occurred at the State Hospital near Madison, Wisconsin, on June 25, 1899.

Bro. Shaw was a clear, strong thinker, with a mind which acted with remarkable intensity. He had great power in repressing emotion, and often seemed outwardly calm and deliberate when the forces of his nature were burning like the fires of a pent volcano. In common with similar natures, he was inclined to give doubts an undue place, although these were restrained by his clear insight as to truth and fact, and his clear perceptions of the principles of sound faith. He had an original way of putting things; an incisive, unique and attractive style as a speaker. In every thought and action he was the embodiment of honesty. In intellectual effort he was thorough, and in moral convictions and religious standards rigidly conscientious. Devotion and self-sacrifice, joy in public service, whether as teacher or preacher, and in sincere affection for home and friends, his characteristics were almost ideal.

His appointment for the position in Shanghai gave him a warm place in the sympathies and esteem of the denomination, and the sad failure of his health, seen only from the earthly side, was an universal and deep disappointment. If the whole picture were spread out before us, whatever of disappointment there has been on the human side would undoubtedly change to satisfaction, seen from the standpoint he now occupies. His example is an inspiration for young men, and his memory will continue, as of one who gave himself without reserve to high ideals and hard work in the Master's service. The young people who knew him will continue to feel the blessed influence of his life, which, though brief, was glowing with light and helpfulness through the divine power.

NEWS OF THE WEEK.

The war news from South Africa has been so indefinite and so conflicting that it is not possible to report any definite results for the week. General Roberts, delayed by the rains and the necessity of securing larger supplies, has been in comparative idleness for some time. Early in the week it was reported that a widespread movement on his part was about to encircle and capture the Boer forces nearest him. This movement was to the east of Bloemfontein and along the lower borders of Basutoland. On the 27th of April it was reported that the movement had failed, since the British were not quick enough to prevent the successful retreat of the Boers toward the north. As a whole, since the first success of the British under Lord Roberts, it would seem that they have suffered greater disasters from time to time than their enemies have.

The most important feature of the news from Washington is the vote upon seating Senator Quay, of Pennsylvania. Our readers will remember that the Senator was appointed by the Governor after a deadlock had prevented an election by the Legislature. The fundamental point involved in the issue has been whether the appointment under such circumstances was Constitutional. On the other hand, Mr. Quay's enemies have charged him with corrupt practices and with many of the worst features of bossism in politics. This opposition has been headed by John

Wanamaker, of Philadelphia. The final vote on seating Mr. Quay defeated him by one majority. It is claimed that this was due to the decision of the Administration to throw Mr. Quay overboard. This would indicate a conviction on the part of the Government that there is at least enough crooked practice on his part to make his presence undesirable as a friend of the Administration. In this vote the Senate has adhered to its previous policy in similar cases, and, so far as we can see, that adherence is wise, leaving out any question of Mr. Quay's personal fitness. As a whole, the week in Congress has been uneventful.

State Conventions, appointing delegates and adopting platforms, which have a bearing upon the coming Presidential election, have been held in several of the states during the week. In all cases the Republican Conventions have given strong endorsement to President McKinley. The candidate for Vice President on the Republican ticket is not yet settled upon. Much effort has been made to secure Governor Roosevelt, of New York, but at the latest advices he seems to refuse the offered honor. In the Democratic Conventions Mr. Bryan leads, but the conflicting opinions over the silver question and the Populistic issues promise continual division in the Democratic ranks. Meanwhile, Admiral Dewey's candidacy is still urged. It is too early to do more than indicate the drift by these items at the present time.

On the 26th of April the city of Hull, in Ottawa, Canada, was swept by a most devastating fire. It has a population of about twelve thousand, and more than one-half of these are homeless. The main industry was lumber-making, and most of the people were engaged in some form of that business. The business portion of the city, including the public buildings and newspaper offices, was destroyed. The loss at this report is estimated to be more than \$15,000,000. The fire swept across the river, and part of the city of Ottawa, opposite Hull, surrounding the Canadian Pacific Railway station, and a large number of lumber mills, was also involved in the fire. A great area of territory is burned over in Ottawa, and it is estimated that in the two cities the number of homeless people may reach 15,000. It is one of the most disastrous fires of the year.

The National Association of Manufacturers closed a meeting in Boston on April 26 with a great dinner, at which thousands of people gathered. The speech of Wu-tung-fang, the Chinese Minister to this country, was listened to with the deepest attention. The speeches of Secretaries Root, Gage and Long, of the National Cabinet, although speeches of great power, were not more warmly received than the address of the Chinese Minister. Appearing in his Oriental costume emphasized the fact of his nationality, while his excellent English and keen analysis of the commercial relations between the two great countries deepened the interest of those who listened to all that he said.

The demands of our Government upon Turkey for payment of the indemnity for outrages upon missionaries and missionary property in Armenia is still pressed, and indications are that the strong nations in Europe are in sympathy with our position.

The results of a Cuban census are now published. This census is to be the basis for

municipal elections which take place in June. It changes the figures published under Spanish rule, which was probably notably incorrect. The total population of the island is now said to be 1,572,797. Of these 233,000 are negroes, 270,000 are of a mixed race, and less than 15,000 are Chinese. The figures also show that most of the inhabitants are Cuban citizens. Upon the important question of education the facts show that only 443,426 can read and write. This gives an illiteracy of 72 per cent. That includes infants, however, who are not old enough to read. On the other hand, the number of children that have entered the Cuban schools has increased immensely, and a large company of Cuban teachers are to visit Cambridge, Massachusetts, this summer for normal training.

The famine in India continues, and presents a series of terrible pictures.

The addresses of President McKinley, Ex-President Harrison and Governor Roosevelt at the opening session of the Ecumenical Conference were of the highest order. They gave not only formal recognition in behalf of the nation and of the great state of New York to the Conference, but strong words in favor of Christianity as the great redeeming movement along all the better lines of human interest.

Preparations for the Methodist General Conference, which opens in Chicago next month, are already well advanced.

SOUTHERN INDUSTRIAL MISSION.

In regard to an Industrial Mission in the South, we wonder why Northwestern Arkansas would not furnish the ideal location for such an enterprise. After traveling quite extensively in the South, I am unhesitatingly of the opinion that the southern slopes of the Ozarks come nearer the ideal place for home, health and happiness than any other I have been able to find.

This country is abundantly supplied with pure, soft water, plenty of timber and prairie, good soil, very healthful; one of the finest fruit countries in the world—adapted to almost all kinds of fruit, except citrus. No colored people; have not seen a Negro since our residence here. The people are principally from the North, enterprising and progressive, moral and temperate; not a saloon in the county. Land is cheap now. Beginning at Gentry, on the Pittsburg and Gulf Railroad, and extending north for several miles on either side of the track, the Ozark Orchard Company are planting a 27,000-acre commercial apple orchard. They expect, finally, to have the largest apple orchard in the world, with a direct outlet, at Port Arthur on the Gulf, to all European countries.

There is already a nucleus of a Seventh-day Baptist society here. As we gather for Bible study, there are over thirty, including children, with a prospect of more settling here in the near future. The laws of the state and the sentiment of the people are very favorable for Seventh-day Baptists. In fact, many admit that we are keeping the true Bible Sabbath. Perhaps I ought not to occupy so much space in our loved RECORDER, but we are very anxious to have a church of our own denomination here, so as to keep in touch with the dear brethren of like precious faith. Remember the isolated societies and lone Sabbath-keepers in your prayers and deliberations; and if it is ever consistent to send evangelists or quartets to Gentry, they will be gladly received and will do great good. May God bless us all and help us to be true and faithful.

RUSSEL J. MAXSON.

APRIL 18, 1900.

A LULLABY.

BY M. E. H. EVERETT.

Lie still now and sleep, thou poor little stranger,
Thy father lies dead afar.
He followed the flag to the field of danger,
And fell in the heat of war;
Hush, tender one, sleep,
A little while sleep,
Give thy mother a time to weep.

Oh lullaby, lullaby, pitiful rover
From the heavenly gates afar;
'Tis vainly thou'lt seek the heart of thy lover
On the bloody field of war.
Poor little one, sleep,
Be patient and sleep,
Give thy mother an hour to weep.

The Christ of peace, he is nigh above thee,
So pure and sweet thou art,
And what can a mother do but love thee
Though the dread wars break her heart?
Oh lullaby, little one,
Dear little pretty one,
Give thy mother one hour to weep!

ODIN, Pa.

FROM MRS. BOOTH IN AFRICA.

(Concluded from last week.)

The return journey from the Portuguese territory was made without father, as, when I left,—being afraid to stay any longer on account of the rains, since in the wet season the streams are shoulder high—we were not sure that the warrant was withdrawn. The first official notice that we had of it was contained in a letter delivered to me by a messenger, whom I met on the road as I was making my way to British Central Africa. The machila suddenly came to a standstill, and a voice informed me that the owner of it was bearing a letter from the Commissioner to Mr. Booth; whereupon I secured the letter, as you may guess, and hastened to satisfy myself as to its contents. It appears though that Mr. Booth had received another letter before this, some few days, almost directly after I had started, which informed him that he was free to return to the Protectorate, and so he reached Mitsidi only a few days after Mary and I. We were surprised and glad to see him, as we, or rather I, thought—not knowing of the other letter—that he would not be likely to set out until after receiving the letter which I met on the road.

I must tell you of one thing that happened on the way to Blantyre. At one point we must cross the river Shire. This, of course, is never attempted on foot, but always in a boat. There are ferries at different points for the purpose, only please do not for a moment think of comparing these with the ferries you have in America. A native is in charge of the one little boat kept for the purpose of crossing folks and their belongings, and at this particular ferry, or doko, as we call it here, a native whom we know has been in charge for some time, as it is the one always used by the Zambezi Industrial Mission members. The next nearest one is a good distance away. It appears that about two weeks before my journey, some Atonja, I believe seven in number, in attempting to cross, not by the ferry, but a little way off, in some kind of box, had all been drowned; the box overturning in mid-stream and all hands going to the bottom, being unable to swim, and the current being strong at the time. When this was made known, the Boma folks gave orders that all ferries in the West Shire district were to be closed for a certain time, and at each a soldier was posted in order to prevent any one from crossing, either in the boat or in canoes. Well, when we were about two days the other side of the doko, we began to meet gangs of natives who had set

out to go into Blantyre to seek for work, but who, on reaching the river, had been sent back by the soldiers. These men told my carriers of the doko being closed, and that a soldier was there. The natives are in mortal dread of these soldiers from the Boma, though they are just natives like themselves. On hearing this, my carriers, with almost one voice, said that they would not go any farther, but would either take their loads back to the place we had left in the early morning (it was about mid-day), or they would leave them on the road, but if they could not cross the river, it was of no use to go any farther, and so on—many of the carriers who were behind were already starting to go backwards instead of forward. I got out of the machila and sent the Capetan after them, to tell them that they were all to continue on their way toward the river; that we had to sleep that night, and that it would be the next day before we should arrive at the Shire; if therefore they wished to leave their loads it would be time enough to talk of that on the morrow, but to-day they must do as I told them. This was Sixth-day, and I told them that we should rest the next day, and that in the meantime I would think out a plan by which we could perhaps cross the water without much trouble; any way they might be happy until that dreadful time arrived, when we would need to face those terrible soldiers. I prevailed upon them to go forward, only not with a very good grace.

We "rested the Sabbath according to the Commandment." In the meanwhile I had been thinking out a plan. It so happened that when Mr. Booth left Likabula some months ago, I had great difficulty in getting anything in the shape of food or clothing to him, as the carriers were stopped on the way, when it was known to whom they were taking the loads, by soldiers from the Commissioner. I have already said that the natives are very afraid of any one in the shape of a Boma official, either white or black. This therefore gave me a great deal of trouble; so after putting up with it for a good while I wrote to the Commissioner asking him kindly to put a stop to this kind of petty annoyance and to give instructions that carriers sent by me might be allowed to go unrestricted. I then received from him a letter in which he gave me perfect freedom to travel from place to place with any load I might need.

After resting the Sabbath, with some difficulty I got all the men to start out early next morning, knowing that about noon we ought to reach the Shire. The Capetan got all the men with loads well in front, and we in the machila followed. We had not gone far when there was great excitement among the men and they all clustered around the machila exclaiming "Dona, the soldiers are coming." I looked out and saw two of the Boma men approaching. I answered very calmly that it was very good, we should now be able to speak without waiting till we reached the doko. These two men came up to the machila and were just beginning to tell me that it was no use for me and my men to go forward, when I simply said that I had in my care a letter from their chief in which he said that I might go or come when and where I pleased; and that, moreover, I, the Dona, was not at all well (which was quite true) and that I was wishing to reach Blantyre as soon as possible in order to see the doctor

shortly, which was also true; and, finding that no other man from the Boma was left by the ferry, I said that one of them must go back with me and give instructions to the native in charge, or rather that he, the soldier, must give up the boat to the ferryman, as they had of course taken possession of it, and that I, and all my men with loads, must cross at once and that they might not get into any trouble over the matter, I would give them a note explaining all. The charm worked wonderfully, and at my request they gave the word to the carriers to go forward, when in a moment all fear vanished from all present, and everyone went forward quite joyously. When we reached the water I made them get all the loads across first with their respective carriers. When they were well on their way, Mary and I and the machila followed as before. The folks we met on the other side were filled with wonder as to how we managed it, but we had crossed and were fairly on our way, and so did not trouble about anything. Now, don't you think we arranged the business very well? It certainly was much better than going back, or than sitting down hopelessly in a dirty little hut, with the roof nearly off, to wait an indefinite time.

Mary has had three or four turns of fever; she has lost most of her color, is much thinner, but grows tall. Her head is covered with pretty, natural curls. I cannot find it in my heart to cut them off, though no doubt it would be better for her during the very hot weather. She has had a good deal of trouble with her teeth; she has not cut them all yet, and may yet have more until they are all through. When feeling well she is bright and happy and quite at home with the black woman, who acts as her nurse; indeed she often refuses to remain with me, desiring rather to go off with Big Mary instead, but when she is ill she will not go out of my sight for a moment.

It is so nice to feel that as soon as the rains are over we may look forward to settling down and entering heartily into our work. I shall then have more to tell you of the progress of the work and of the natives themselves. So far one seems to be constantly writing about ourself chiefly. We had rather expected father to return to-day—it is nearly 5 o'clock, Sixth-day, and Mary keeps going out on to the verandah to see if the machila is coming.

By the way, with your letters came a whole pile of RECORDERS, so we have them all to read up at once. It has been so good to get some mail at last, after being without so long. I don't quite know why the Plainfield friends should be *the only ones to write* though. It would be nice to hear from others also sometimes (but not instead, please). The parcel of tracts explaining the Sabbath has come to hand all right—they will be very useful as a beginning. Now I must close as this is mail day. With loving greeting to all.

Your sister in Jesus,

ANNIE S. BOOTH.

How's This.

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

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

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

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

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

Hall's family Pills are the best.

Missions.

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

THERE were a number of visitors in attendance to the service Sabbath-day in New York, who had come in to attend the Ecumenical Conference of Foreign Missions. An interesting Sabbath-school was conducted by Supt. Corliss F. Randolph. In the large Bible-class, the lesson was taught with clearness and interest by Prof. Frank L. Green. President B. C. Davis, of Alfred University, preached a most excellent and forcible sermon upon the theme, "The Regeneration of the Human Race;" text, Mark 5: 8: "For he said unto him, Come out of the man, thou unclean spirit."

1. The need of regeneration. Men are possessed by sin, unrighteousness and an evil spirit. They are dead in trespasses and in sins. To have spiritual life and growth and character, they must be regenerated in spirit.

2. The great work of Christ and his kingdom in the world is the regeneration and salvation of men. Men must have the presence and power of the Divine in them to purify, inspire and direct their lives. The reason why there is so much of evil and wickedness in the world is that men are possessed of an evil and unclean spirit. It must be driven out by the incoming and indwelling presence of the Divine. When men are possessed by Christ and the Holy Spirit, they are new men. They will be for Christ, and do for Christ, in every relation and every vocation of life. Man will give himself in business, society, citizenship, and in the home, to Jesus, and all for Jesus. All calling will be sacred work to the man in Christ; and the Divine in him, for the regeneration of the world.

3. The essential condition of regeneration is a changed spirit. Come out of the man, thou unclean spirit. A definite religious experience is essential to a true regeneration. There must be a new spirit, a new heart, a new will. The danger of evangelism to-day is that the condition of regeneration is made so indefinite and easy, that men are brought into the kingdom not truly converted. They have had no real definite religious experience. We need in these days of easy evangelism more of the old-fashioned conversion which was manifest in the days of our fathers.

4. We are living in the days of intense individualism. It is separating general interests, specializing in education, in industry, and in the affairs of men; is diverging humanity; they are losing a common bond of interest and of brotherhood. It leads to anarchy. The love of Christ in humanity must overcome this divergence. The Divine presence within, the regenerating and unifying power of the Holy Spirit, must draw men into a universal brotherhood, and draw men into fellowship with Christ, and make them consecrated and devoted fellow-workers with him in the regeneration and evangelization of the world.

At the opening meeting of the Ecumenical Conference in Carnegie Hall, April 21, at 2.30 P. M., there was an overflowing audience. Ex-President Benjamin Harrison presided. He was greeted with clapping of hands and the waving of handkerchiefs as he took his seat, and when he arose to announce the program. At his right and his left on the platform were Dr. Judson Smith, Chairman of the General Committee of the Conference, who

announced General Harrison as the Honorary President; the Rev. R. Wardlaw Thompson, representing the British delegation; Dr. Joseph Ring, representing the Australian delegation; Drs. Schreiber and Merensky, the German delegation; and the Rev. Dr. Jacob Chamberlain, representing the missionaries. After singing "Coronation" by the vast congregation, prayer was offered by the Rev. Dr. Mabie, of Boston. President Harrison gave a grand opening address. He spoke of the great honor conferred upon him to preside over the deliberations of so great and so important a body. He spoke of the greatest need of foreign fields, the Gospel of Jesus Christ; its saving, uplifting, unifying and Christianizing power. We have not time and space to outline his eloquent address, full of the spirit and love of the Master. Dr. Judson Smith gave a magnificent address of welcome, warm, broad and full of fraternal love to all the delegates and missionaries, convened from all lands. He spoke of the arduous labors of preparation for the Conference, of the great inspiration, present good and future results to be the outcome of this great gathering. Dr. Thompson responded in a happy manner and in eloquent speech for the English delegation. During his address great applause was given at the mention of the noble Queen of Great Britain. He said that we in Great Britain expect great things from this Conference. The great benefit will come in great unity of the Church of Christ in the evangelization of the world. Dr. Schreiber responded in behalf of the German delegation. He wanted to extend the thanks of the German workers present for the wonderful skill displayed in getting together missionary workers from all over the world. He was sorry that there were so few people here from the German Missionary societies. He was followed by Dr. Joseph Ring, for the Australian delegation. He was very hoarse and could hardly be heard. "I am sorry our delegation is so small, but the hearts of many Australians are with you, and I bring you the greetings of many prayerful Christians who are sending out workers into wider fields." The Rev. Jacob Chamberlain, M. D., D. D., responded for the missionaries in a fervent welcome, saying: "In the name of 2,000 missionaries in India—indeed, of 15,464 missionaries, of all churches, in all lands, of whom 600 are here to-day; in the name of 73,000 native assistants, of 4,414,000 adherents enrolled through missionary efforts, and of the readers and non-readers of the Bible, who speak the 421 languages into which the Scriptures have been translated—in their name, I stand here to thank you." If time and space would allow, I would give more of his admirable and eloquent speech in behalf of his contemporary workers in foreign fields. This opening meeting was a grand beginning of the wonderful Conference.

THE National Welcome, under the auspices of the Hospitality Committee, was the great event of the day. The hall could not hold the people. Very many had to go away. The hall is not half big enough to accommodate even the crowds that come to the usual day-meetings. At this greater welcome, Mr. Morris K. Jessup presided. When the President of the United States, the Governor of the state of New York, and General Benjamin Harrison came in to take their seats, a

great ovation was given them. On the platform sat many distinguished citizens of our country and noted clergymen of our land, and other lands, and missionaries and missionary officers of every land. Bishop Potter offered prayer. Mr. Jessup made a very appropriate introductory speech. The address of welcome in behalf of the United States by President McKinley was short, but was fine in thought, ornate and finished in expression, and full of the love of Christ and the missionary spirit. It made every one feel proud of our President, because of his fine presence, earnest and eloquent words, and his graceful manner.

Governor Roosevelt spoke in his own peculiar style and expression. He impressed all by the practical nature of his thought and the power of his indomitable will. He had not seen, at close range, the work done in foreign nations, but had been close up to the work done on the Indian reservations of the West. He gave a touching description of missionary work done among the Indians. He closed by giving a very cordial welcome to all the delegates, as the representative of the state of New York.

General Harrison responded to these addresses of welcome, in behalf of the Conference. It was the address of wit and humor of the evening, and of wonderful adaptation to the place he filled as the President of the Conference, and to the occasion. He paid a fine tribute to the President of this Great Republic in coming to this Conference and giving it his presence, interest and influence. He made some capital hits on Governor Roosevelt, which the city papers turned next day to some political capital, though it had not that purpose or bearing.

After the benediction by Dr. Judson Smith, the National Welcome closed. It was one of the greatest ovations and meetings of welcome ever given in the history of missions and of the Christian Church.

The Secretary had the privilege of hearing a grand sermon, on Sunday, by J. Hudson Taylor, the founder of the Inland China Mission, on Having Faith in God, or, as he would interpret the text and thought, Holding on to the Faith and Faithfulness of God. It will be our pleasure to write more of the great thoughts and words of this large and glorious Conference.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held their regular meeting in Westerly, R. I., Wednesday, April 18, 1900, with President William L. Clarke in the chair.

Members present—William L. Clarke, O. U. Whitford, A. S. Babcock, George B. Carpenter, S. H. Davis, L. T. Clawson, C. A. Burdick, A. McLearn, George H. Utter, L. F. Randolph.

Prayer was offered by S. H. Davis.

O. U. Whitford, Corresponding Secretary, George H. Utter, Treasurer, and G. B. Carpenter, for the Evangelistic Committee, each presented their quarterly reports, which were severally received and placed on record.

S. H. Davis, for the Committee, reported resolutions upon the death of brethren Jonathan Maxson and Charles Potter, which resolutions have been published in the RECORDER. The report was adopted.

Mrs. Charles Potter and Mrs. Jonathan Maxson, by the Corresponding Secretary, ex-

pressed their appreciation of the feelings of the Board, as embodied in said resolutions.

Correspondence was presented from William C. Daland, giving report of labors in London and in South Africa, including details of work and condition of the Mill Yard church; also suggesting the probability that Bro. Daland and family will sail for America May 31, 1900.

It was voted that the Treasurer be authorized to make all necessary arrangements for the return of Bro. Daland to America upon the date and by the route suggested by him.

Letters were read from D. H. Davis, Shanghai, referring to the return of his son to this country for the purpose of education; also pertaining to the building for a boys' school, and matters relating to the medical work in China; also a home for Mr. Crofoot and family.

Also, a letter was received from Miss Dr. Palmberg, in which she offers that, should it be considered wise to move the medical mission to Li-en-oo, she will provide a home for the mission and a place for the hospital work upon land now belonging to us in Li-en-oo, without expense to the Society, otherwise than that she shall be allowed to use for said purpose the accumulation and receipts from the medical fund.

The matter was referred to the Corresponding Secretary for further information.

AFTERNOON SESSION.

Prayer was offered by G. B. Carpenter.

A communication from Charles H. Greene, of Alfred, N. Y., referred to proposed work of Bro. Ch. Th. Lucky, in Berlin, Germany, if thought advisable that he should organize a church there.

Referred to the Corresponding Secretary, with power to take such action as in his judgment seems best.

Correspondence concerning the Ecumenical Conference of Missionary Workers was presented by the Corresponding Secretary. Copies of the report of said Conference are offered for the use of our missionaries at reduced rates.

It was voted that the Board subscribe for twenty-five copies of said report.

William L. Clarke, O. U. Whitford and A. S. Babcock were appointed a committee to prepare the program for the Anniversary of the Society to be held in connection with the General Conference.

Communications were also received from W. E. O'Neil, London; Eld. Bakker, Holland; Christian Swendsen, Denmark; Margaret Leitch, Boston; F. L. Coates, E. H. Socwell, A. E. Forsythe, Mrs. W. H. Hurley, Peter Velthuysen, and others concerning proposed work of interest to the Society.

The following orders were granted:

O. U. Whitford, salary, \$225; traveling, \$35.45; postage, etc., \$12.37.....	\$272 82
A. G. Crofoot, salary, \$12.50; traveling, \$3.10;	15 60
L. F. Skaggs.....	6 25
W. H. Godsey.....	6 25
G. H. F. Randolph, salary, \$125; traveling, \$26.03.....	151 03
Churches:	
Attalla.....	25 00
Berea, W. Va.....	18 75
Carlton, Garwin, Iowa.....	25 00
Hammond, La.....	37 50
Hornellsville and Hartsville.....	50 00
Lincklaen, N. Y.....	12 50
New Auburn, Minn.....	18 75
First Westerly.....	50 00
Second Westerly.....	18 75
Shingle House, Pa., (6 weeks).....	4 62
Otselic, N. Y.....	12 50
Farnam, Neb.....	25 00
R. S. Wilson, Attalla, Ala., traveling expenses..	8 25
American Sabbath Tract Society, proportion of Conference Minutes, 1899.....	105 52

The Evangelistic Committee reports three

months of labor by Rev. J. G. Burdick, at Otselic, Preston, West Edmeston and Brookfield, N. Y. Sermons and addresses, 87; average congregations, 80; prayer-meetings, 60; besides a large number of visits and calls, and tracts distributed; added to the churches, 21.

Also, Mrs. Townsend has labored 12 weeks with churches at Walworth, Wis., Boulder, Col., North Loup, Neb., Grand Junction and Garwin, Iowa. Sermons and addresses, 79; prayer-meetings, 31; besides visits and calls; tracts distributed, 1,212 pages; added to church, 7; and established Y. P. S. C. E. of 21 members.

Rev. L. R. Swinney has kept up his appointment at Sherman Park, Syracuse, N. Y., and labored two weeks at Preston, N. Y.

Adjourned.
WM. L. CLARKE, *President.*
A. S. BABCOCK, *Rec. Sec.*

TREASURER'S REPORT.

Quarter Ending March 31, 1900.

GEO. H. UTTER, <i>Treasurer.</i>	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
Dr.	
Cash in Treasury, Jan. 1, 1900.....	\$2,594 29
" received in January.....	\$1,054 76
" " February.....	733 58
" " March.....	451 26
Loans in February.....	1,500 00
	\$6,333 89
Cr.	
O. U. Whitford, balance salary, traveling expenses, etc. quarter ending Dec. 31, 1899, \$239 07; advance on traveling expenses, \$20.....	259 07
A. G. Crofoot, salary, quarter ending Dec. 31, 1899.....	10 00
E. H. Socwell, salary and traveling expenses, quarter ending Dec. 31, 1899.....	90 79
Charles S. Sayre, salary, Sept. 15 to Dec. 31, 1899.....	29 80
R. S. Wilson, salary and traveling expenses, quarter ending Dec. 31, 1899.....	35 85
Appropriations for churches:	
Attalla, Ala., three months.....	\$25 00
Boulder, Col., three months.....	50 00
Ritchie, Berea, W. Va., three months.....	18 75
Carlton, Garwin, Iowa, three months.....	25 00
Bethel, Ill., three months.....	25 00
Hammond, La., six months.....	75 00
Hornellsville and Hartsville, three months.....	50 00
First Westerly, three months.....	50 00
Second Westerly, six months.....	37 50
Shingle House, Pa., ten weeks.....	7 70
O. S. Mills, labor at Richburg, N. Y.....	20 83
D. H. Davis, six months' salary to June 30, 1900.....	500 00
Susie M. Burdick, six months' salary to June 30, 1900.....	300 00
Rosa W. Palmberg, six months' salary to June 30, 1900.....	300 00
Jay W. Crofoot, balance on six months' salary to June 30, 1900.....	301 70
Mission School, Shanghai, one-half appropriation for 1900.....	300 00
Incidental expenses, Shanghai, one-half appropriation for 1900.....	100 00
G. Velthuysen, six months' salary to June 30, 1900.....	200 00
F. J. Bakker, six months' salary to June 30, 1900.....	110 00
William C. Daland, three months to March 31, 1900.....	300 00
Orders Evangelistic Committee:	
L. R. Swinney, traveling expenses.....	\$ 70 00
Geo. B. Carpenter, stationery and postage.....	3 25
L. C. Randolph, salary for Dec., 1899, \$50; traveling expenses, \$10 45.....	60 45
L. F. Skaggs, salary to Dec. 31, 1899.....	6 25
W. H. Godsey, salary to Dec. 31, 1899.....	6 25
G. H. F. Randolph, salary to Dec. 31, 1899, \$125; traveling expenses, \$20 40.....	145 40
J. G. Burdick, salary, January and February.....	100 00
M. G. Townsend, salary, January and February.....	166 83
ary, \$100; traveling expenses, \$66 83.....	497 93
American Sabbath Tract Society, Minutes, 1898 and express, \$141 58; RECORDER subscriptions, \$12.....	153 56
D. W. Leath, labor, May 1 to Dec. 31, 1899.....	100 00
H. C. Van Horn, labor at Farnam, Neb., quarter ending Dec. 31, 1899.....	25 00
Interest.....	116 98
Loans paid.....	1,150 00
Cash in Treasury, March 31, 1900:	
To re-enforce China Mission.....	\$320 22
Reduction of debt.....	19 00
Available for current expenses.....	771 21
	1,110 43
	\$6,333 89
E. & O. E. GEO. H. UTTER, <i>Treas.</i>	

NEW YORK CITY LETTER.

It may be of interest to the readers of this letter to know that there has not been a death in the resident membership of the New York church for more than eight years. A church so blessed ought to grow. We believe that we are growing steadily, though slowly, in numbers, in the desire and ability to give money, and in spiritual life.

The position of our little church in this great city is unique. Pastor and people are so completely lost in the vast multitude of people and influences, that it is simply out of the question to undertake to explain the situation to one who has not some idea of city life. There are in this "parish" more than four million souls. You see we are in some

sense lone Sabbath-keepers. Look in on an average Sabbath congregation. There will be about forty of us, from two states, from five or six counties, from seven or eight Seventh-day Baptist churches. We will travel in attending the appointment about four hundred and fifty miles.

There is not so much as one laboring man with us. You will find that the "leading industry" is school-teaching. The teachers of the congregation receive, in the aggregate, not less than fifteen thousand dollars a year. This will wake up the farmers who do not know how we sigh for cream and eggs and vegetables and fruit and freedom, or how much we pay for a quart of dandelion greens. You who have homes and neighbors and the quiet of the Sabbath-eve, have very much. You may be interested to know that but four persons in this church have so much as the titles to homes, and that these four homes are in four different counties. A few weeks ago our prayer-meeting was held in Brooklyn. It was a stormy night, and there were but three persons present besides the family where the meeting was held; but of these three, one was from Kings county, one from New York county and one from Richmond county. We are not complaining, for we have outgrown the room so long used at the Y. M. C. A., and are now at the Memorial Baptist church, on Washington Square, South.

The increase in attendance is largely due to the wisdom and generosity of this wide-awake little church in paying the postage, stationary and traveling expenses of their pastor, and in presenting him with a typewriter and bicycle. The church is looking forward with pleasure to the privilege of entertaining the "Yearly Meeting" in November. This will cost us some effort, but it would not be likely to do us good if it did not cost us effort.

Readers of the RECORDER do not need to be told that the Protestant churches of New York City are face to face with problems that are simply stupendous. We cannot discuss these problems here, and we even hesitate to state the fact, that all the large evangelical denominations are losing ground in our city. But covering or belittling or denying this fact will only increase the peril. It would be strange, indeed, if Seventh-day Baptists did not feel the same influence. All our hope must be in God. Just as the hope of China and India is in God, so the hope of Christianity in New York City, and the hope of Seventh-day Baptists here and everywhere must be in God. This does not mean for China or New York, that men and women are not to plan and toil and sacrifice and wait. Just now, during the great Missionary Council, we are thinking of the command of our Master, "Go ye into all the world;" but may we not do well to remember at the same time that, in New York at least, all the world has come to us. We who are in this city will have not only the direct benefit of the great missionary gathering, but also the pleasure and profit of having with us quite a number of the prominent men of our denomination, several of whom we expect to hear at our services.

It is not likely that the New York church will follow its usual custom of suspending its services during the summer months. The pastor and an unusually large number of the congregation expect to spend the summer in the city.

G. B. S.

Woman's Work.

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

A LAUGHING CHORUS.

Oh, such a commotion under the ground
When March called, "Ho, there! Ho!"
Such spreading of rootlets far and wide,
Such whispering to and fro!
And, "Are you ready?" the snowdrop asked,
" 'Tis time to start, you know."
"Almost, my dear," the willow replied;
"I'll follow as soon as you go."
Then "Ho! ha! ha!" a chorus came
Of laughter soft and low,
From the millions of flowers under the ground,
Yes, millions beginning to grow.
"I'll promise my blossoms," the crocus said,
"When I hear the blue-bird sing."
"And straight thereafter," Narcissus cried,
"My Hyacinth bells shall ring."
And the violet only murmured, "I'm here!"
And sweet grew the air of spring.
Then, "Ha! ha! ha!" a chorus came
Of laughter, soft and low,
From the millions of flowers under the ground,
Yes, millions, beginning to grow.

—Harper's Young People.

"HE THAT WINNETH SOULS IS WISE."

On a late Sabbath, Pastor Randolph, of Alfred, preached from the text: "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." His thought was "Winning Souls." He urged us to try and help some one, to put ourselves in his or her place, that we might understand better their trials, their weaknesses, and thus be able to help them.

When we are ready to ask our Father this question, "Lord, what wilt thou have me to do?" we shall hear this answer: "Win some one for my service. 'Be doers of the word, not hearers only.'" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

When we know ourselves the joy of service for Christ, it will be our delight to win others to him.

THE ECUMENICAL CONFERENCE.

Reported for the Woman's Board.

The World's Missionary Conference so long talked and written about, so inclusive in its aims and so complete in its arrangements, has at last reached us, and to-day it is the most talked-of event in New York. Yesterday, April 21, was the opening day, and Carnegie Hall, in which the main meetings are being held, was besieged by crowds of people—delegates chiefly—to get tickets; as admission to these main meetings is by tickets only. The exchange of delegates' cards for sets of admission tickets held hundreds of people in line until two o'clock in the afternoon, at which time upwards of sixteen hundred delegates had presented credentials, though at least two thousand are expected. The opening meeting was presided over by Ex-President Harrison, who is described by those present as a dignified, even elegant, presiding officer. In the evening President Harrison, President McKinley and Governor Roosevelt were all upon the platform. President McKinley welcomed the delegates in behalf of the United States, Governor Roosevelt on behalf of the state of New York, and President Harrison responded with a ringing address. To-day the pulpits in all the principal churches in New York and Brooklyn are filled by visiting delegates, and, with the manifold material from which to cull, it is not easy for your delegate to select items which may prove the most interesting, or will most nearly give a picture of the Conference,

which, for wide human interest and significance, will rank with any public gathering of this century. Our own little church in New York is specially delighted and honored in having so many visiting brethren who are delegates. President Davis preached for us yesterday; Dr. Platts is to preach next Sabbath, and Secretary Whitford to conduct the prayer-meeting on Friday evening; so that whatever other denominations may enjoy of this feast, none, we feel, have greater reasons for rejoicing than we. To give a little idea of the magnitude of the Conference, let me say that the program is a pamphlet of thirty-two closely printed pages, exclusive of covers, and the meetings, general, sectional and special, including Sundays, will number seventy-five. The most that any one person could hope to take in by uninterrupted attendance would be twenty-five, and probably this will be more than any one will reach. Your delegate therefore begs the reader to be lenient in judgment of her report which will be but meagre in contrast with the matter in hand. One of the meetings advertised for the Broadway Tabernacle has for its subject, "The Island World," and the speakers will represent missionary work in the New Hebrides, Madagascar, the Philippines, Guam and Hawaii, while on Monday afternoon there are to be ten sectional meetings, each in a different building, representing almost every missionary country in the world. This morning Dr. Platts and your delegate went to the Madison Avenue Baptist church to hear the venerable Dr. William Ashmore, formerly of Ohio, speak upon "The Open Door in China." Though evidently far past three score and ten years, he spoke with the vigor of a man of fifty, and delighted a large congregation with his strong sermon. Of the many excellent things he touched upon, I must content myself with mentioning only one or two. "The most blessed word in the Bible," said he "is redemption. For four thousand years the world was being prepared for it; then Christ came and brought it. The Holy Spirit has continued it, and the church was established to teach it." Ten years ago," he remarked, "England was the most powerful foreign power in China; to-day Russia is the most powerful." He then adverted to what may happen to missionary work in China, should the Greek church become the dominant factor; still he declared his faith in the over-ruling Providence, which takes care of its own, whether in China or America. Incidentally he referred to "the twenty-eight hundred American missionaries in China," the number being much larger than we had supposed. He was enthusiastic over the Chinese, saying that in all Asia there is not "better timber" to work upon than they; which reminded me of our own Dr. Swinney, who, on one occasion, in contrasting the Japanese with the Chinese, remarked that she was so glad her work was among the Chinese, "they were so much more substantial and serious minded than the Japanese." The Ecumenical Program shows that "Woman's Work" is somewhat distributed through the week, though Thursday is set down as "Woman's Day," when there will be held three monster meetings, judging from the schedule. Meantime your delegate will try to be faithful in sending at least "snap shots" for the Woman's Page of the RECORDER.

P. J. B. W.

APRIL 23, 1900.

BELOW THE WATER-LINE.

BY LINA SANFORD.

There's an iceberg on the ocean,
Slowly drifting on its way;
Moving on through fog and darkness,
Moving on through light of day.
Though the waters dash against it
And the air is filled with spray,
Still the waves upon the surface
Ne'er will turn it from its way.

Why, we ask, this onward movement,
Why this staid, majestic sweep;
'Tis the mighty undercurrent
Like a river strong and deep,
Bearing on with strength resistless
At the base beneath the brine,
For the most of that great iceberg
Lies below the water-line.

In our glorious cause of temperance,
How for great results we long;
That we may o'erthrow the drink curse
Is the burden of our song.
How we long to crush the monster
With his deadly, poisonous breath,
Always leaving in his footsteps
Evil, ruin, blight, and death.

See our lifeboats bravely sailing
Out to rescue and to save;
Thousands have been saved from evil,
Thousands rescued from the grave.
Though we labor without ceasing,
Morning, evening, night and noon,
Still the stream of evil surges
From the legalized saloon.

When we see our earnest efforts
Cast aside as worthless straw,
Just because some high official
Will pervert and twist the law,
We arise in indignation
And, with armor buckled tight,
Consecrate anew our powers
To the cause of God and right.

Though success may seem elusive,
We have but to look behind,
See the rivers we have forded,
See the mountains we have climbed;
See the bands of willing workers
Wearing each the ribbon white,
See where we have been victorious
In our struggle for the right.

Look behind at woman's station,
Note the rights she has to-day.
See how prejudice and folly
Are to reason giving way,
Yes, the cause is surely gaining,
And we note the fact with pride;
Yet, though strange it seems to many,
Woman is not satisfied.

When the men of brain and culture
Break from party ties away,
When the Christians of our country
Cast their ballots as they pray;
When there comes a revolution,
And at last rum-rule shall cease,
Then, and not till then, if ever,
Will the women hold their peace.

Like the iceberg on the ocean,
Right is moving on its way;
Moving on through fog and darkness,
Moving on through light of day.
Human vision only catches
That which lies above the brine;
God's right arm with all its power
Is below the water-line.

"WHAT IS THE DIFFERENCE BETWEEN THE REGULAR BAPTISTS AND THE SEVENTH-DAY BAPTISTS?"

A LETTER FROM THE SOUTH.

The above question is one which your correspondent is often called on to answer. After a careful examination of the articles of faith, coupled with the fact that I have always been a Southern Baptist, and am familiar with the faith and practice of this great family of believers, I am compelled to state that there is no difference in the confession of faith. I speak only of Southern Baptists.

As a Seventh-day Baptist, I do not hesitate to say that I am in most hearty accord with all the teachings of the Baptists of this section. I only differ from them in the practical interpretation of one article of their faith. I accept the article of faith alluded to, but differ only from the regular Baptists in my practice on this point. I will speak more of this later.

I have just read, with a great deal of pleasure, the article by Rev. J. H. Kilpatrick,

of White Plains, Ga., published in the *Western Recorder*; subject: "The Obligation and the Necessity on Baptists to be the Best People in the World." I believe every word he says to be true, and I commend his words to Seventh-day Baptists as being specially applicable to us.

[We omit the full quotation from the *Western Recorder*, for want of space. The central thought contained in it is summed up in the closing sentence, as follows.—ED. RECORDER.]

We certainly have been favored with spiritual light, and knowledge, and privileges, beyond any other people; but we have not correspondingly grown in grace—in love, in faith, in consecration and zeal; and hence God has not given us the satisfaction of seeing his cause prosper in our hands as he otherwise would have done.

This being true, it should be the aim and purpose of every Baptist, that he who hath given us life, and hath given it more abundantly, should make more manifest the fruits in a perfect life of obedience. It is not my purpose to magnify differences. I would that none exist. I prefer, rather, to emphasize our agreements and to walk in love and fellowship with all who love our Lord in sincerity.

In further answer to the question, "What is the Difference Between a Regular Baptist and a Seventh-day Baptist?" I repeat that the difference is in the practice concerning one article of faith, which is as follows:

ARTICLE XII.—Of the harmony of the Law and the Gospel, we believe that the Law of God is the eternal and unchangeable rule of his moral government (Rom. 3: 31; Matt. 5: 17; Luke 16: 17; Rom. 3: 20, 4: 15); that it is holy, just and good (Rom. 7: 12; Gal. 3: 21; Psa. 119), and that the inability which the Scriptures ascribe to fulfill its precepts arises entirely from their love of sin (Rom. 8: 7, 8; Josh. 24: 19; Jer. 13: 23; John 6: 44; 5: 44), to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel and of the means of grace connected with the establishment of the visible church (Rom. 8: 2, 4; Rom. 10: 4; 1 Tim. 1: 5; Heb. 8: 10; Jude 20: 21; Heb. 12: 14; Matt. 16: 17, 18; 1 Cor. 12: 28).—*Baptist Hand Book and Almanac*, published by J. A. Scarborough, Atlanta, Ga., and circulated by the Home Mission Board of Southern Baptist Convention.

Seventh-day Baptists endorse every word of this, and in their practice observe the seventh day as the Sabbath, according to the Fourth Commandment in this law. We believe, if the statement be true, that "the law of God is the eternal and unchangeable rule of his moral government," as a whole, it must be unchangeable and eternal in all its parts.

This is the only point in Baptist faith and practice, so far as my knowledge extends, where they have followed tradition and forsaken a positive commandment of God. I cannot doubt but that they will yet return to the Word of God as the only and all-sufficient rule of faith and practice.

Our Lord plainly stated that he "did not come to destroy the law." Nothing that is moral can be destroyed. If the law be immutably good, the operation and effects must be the same; especially since it emanated from an infinitely wise source; all this is evident from the Word of God. "If any persons declare that the moral law is altered, to be consistent they must also suppose that the divine nature is altered. The law of God is perfect, the ceremonial law was imperfect. The moral law being perfect, the impress of the Divine image, it cannot be done away. The great end that our Lord had in view with respect to the law [was] to fulfill. Suf-

ferings were necessary as well as active obedience. Our Lord set forth the spirituality of the moral law, and could not after that set about to destroy it."—*W. Kemp*.

According to the new covenant made in the blood of Jesus Christ, it is this law which is written on our hearts. If it be written upon our hearts, it is that it may find expression by obedience in our lives. "Actions must be our invariable touchstone of truth. Expression is the only avenue to sentiment, and action the only publisher of intentions. Actions are the only public representatives of our private sentiments. When God judges man, the heart is the rule of judgment. The heart is the source of these actions; it is to him uncovered. The depraved heart is before God of the same criminality as the depraved life, and exposes us to the same punishment from God. Let us, therefore, *externally* renounce every inclination inconsistent with our profession and reproachful to humanity. Let us cultivate purity of heart."—*D. Lamont, D. D.*

Let us note, too, the peril of breaking one of the least of these Commandments. There is no least, no greatest, Commandment, in God's mind. These are human distinctions. All laws came from the same Divine authority. We learn from the Apostle James (2: 10,) "That all the commands of God should be preached in their proper place by Christian ministers. That they who pretend that there are laws of God so small that they need not obey them, are unworthy of his kingdom. That true piety has respect to *all* the commands of God, and keeps them." Psa. 119: 64.—*A. Barnes*.

The law was not given as a ground of salvation, but as a standard of righteousness. God never contemplated saving Israel without Christ. "The law of the kingdom is the law of original holiness, and Christians are not to avail themselves of any modification of that law which has been made in consequence of human sin, but are to be obedient to the primeval law of God."—*Weston, in Echoes*.

"The law can never be done away with. It is holy, just and good. Not one jot or tittle can pass away from it. It is at the heart of all things. Beneath all surfaces, below all coverlets, deeper than the foam and the tumult and revolution of the world, rests righteous and inexorable law. We must all yield to its imperial sway. Even the atheist must build his walls according to the dictates of the plumb-line, or they will inevitably crumble to ruin."—*F. D. Meyer*.

Some people seem to think that the ethical code of Jesus Christ was low or easier to keep than the law. Christ magnified the standard of the law; where it said, "thou shalt not commit," he said, "thou shalt not look," "thou shalt not think." If Christ meant to change the law, when the new dispensation was to begin, his statement in Matt. 5: 17, 19, would have been out of date before it was recorded in the Gospel and given to the church. It is generally understood that the fundamental principles of Christ's kingdom were given in his Sermon on the Mount, and these were the Ten Commandments of God's law expounded and presented in the most practical form possible for their observance.

I have no unkind criticism for Baptists. I love them too much for that. I would merely

point out to them that if they believe the article of faith which I have quoted, and believe that it is supported by the Scriptures which are embodied in it, they cannot logically or consistently hold to any custom or practice which is antagonistic to it.

Finding anything, either in our faith or practice, not taught in God's Word, we should at once give it up, however long we may have held it, or however grievous to our pride to let it go. What is the chaff to the wheat? A thousand times let everything go that is not taught in God's Holy Word. Will not every Christian say Amen to this? As there is one Lord, one faith, one baptism, so may there be with us one fold, one shepherd.

A. P. ASHURST.

COLUMBUS, Ga., Box 134.

"NOTHING GREAT IS LIGHTLY WON."

BY L. C. RANDOLPH.

The establishment by the state of a clay-working school at Alfred University is attended with many instructive lessons. It may strike the observer that the securing of such a prize from the Legislature in a year when appropriations were cut as low as possible, and many excellent bills went to the wall, was a piece of extraordinary good luck. But luck had very little to do with it—as usual. It was an illustration of preparedness, a study in the genius of hard work.

In the first place, it was a good thing for the state of New York to do. The next was to make the state believe it. Alfred was the only school in the commonwealth that had the materials at hand which these hills offer. The case was wisely worked up and strongly stated in a neat document for distribution.

The old students and friends of Alfred all over the state were asked to write letters to legislators and officials. Most loyally and royally did they respond. A stream of communications poured in at Albany recommending the bill, such as demanded most respectful attention. Every influence which could legitimately be brought to bear was appealed to. If everything that could be done was not done, it was because it was not thought of.

No small element in securing the result was the reputation borne by the University and the people. Assemblyman Litchard was constantly asked the question: "What kind of people are those Seventh-day Baptists down there at Alfred, anyway?" Mr. Litchard thinks he may have stretched it just a little, but he could answer, heartily: "The best in the world." Now there, you see, was an unconscious element of preparation going on for years and decades. The men of the present reap because men of the past sowed.

The presence of President Davis at the Capitol was a great help. His work was all done quietly in private. He met as many as possible personally. He did not force himself on any man's attention, but bided his time, waiting six weeks for one important interview. But when he left each man, he left him feeling both that the cause was good, and that the man who presented it was a gentleman.

So, quietly, for weeks, months, years, this campaign has been going on. The public now sees the fruit, and feeds the item with interested eye. There are a few who know the planning and toil which always precede the success of great enterprises, and they it is who can appreciate the old saying that "Nothing great is lightly won."

Young People's Work

By EDWIN SHAW, Milton, Wis.

"ENDEAVOR ITEMS."

We are pleased to see that the little sheet with the above title, formerly published for the benefit of the young people of North Loup, is now presented to the C. E. Societies of the North-Western Association as interesting reading. Newsy paragraphs are presented from nine different societies. We cannot forbear clipping a few samples. Even though you have seen these items before, it will do you good to read them again.

Why has Dr. Daland gone to Salt Pond, Africa? and under whom were the natives converted to the Sabbath? Which department of the RECORDER do you most enjoy? Why? Answers will be given in our next issue.

On the Sabbath nearest the middle of each month the regular topic is displaced by one bearing on some phase of our denominational work. The subjects thus far have been: Our Church Covenant and the first two Articles of Faith. We find these meetings to be of great help and interest to us. (North Loup).

There are many such fields in Minnesota where the Gospel is not preached; and the people gladly welcome a Seventh-day Baptist to preach and his young people to sing the blessed Gospel of Peace. Minnesota can furnish plenty of opportunities, and we believe she can furnish the workers as well, when well organized for such work. (Dodge Centre).

The Garwin (Iowa) C. E. and Junior Societies hold monthly union meetings, when Pastor Clarke gives addresses illustrated by crayon pictures. The last one was the Temple of Solomon. (Garwin).

The Junior Society has forty members, several of whom are church members. The missionary spirit is especially prominent. For some time the Society has been aiding in the support of Elder Bakker, in Holland, and at present much interest is manifested in the African Mission. (Milton Junction).

One of the peculiarities of our Sabbath-school is, our members do not graduate from it on account of age, as is too frequently the case. Our school is made up from the little tots who are just beginning to understand the Bible stories, to the oldest who attend church. (Northville).

The meeting Sabbath-day, March 24, was interesting from the fact that a Japanese young man, who lately came to Milton for the purpose of entering school, was present, and told about his life. He is nineteen years of age, and has been in this country about three months. He came to Chicago, and while there was given a SABBATH RECORDER, through which he learned of Milton. His father is much opposed to his being a Christian, so he must work his way through school. He expects to be a minister, that he may preach the Gospel to his people. (Milton).

L. C. R.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

We often sing the song, "Forever remembered by what I have done;" but we are just as sure to be remembered for what we have not done, either in refusing to do evil, or neglecting to do good.

A few days ago a gentleman was observed walking along the street who had such a striking resemblance to Prof. A. B. Kenyon, of Alfred University, that a strong impulse came to the observer to hail him; but, just at this point, he raised his hand and put a cigar in his mouth, when the observer instantly exclaimed, with an emphasis of disgust, "That is not Prof. Kenyon."

This little experience started a train of thought. We are known both by what we do, and what we do not do. Our distinguishing characteristics are both positive and negative. George Washington is no better known in history as a man who, by virtue of his

courage and ability, wrought great things for his country, than he who, from childhood, "could not tell a lie." It is possible for the Christian living in a godless community to preach stronger sermons by resolutely refusing to engage in doing evil, than many preachers deliver in their weekly dissertations from the pulpit.

On the other hand, one may live among good Christian people, and be a professing Christian, but really be known as the little girl knew her father, who replied, when she was asked if he were a Christian, "Yes, but he doesn't do much at it." Truly, we are all "epistles, known and read of all men," not less by our negative virtues than by our positive graces.

In these days of popular evil habits, it must be a source of the sweetest pleasure to all parents, who can have the assurance that their sons and daughters are known not only by living out the principles of a Christian profession in choosing to do good, but also in persistently refusing to do evil. The young man of to-day who is known to never smoke or chew, who refuses to drink or associate with evil companions, disdains to bet or swear, declines to "spend his money for that which is not bread" (in its true sense), or "seek his own pleasure upon God's holy day," such a man must sooner or later be known as a true man, a benefactor of mankind, and an honor to the church of Christ.

M. B. KELLY.

CHICAGO, Ill., 5455 Monroe Avenue, April 23, 1900.

SABBATH-SCHOOL LIBRARIES.

BY EVA ST. CLAIR CHAMPLIN.

A paper presented at the Sabbath-school Institute, at Nile, New York, in March, 1900, and published by request of the Conductor of the Institute.

We do not expect a good article from poor material. Neither do we get a good working Sabbath-school library out of poorly selected books. Much depends upon wise selection. The church should provide the books, in most cases, and a committee from the Sabbath-school should be appointed to select them. This committee should represent the Sabbath-school. It should possess fine literary tastes, and a practical knowledge of children and young people. This committee should select the books with reference to the special needs of the library in hand.

Committees will find great help in the reports of certain associations of ladies organized for the purpose of examining Sabbath-school books. The pioneer in this work was the Ladies' Commission on Sunday-school Books, organized in 1865, in connection with the American Unitarian Association, of Boston.

The Church Library Association was organized in 1879 "to examine books with reference to their fitness for Sunday-school and Parish libraries in the Episcopal church, and to publish lists of such books as it can recommend." The Connecticut Ladies' Commission, which has its headquarters in Hartford, founded in 1881, at the request of the Connecticut Congregational Club, has carried on a similar work for the particular benefit of Congregational Sunday-schools.

Of course, Seventh-day Sabbath-schools would not feel like accepting, without question, all the decisions of Congregational—much less Unitarian—committees. Moreover the individual needs of your library may not be one with those of other libraries.

The work done by these commissions will

be found of great value, but it can not relieve each committee of much conscientious labor. Probably your standard will be different from that of a neighboring village or city Sabbath-school. You may exclude books that teach creed, or books of fiction; they may include these and exclude others. There was a time when a book in story form was an outlaw from Sabbath-school libraries. Bunyan's "Pilgrim's Progress" and the works of such authors as Richard Baxter and Jonathan Edwards, constituted the Sabbath-school library. Later there were bits of travel in distant countries giving half information in stilted form, of heathen inhabitants waiting for missionary dinners. Then came the wishy-washy story filling the shelves with rows of sentimentally religious volumes. To-day, few, if any, of these books are read. Even our children demand good books, well written and interesting. As we have already said, books can not be judged by the same rules for all schools. In one where the members have access to other general libraries, the Sabbath-school may confine its shelves to the more strictly religious and character-building books. In another which may possess the only accessible library in the village, a more general collection of books will be desirable. But in the average situation, what is the aim of the Sabbath-school library? Is it not to lead the young to Christ; to develop in them a love for the "true, the beautiful, and the good," and for ideal character, a sympathy with nature, and compassion for the unfortunate and helpless? The very young live mostly in the world, with its prizes of popularity and happiness. We who have lived longer realize the emptiness of all this earthly show. We—if we have profited by the lessons of life—are able to say when Satan offers us the kingdoms of this world, "I live in eternity," and we see the long vista of duties and dangers at the end of which is the crown of righteousness for him who overcomes. We know that men must suffer for the pain caused others. We want the young to escape this retribution of sorrow, to live wisely and with reference to eternity. In all our work for the young, is not this the great object? We must then lead them to the source of all wisdom, must show them and make them feel the beauty of virtue and the ugliness of vice. What better way than through good books? In my mind any well written book whose aim is to broaden our sympathies with God's world, to increase our admiration for noble living, and to make us hate sin, is a fit book for a Sabbath-school library. This rule would admit such books as "Black Beauty," and "Beautiful Joe," Miss Alcott's sweet stories, some of Hawthorne, much of Sir Walter Scott, at least one of Kipling's and many others not classified as strictly religious. All these books cultivate in the reader those human virtues that are next of kin to the divine, and prepare the soul for a glad indwelling of the Heavenly Spirit. I would exclude all books written only to inculcate or to ridicule creed.

The Sabbath-school library committee of to-day may indeed rejoice! Think of all the excellent books, works of such authors, Geike, Smiles, Leublock, Kingsley, Emerson, Munger, Hughes, Prentiss, Anna Robertson Brown, Drummond, Sheldon, and too many others to mention. Then all the beautiful books on the Bible such as those in the Modern Reader's Bible Series. Surely of making good books there is no end. And a Sabbath-school library committee can hardly fail to provide a spiritual, life-giving library.

(Concluded next week.)

Children's Page.

THE LITTLE STREETS.

"To-morrow I'll do it," says Bennie;
 "I will bye-and-bye," says Seth;
 "Not now—pretty soon," says Jennie;
 "In a minute," says little Beth.

O dear little people, remember
 That, true as the stars in the sky,
 The little streets of To-morrow,
 Pretty Soon and Bye-and-Bye
 Lead, one and all,
 As straight, they say,
 As the king's highway,
 To the city of Not at All.

—Annie Hamilton Donnell.

ROSY AND PETER.

BY AMY E. HOPE.

I am going to tell you about "Rosy" and "Peter," our parrot and cockatoo.

You must remember, in the first place, that "the man who likes animals" can never resist buying a pet which shows any particular affection for him, and I think it must have been Miss "Rosy's" pretty way of saying "cluck, cluck," and wanting to be petted, that made him borrow her of the bird man with whom she lived and bring her home to me.

"Now, isn't that a bit of color for you?" said "the man who likes animals," as he set Miss "Rosy" on the back of a small chair near my bed. (You see, I was quite ill at the time and could not get up.)

I turned over and looked, and saw "Rosy" in all her splendor of color, and at the sight of her radiant breast, just the color of a summer sunset, I gave her her name. Rosy she looked, and Rosy we called her.

Her breast, of deepest pink, shaded off to a creamy top-knot which rose and fell according to the humor, disclosing deeper shades of red at the base of the head feathers. For the rest, Miss "Rosy" was clad in sober gray, shading almost to white under the wings. But such a gray as one does not often see—soft and mousy in color, fading into the pink and white of the other features.

My dears, think if you and I could have a gown wrought in such shades of beautiful rose color and gray, how proud we should be of ourselves.

"Rosy" didn't think of her feathers, except to preen them. As she stood on the edge of my little chair she chuckled contentedly, turned her toes in, and occasionally gave a loud squawk, because she was hungry. Finally, she got down upon the floor and waddled over to my stand where the magazines were piled. There she began eating up the leaves of the books and tearing the papers so fast that I had to tumble out of my sick bed in a hurry to secure Miss Naughtiness and put her back in her cage.

The next night came "Peter." Now, "Peter" was a rare bird from the Congo. He was not nearly so pretty as "Rosy," but oh, my! he knew a lot more. He would look up at her with his round yellow eye, which would expand and contract with his emotions, and softly croak '*sehr gut*,' [goot] '*sehr gut*,' which is the German way of saying "very good," and then put his head down to be scratched.

"Peter" was just a gray African parrot. His only badge of beauty was a vivid scarlet tail, which looked as if it had been dipped in red ink. His feathers were small and fluffy, and he had scarcely any at all on his bald head. No, indeed, "Peter" was not a beauty; but we loved him just the same, and he was

so affectionate and gentle, quite unlike any other parrot I ever saw.

"Peter" and "Rosy" had their cages side by side near the register, because it was so cold, and they had to be kept warm.

"How do you like this house any way," said "Rosy," in parrot talk, one day to "Peter."

"Ah! well enough, well enough," sighed "Peter," who always had a mournful look about him.

"I wish I were home in my old German shop, where one can do as one likes," said "Rosy," briskly.

"There's no room to move in this cage, and I am never let out, they are so very careful of their furniture and books here, you know. I ate up a small, a very small account book of my master's the other day, and he really seemed much displeased. Now, where I lived before, one could eat anything—tables, chairs, books or ornaments—and not a word was said. Did you ever chew matches?"

"No," sadly replied "Peter." "I never saw a match in my life. You seem to forget that I have just come over the ocean from Africa, and that I have never had anything but seeds and fruit to eat."

"I dote on matches," said "Rosy," proudly. "It takes me just one minute to tear a whole box of matches in shreds, and then I split up each separate stick until the floor seems covered with the tiniest splinters. It is great fun."

"I wish I were back among my own forest trees," sighed "Peter." "Every one is kind enough here, but I left four baby parrot sisters in Africa, where I came from, and I fear I shall never see one of them again."

"Oh! well, you mustn't feel homesick, you know," replied "Rosy," cheerfully. "Look at me. I never sigh or fret, and see how fat and contented I am. While there is a cracker left to eat, no parrot should repine. Look out! homesick parrots always die."

So saying Miss "Rosy" held herself upside down to explore the depths of her seed cup for one more possible grain, and after that she squawked three times, loudly, to let her master know she was hungry. As for poor "Peter," he tucked his head under his wing and sighed deeply.

The next morning, when "the man who likes animals" came to feed his birds, he found Miss "Rosy" very active and hungry, but stiff and stark on the bottom of his cage lay our gentle "Peter" with the scarlet tail. "The man who liked animals" felt very badly I can tell you, to find his affectionate and intelligent little pet dead, and "Rosy" pranced about her cage and squawked out loudly in parrot language, "I told you so, I told you so, homesick parrots always die."—*Examiner*.

BABY FOXES AT PLAY.

One of the most fascinating bits of animal study is to begin at the very beginning of fox education, *i. e.*, to find a fox den, and go there some afternoon in early June and hide at a distance, where you can watch the entrance through your field-glass. Every afternoon the young foxes come out to play in the sunshine, like so many kittens. Bright little bundles of yellow fur they seem, full of tricks and whims, with pointed faces that change only from exclamation to interrogation points, and back again. For hours at a

stretch they roll about and chase tails, and pounce upon the quiet old mother with fierce little barks.

One climbs laboriously up the rock behind the den, and sits on his tail, gravely surveying the great landscape, with a comical little air of importance, as if he owned it all. When called to come down, he is afraid, and makes a great to-do about it. Another has been crouching for five minutes behind a tuft of grass, watching, like a cat at a rat-hole, for some one to come by and be pounced upon. Another is worrying something on the ground—a cricket, perhaps, or a doodle-bug; and the fourth never ceases to worry the patient old mother till she moves away, and lies down by herself in the shadow of a ground cedar.

As the afternoon wears away and long shadows come creeping up the hillside, the mother rises suddenly, and goes back to the den. The little ones stop their play, and gather about her. You strain your ears for the slightest sound, but hear nothing. Yet there she is, plainly talking to them; and they are listening. She turns her head, and the cubs scamper into the den's mouth.

A moment she stands listening, looking; while, just within the dark entrance, you get glimpses of four pointed black noses and a cluster of bright little eyes, wide open for a last look. Then she trots away, planning her hunt, till she disappears down by the brook. When she is gone, eyes and noses draw back. Only a dark, silent hole in the bank is left. You will not see them again—not unless you stay to watch by moonlight till mother fox comes back, with a fringe of field mice hanging from her lips or a young turkey thrown across her shoulders.—*Exchange*.

MY DOG PADDY.

Would you like to hear about my dog Paddy? Then just listen to this:

Every night and morning we have family prayers, as I dare say you do, and we all sit about the room while my father reads the verses from the Bible, and then we kneel down to pray.

Well, Paddy took to coming in to prayers, and after a few days he seemed to think that he ought to take his part in them. So, one day, when the servants had come in and taken their places, Mr. Paddy jumped on a chair and sat down, with his funny black nose stuck in the air, as much as to say, "I am just as good as you are."

This very nearly made us laugh; but what was our surprise when kneeling down, to see Paddy turn round in his chair with his face to the back, place his paws on the top, and bury his nose in them! This he now does every day, and very solemnly. Do you not think that we (who know what we are doing) might learn a lesson from this animal, who only copies what he sees others do?—*Sel*.

"My husband has a great advantage over most men."

"Indeed?"

"Yes. He walks in his sleep."

"I don't see what advantage that can be to a person."

"Why, he can carry the baby all night long and still get his natural rest."

TUPMAN: "I hear you are building a new house?"

SNODGRASS: "Yes; I couldn't very well build an old one, you know."

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.

PARKERS, W. Va.—Our last protracted meeting was held at Lick Run school-house. The weather was bad for nearly two weeks—much rain and snow falling—which reduced the congregations. Bro. W. L. Davis, whom we received into the Middle Island church, and who was soon afterwards licensed to preach, helped us, both in song and preaching, continuing the meeting some days after I left to arrange for another meeting. Several souls were converted, backsliders were restored and Christians revived. Brother Davis, whom we licensed to preach, is a young man of bright promise, a consecrated and humble Christian, whose work the Lord blesses. We hope to get him into Salem College this fall. We have candidates yet to baptize and receive into the churches at Middle Island and Lick Run. This will be attended to (D. V.) at our next meetings at these places. The following is a summary of the work here since last May: Twenty-six have professed conversion, some of whom were backsliders restored; twenty-three have been received into the three churches, and nine have been baptized. We have Sabbath-schools at the four appointments, and C. E. Societies at Greenbrier, Middle Island and Lick Run. We hope to meet many visitors at our Association, which convenes next month.

Fraternally,

D. W. LEATH.

APRIL 20, 1900.

OUR ILLINOIS LETTER.

A NEW MODE OF WARFARE AGAINST THE SALOON.

The temperance people of Aurora, Ill., according to the Chicago *Times-Herald*, are adopting a new plan of campaign for the suppression of the saloons of that city. It is said that the city receives annually from \$35,000 to \$40,000 in license fees. Hence there is a large majority who vote for license, because of the revenues received, and the anti-license people have never been able to overcome this majority. The plan of the present campaign, which has been endorsed by the Aurora Ministers' Union, and other temperance leaders, both men and women, is to devote the present year to educating the people and to the raising of a fund equal to that paid in license fees, to be offered to the City Council before the spring election of next year, and asking for the suppression of the saloons. Committees are to be appointed at meetings to be held this and following weeks, on solicitation of subscriptions and on organization. Vigilance committees will be established, and Chicago's campaign of education in the anti-franchise fight will be the mode of the local battle. It is hoped that in this way they can persuade the voters to consent to make a year's trial of the anti-saloon policy, and that it will be proved to be to the advantage of the city to run its finances without the saloon.

I am told that Lone Grove township, a township adjoining ours, at its election just held, has elected an anti-saloon Supervisor to represent the township in the County Board of Supervisors. All petitions for licenses in townships not having incorporated

towns are acted upon by the County Board of Supervisors. This election of an anti-saloon Supervisor in Lone Grove township is notable from the fact that the population is largely beer-drinking Germans, and that the motive was not opposition to the saloon. The reason given is that their little village, St. Peter, growing up on a new railroad, not being incorporated, can have no police service for maintaining order. This is an admission that a police is a necessary adjunct to the saloon, and their vote is a piece of worldly wisdom worthy of imitation by those who have no higher motive for keeping out saloons.

C. A. B.

FARINA, Ill., April 6, 1900.

MARRIAGES.

BROWN—BRODWAY.—At his residence, Marlboro, N. J., by Rev. J. C. Bowen, April 15, 1900, Eugene Brown, of Quinton, and Miss Isabel Broadway, of Bridgeton.

CRANDALL—FOGG.—At the home of Theodore Davis, Shiloh, N. J., April 12, 1900, by Rev. E. B. Saunders, Benjamin R. Crandall, of Independence, N. Y., and Matilda B. Fogg, of Shiloh.

MIFFLIN—VING.—At the parsonage in Shiloh, N. J., April 15, 1900, by Rev. E. B. Saunders, Wm. T. Mifflin, Jr., and Maude Vining, both of Salem, N. J.

DEATHS.

STERLING.—In DeRuyter, N. Y., April 14, 1900, Mrs. Nettie Sterling, aged 36 years, 9 months and 14 days.

She was born in Scott, N. Y., and when a small child was adopted by Dennis T. Coon, at whose home memorial services were held, conducted by the writer, assisted by Rev. L. M. Cottrell. When eleven years of age she professed faith in Christ and was baptized by the Rev. Joshua Clarke, and united with the Seventh-day Baptist church of DeRuyter, of which she remained a faithful member. March 13, 1882, she was married to Mr. Wm. M. Sterling. To them were born eight children, three of whom have been laid to rest. Although suffering for many years from poor health, she was a faithful Bible student, and chose for her memorial services the words of Paul, 2 Tim. 4: 18, "And the Lord shall deliver me from every evil work." Her selection of hymns was in harmony with Paul's thought of trust in God for deliverance from every evil work, and for the triumph of the Christian soldier who has fought well a good fight and kept the faith. Her husband, five children, her foster parents, and two brothers are left to mourn their loss.

J. G. B.

CORNELIUS.—At her home near Alfred, N. Y., March 27, 1900, Mrs. Frances Champlin Cornelius, aged 77 years, 5 months and 22 days.

She was born in Rhode Island, the second daughter of Bradford and Betsy Champlin. When she was three years of age, her parents removed to Alfred, where she has since resided. At the age of fifteen she was baptized and united with the First Alfred Seventh-day Baptist church. Feb. 19, 1840, she was married to John Cornelius. Unto them were born eleven children, four daughters and seven sons, of whom two daughters and four sons survive her. Since her husband's death, in June, 1888, she has lived with her unmarried sons, who have tenderly cared for her. She was a good mother, a kind neighbor, a loyal Christian. Pastor's text, Rev. 14: 13.

L. C. R.

POTTER.—At her home in Scott, N. Y., April 17, 1900, Mrs. Dea. E. H. P. Potter, aged 79 years, 11 months and 25 days.

Roxana Burdick Potter, daughter of Jesse and Sallie Burdick, was born in Scott, Cortland Co., N. Y., April 25, 1820. At the age of twelve years she made a profession and joined the Scott Seventh-day Baptist church and remained a loyal and faithful member to the last. She was married to E. H. P. Potter Jan. 16, 1842, to whom she was a faithful and devoted wife for over fifty-eight years. To them were born two sons and two daughters. The two daughters having died in infancy, the two sons, the aged partner of her life, two foster daughters and a large circle of friends, remain to bear testimony to her sacred memory. Funeral services in the church, April 19, conducted by her pastor. Text Job 33: 14.

J. T. D.

CHAPMAN.—Near Clark's Falls, Conn., April 13, 1900, Mrs. Mary Kenyon Chapman.

Mrs. Chapman was born in the town of Hopkinton, R. I., July 18, 1841. She was the daughter of Deacon Matthew and Abby Austin Kenyon. Early in life she

united with the First Hopkinton church and remained an active and earnest member until death came to her release. She was married to I. Clark Chapman, May 1, 1873, who with the aged father, two sisters and three brothers are left to mourn their loss. She was quiet and diffident, but constant in her devotion both to those she loved and to her Saviour. A regular attendant at the church and Sabbath-school, she was one who will be greatly missed. The funeral services were held Sunday, April 15, conducted by the pastor of the First Hopkinton church.

C. A. B.

LAMPHIRE.—Oscar S. Lamphire was born in Berlin, N. Y., April 7, 1850, and died of bright's disease, Nov. 9, 1899, in the same place.

He was the son of Rowland E. and Lorinia Satterlee Lamphire. In early life he united with the Berlin Seventh-day Baptist church and remained a member till removed by death. For several years he had been in poor health, but not until within a year before his death did the disease of which he died make its presence known. He was a great sufferer for months, but we trust that these last days were given him that he might be better prepared for the great change that awaited him. He expressed sorrow for unfaithfulness and hoped to regain health that he might do some good in the world. He left a widow and two sons besides a large circle of relatives and friends.

F. J. G.

BEE.—At Bolair, W. Va., March 24, 1900, Zebulon Bee, in the 76th year of his age.

He was the son of Asa and Hannah Bee, and a native of Newburg, Preston Co., W. Va. Brother Bee has been a subscriber to the SABBATH RECORDER since he was seventeen years of age. A fuller notice of him is promised for another occasion.

A. H. L.

CARR.—At the residence of her son, Nathan S. Carr, in Ashaway, R. I., April 2, 1900, Mrs. Lucy A. Carr.

Lucy Carr was the daughter of Eld. John and Elizabeth Wells Greene, and was born in DeRuyter, N. Y., March 23, 1822. Early in life she came with her parents to Rhode Island, where, Sept. 11, 1842, she united in marriage with Sands Cole Carr. Much of the remainder of her time was spent in the village of Ashaway. Many years ago she accepted the Saviour's love and became a member of the First Hopkinton Seventh-day Baptist church, and lived consistent to the vows she had made. She was a home-maker and yet her influence was not confined to her own home, but reached out after others, and touched those who were in trouble or need. It would seem that she merited the words of the Lord to one of old, "She hath done what she could." She leaves one sister, Mrs. Covey, of Ashaway, and two children, Mrs. A. E. Main, of Plainfield, N. J., and Nathan S. Carr, of Ashaway, besides many other kindred. She had been in poor health for a long time, but was able to be up around the house to the day of death. The funeral services were conducted by the pastor of the First Hopkinton church, assisted by Dr. A. E. Main, of Plainfield, N. J.

C. A. B.

REYNOLDS.—In the town of Verona, N. Y., April 15, 1900, after a brief illness of typhoid pneumonia, Mrs. Mary Satterlee Reynolds, aged 57 years, 6 months and 22 days.

She was born in the town of Berlin, N. Y., Sept. 23, 1842, and was the youngest of four children born to William and Roena Burdick Satterlee, and was a granddaughter of Eld. William Satterlee. She was baptized in early life and became a member of the Berlin Seventh-day Baptist church, retaining her membership there until her marriage to Mr. Frank Reynolds, of Verona, N. Y., Dec. 30, 1867. She died in the house which had been her home for thirty-three years, where she had led a peaceful, happy life, full of helpfulness to others. The one great sorrow which had entered her life was the death of her son Arthur, her only child, in 1889, in his twentieth year. He had never been a strong boy, and fell an easy victim to consumption. Mrs. Reynolds was an active and faithful member of the Second Verona Seventh-day Baptist church, and was also superintendent and teacher in a Sunday-school, organized in the Maxson District school-house, among the farming people who did not often attend regular church service. She is survived by her devoted husband, who is thus left entirely alone in the world, also by two brothers, Horace W., of New Market, N. J., and Jairus B., of Berlin, N. Y. Her only sister, Mrs. James L. Green, of Berlin, died in 1893. Her pastor, Rev. Geo. W. Lewis, being absent on account of the serious illness of his father, Rev. H. B. Lewis, the funeral sermon was delivered by the Rev. Mr. West, of the Presbyterian church, taking his text from the fifteenth chapter of First Corinthians. The presence of the large number of friends and neighbors testified to the high esteem in which she was held. The Sunday-school, of which she was Superintendent, numbering about thirty children, attended in a body, and covered the casket with sprays of flowers as the remains of their beloved teacher were lowered into the grave.

W. H. S.

Literary Notes.

AN article in *McClure's Magazine* for May, by Earl Mayo, will tell about "The Biggest Steamship Afloat"—the monstrous "Oceanic"—giving the story of her construction, describing her mammoth machinery, and showing how she is manned and operated. Photographs of all the interesting points and parts of the great craft will be used to illustrate the article. New York City.

In the *May Delineator* are two valuable articles—one by Eliot Gregory, a New York society and literary man, who for thirty years has made his home in Paris as much as in New York. He writes very skilfully regarding Paris. The other is by the famous Mrs. Burton Harrison, on "The Trip Abroad; Suggestions for Traveling, Hotel Life," etc. The two articles are full of good suggestions for those who will summer abroad, and see the Paris Exposition. 17 W. 13th St., New York.

UPWARD of fifty writers and artists contribute to the *May Ladies' Home Journal*. Rudyard Kipling drolly tells of "The Beginning of the Armadillos." Mary B. Mullett writes of "The Real Thrums of Barrie." Clifford Howard, of "The Flower that Set a Nation Mad," Mabel Percy Haskell, of "A Famous Boston Belle," and the Rev. Cyrus Townsend Brady continues his experiences as "A Missionary in the Great West." Ian Maclaren's article answers the query "Is the Minister an Idler?" etc. Philadelphia, Pa.

A Manual of Church History.

This book is by Albert Henry Newman, D. D., LL. D., Professor of Church History in McMaster University, author of "A History of the Baptist Churches in the United States," "History of Anti-Pedobaptism," etc., Vol. 1. Ancient and Mediaeval Church History to A. D. 1517. American Baptist Publication Society, Philadelphia, Pa., pp. xiii—639. Price \$2.50.

This book is one of the best of its class. Any work which attempts to give even a brief history of Christianity for fifteen hundred years, can do so in outline only. The book gives evidence of ripe scholarship on the part of Dr. Newman, and equal evidence that it is the result of twenty year's experience as a teacher of church history. It contains the results of late research and the conclusions reached by the best critics in history, in a safe and conservative manner. The lists of authorities given in connection with the various themes are full and valuable. This is notably true concerning the literature of the centuries immediately succeeding the New Testament period, and of the various prominent doctrines, heresy, etc., which arose between the New Testament period and the full establishment of the Papal church. The book is also rich in suggestions concerning the pre-Christian influences that modified Greek and Roman thought, and hence exerted a great influence in the formative period of the Christian church. In this connection we miss two or three things which would add to the merit the book already possesses; for example, copious references to authorities, and the discussion of the influences of water-worship, in pre-Christian times, upon the question of baptism and baptismal regeneration. This is a field which even Baptist writers have not worked as carefully as they might have done, and which we think furnishes most important data for a just understanding of the question of baptism as it appears in Christianity. The same is true of sun-worship in general, which figured so largely in the development of the doctrines and principles of the Papal church. On both these lines Dr. Newman's Manual leaves a field which ought to be well filled. Along the same line we have looked in vain for important facts concerning the pre-Christian notions of the Messianic Kingdom, and the influence of those views upon the immediate disciples of Christ, and the early church, as to what the kingdom of heaven must be. If in these three particulars Dr. Newman's book was as nearly complete as it is along other lines, very little would remain to be desired in a manual of this kind.

—One rises from the reading of the book with a deepening conviction of the impossibility of meeting the full demands of these times by any manual of church history. To obtain the best results from this book, one needs to be fairly well versed in church history before he reads it. Otherwise he should be in reach of the literature for each period and be enabled to read widely, guided by the suggestions contained in the manual, in order to secure anything like a full view of the question. Such manuals fill an important place, but the impossibility of doing more than presenting such outlines as Dr. Newman has done emphasizes the value of those books which give special treatment to specific doctrines or epochs in the history

of Christianity. This is not in disparagement of manuals, but it is a necessary conclusion when one considers the greatness of the field of church history, and the importance of such detailed treatment as it is impossible to give in a manual. More and more, we believe, the history of Christianity must be treated by subjects and epochs. No one may claim to have mastered the general history in any good degree who is not acquainted with the more important epochs and the salient features which appear in connection with fundamental doctrines. This is especially true concerning all points wherein Christianity diverged from the New Testament standards, and from the fundamental principles laid down by Christ and his immediate followers. Dr. Newman's Manual suggests many of these things better than earlier manuals or earlier voluminous histories have done, and much praise is due this book because it condenses, rigidly, the matter under each head, and the more important and far-reaching facts which are involved. Naturally, Baptists will supplement this work by Dr. Newman's History of the Baptists in the United States, published a few years since.

The theological views of the author appear not too prominently, and yet with sufficient prominence to indicate that he is theologian as well as historian; although the theologian does not obscure the work of the historian in any objectionable degree. The work stops on the threshold of the Reformation, and all persons interested in church history will be glad to welcome the succeeding volume or volumes which will continue this outline to later periods.

Of the non-historic treatment of the Sabbath question by Dr. Newman we shall speak at another time. Meanwhile it is a pleasure to say that however rich your library may be in works on church history, it will be an addition to your collection to place this manual upon your shelves, both for consecutive reading, and as a book of reference. That the author has read widely and thought carefully is shown on every page.

Special Notices.

WANTED.

Copy of the Minutes of the S. D. B. Publishing Society for 1864, for the purpose of completing a bound volume. RECORDER OFFICE.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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

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 next Semi-Annual Meeting of the churches of Minnesota will be held with the church at New Auburn, beginning Friday, June 1, 1900, at 2 o'clock P. M. Rev. O. S. Mills is to preach the Introductory Sermon, Rev. E. H. Socwell alternate. Miss Nellie Conn, of New Auburn, and Miss Anna Wells, of Dodge Centre, are requested to present essays. D. T. ROUNSEVILLE, Com.

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. COTRELL, 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.

PROGRAM for South-Eastern Association, at Lost Creek, W. Va., May 17-20, 1900.

FIFTH-DAY—MORNING.

- 10.00. Devotional Service.
- 10.15. Address by Moderator, Roy Randolph.
- 10.30. Introductory Sermon, D. W. Leath.
- 11.30. Report of Executive Committee, Communications from Churches.

AFTERNOON.

- 2.00. Communications from Sister Associations, Report of Delegate to the Associations, Appointment of Standing Committees.
- 3.00. Sabbath-School Hour, M. K. Van Horn.

EVENING.

- 7.45. Praise Service.
- 8.00. Sermon, Delegate from Eastern Association.

SIXTH-DAY—MORNING.

- 9.45. Devotional Service.
- 10.00. Address, Dr. H. C. Brown.
- 11.00. Missionary Hour, O. U. Whitford.

AFTERNOON.

- 2.00. Reports of Committees.
- 2.30. Essays, S. O. Bond, Miss Ora Van Horn, Miss Dora Gardiner.
- 3.00. Sermon, Rev. J. G. Mahoney.

EVENING.

- 7.45. Prayer and Conference Meeting, led by D. C. Lippincott.

SABBATH—MORNING.

- 10.00. Sabbath-School, conducted by M. B. Davis.
- 11.00. Sermon, S. L. Maxson.

AFTERNOON.

- 2.00. Woman's Hour, conducted by M. Marcella Stillman.
- 3.00. Tract Society Hour, A. H. Lewis.

EVENING.

- 7.45. Praise Service.
- 8.00. Sermon, B. C. Davis.

FIRST-DAY—MORNING.

- 9.00. Business, Reports.
- 10.00. Education Hour, conducted by T. L. Gardiner.
- 11.00. Sermon, A. H. Lewis.

AFTERNOON.

- 1.30. Unfinished Business.
- 2.00. Tithers' Union, A. J. C. Bond.
- 2.30. Young People's Program.

ROY RANDOLPH, Moderator.

XENIA BOND, Secretary.

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. 48, 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.

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 VII.—JESUS AT THE PHARISEE'S HOUSE.

For Sabbath-day, May 12, 1900.

LESSON TEXT—Luke 7: 36-50.

GOLDEN TEXT.—Thy faith hath saved thee.—Luke 7: 50.

INTRODUCTION.

After our Lord's testimony to John the Baptist concerning which we studied two weeks ago, we have the record of the fact that the common people were inclined to receive Jesus favorably; but that the Pharisees rejected him. Jesus shows the inconsistency of the conduct of these Pharisees by the illustration of the children playing. They were like cross and irritable children who were bound not to be suited. When the other children proposed to play wedding they refused, and when those who were seeking to please proposed to play funeral, they were again unwilling. So the Pharisees would not receive John because he was an ascetic, and likewise refused to receive Jesus because he was not an ascetic, but rather associated with men, and ate and drank with ordinary people. There was good reason for the conduct of John, and good reason for the conduct of Jesus; but those who are bound to find fault with the messengers of God will find some reason for fault-finding even at the expense of consistency. The incident of our present lesson seems to follow soon after this teaching in regard to John the Baptist.

Some interpreters of the gospels have confused this anointing of Jesus with that which occurred at Bethany six days before the last passover of our Lord's ministry. It is certainly an error to think that the woman mentioned in our lesson is either Mary Magdalene or Mary, the sister of Martha and Lazarus.

NOTES.

36. **And one of the Pharisees desired him that he would eat with him.** Some have thought that the Pharisee had a sinister motive in thus inviting Jesus to his table; but that is very unlikely. It is probable however that he thought he was condescending greatly to invite this new teacher to his home. **And he went into the Pharisee's house.** Jesus was ever ready to accept the invitations given him. He was willing to give himself unto those who would receive. **And sat down to meat.** Literally, "he reclined." The Jews did not sit on chairs, but rather reclined upon low couches, supporting the body on the left elbow. In this posture the feet would be away from the table. This explains how the woman could readily anoint Jesus' feet as she did.

37. **And behold, a woman in the city, which was a sinner.** There can be hardly a question but that word *sinner* is here used to designate one morally impure. The city is an indefinite reference to the city in which the Pharisee dwelt. We have no means of knowing what city. Some have guessed Nain. The conduct of the woman shows that she was truly repentant. We need not wonder at her presence in the Pharisee's house, when we remember that according to the Oriental custom any one might come in and sit by the wall to look on when a host entertained his guests. **An alabaster box of ointment.** A cruse or flask containing a very valuable unguent used for anointing.

38. **And standing behind at his feet weeping,** etc. Her tears are the token of her repentance. She had not planned to

bathe his feet with her tears, but now since they are thus washed by the involuntary offering of a tender and grateful heart she shows her humble love by using her hair to wipe his feet. She pours out the costly perfume, and her love is not satisfied till she has caressed his feet with many kisses.

39. **Now when the Pharisee which had bidden him saw it,** etc. No word had been spoken concerning this occurrence. The woman was too full of joy over her consciousness of forgiveness to utter a word. Jesus realized her penitence and silently accepted the homage of her grateful love. The Pharisee is too much surprised to speak, but he thinks that this new teacher can hardly be the prophet that he had supposed; for if he were a prophet he would know what sort of a woman she is, and if he knew what sort of a woman she is, he would certainly not allow this familiarity.

40. **And Jesus answering said unto him.** But Jesus is a prophet and shows his power by answering the thought of the Pharisee. **And he saith, Master, say on.** In spite of his ready formed judgment, Simon replies courteously to his guest. The word "Master" is better rendered "Teacher."

41. **A certain lender had two debtors.** This illustration, which in the broader sense of the term may be called a parable, is intended to picture the relative position and conduct of the Pharisee and of the woman; but we must be careful not to apply the parable too minutely. For example, we may not be sure that the Pharisee had been forgiven at all. **Five hundred pence . . . fifty.** The word translated "pence" is the plural of the Greek word *denarius*, the name of a coin worth about seventeen cents. The amounts given are simply for comparison, to show that one debt was very much larger than the other.

42. **And when they had nothing to pay.** It is utterly beyond our ability to render unto God what we owe him. **Which of them will love him most?** We would more properly say "more" instead of "most," and this is also a more literal rendering of the original.

44. **Thou gavest me no water for my feet.** It was usual for a slave to bathe the feet of the guests as they came to a feast. We may not be sure, however, that Simon had been positively discourteous. There was certainly a marked contrast between his conduct and that of the woman. **With the hairs of her head.** She bathed his feet not with water but with tears; she wiped them not with a cloth, but with the richest ornament with which nature had adorned her.

45. **Thou gavest me no kiss.** Simon had not given the usual kiss upon the mouth in greeting his guest, but the woman had kissed the feet of Jesus.

46. **My head with oil thou didst not anoint.** To anoint the head with oil was a mark of respect. Note the vivid contrasts in this verse also, oil upon the head, costly perfume upon the feet.

47. **Wherefore, I say unto thee, her sins which are many are forgiven.** The Roman Catholics hold that she was forgiven on account of her manifestation of love; but it is more in accordance with other teachings to understand that her love was manifest on account of the forgiveness. The "Wherefore" may refer to the acts of love as the outward manifestation of the penitence which had brought forgiveness. **But to whom little is forgiven the same loveth little.** When we have the true idea of the exceeding sinfulness of sin, no one of us is forgiven little. But when we think that we have not sinned much, we are not moved with great love in the prospect of forgiveness of our sin, even if it be granted for the sake of the argument that forgiveness is possible under such circumstances.

48. **Thy sins are forgiven.** This is not to deny that her sins had been forgiven before she came in; but is rather a formal statement of forgiveness.

49. **Who is this that forgiveth sins also?** Compare the question of the scribes when Jesus healed the paralytic who was borne of four.

50. **Thy faith hath saved thee.** It was through faith that she had been made whole morally just as others had through faith been made whole physically. **Go in peace.** Better, "Go into peace." Go forth into a state of peace, comforted and sustained by a sense of perfect accord with God, separated no longer from him by the barrier of sin.

Popular Science.

BY H. H. BAKER.

The Evening Star.

The most beautiful object now to be seen in the heavens, on a clear evening, is the planet "Venus," called the "Evening Star," and its brightness will continue to increase until the last of May.

Every public school in the United States should be required by law to furnish a glass, of sufficient power, to see plainly the rings of Saturn which surround that planet. Such a telescope, mounted on a tripod, would allow each scholar a good view of a planet while it was passing through the field of the glass, and would convey more beneficial intelligence in a single evening than could be imparted by the study of books for a month, as sight conveys intelligence that cannot be described.

The planet Venus, our nearest neighbor, is distant from us only about twenty-five millions, three hundred and ninety-six thousand miles. Its brightness exceeds all other planets. In consequence of the brightness, covering the whole hemisphere, it has become difficult to fix any point on its surface by which it could be seen to rotate, and if it did, whether it might not, like our moon, always present the same side to our view. This would make the hemisphere on the side toward the sun always light, and the opposite always dark, causing the days to be of equal length; still a single circuit around the sun would require about two hundred and twenty-five days, which would constitute a year.

Giovanne Dominico Cassini, born near Nice, Italy, June 8, 1625, from certain markings on the planet, came to the conclusion that the planet rotated upon its axis the same as our world, and calculated its day to be a trifle less than ours. Astronomers do not agree exactly as to the time of rotation, but the majority of them place the time at twenty-three hours and fifty minutes; others make the time a trifle shorter.

Professor Lowell, who spent several years at Flagstaff, Arizona, measuring velocities in the line of sight, gave as the result of his calculation, which sustained Schurter and others, that the day consisted of twenty-three hours and twenty-one minutes.

Professor Campbell, at the Lick Observatory in California, is also measuring velocities in the line of sight, and something may soon be expected from him on this subject.

A new method for determining the length of the day of Venus has just been tried by Prof. Belopolsky, of Pulkowa, Russia, who is an authority on spectroscopy. He has photographed the spectra of the planet, and says, in a dispatch, "from a study of these photographs, the rotation period of Venus is short." Evidently meaning the twenty-three days and twenty-one minutes.

Now we would like to have every one who may chance to read this article, on the first fair evening after, take a look at this beautiful star in the heavens, and while looking at it contemplate the fact that it is a world about the size of ours, being seven thousand five hundred and ten miles in diameter, and having a day nearly the length of ours. Its orbit is shorter than ours. Of course its year is not as long, composed of a little less than 225 days, while ours has a little over 365. It is very probable that it has one moon like ours, for a satellite has been discovered.

It requires no great stretch of the imagination to believe that this beautiful "Evening Star" is peopled by a race fully as intelligent, if not more so, than ourselves, and as they receive nearly one-tenth more light and heat from the sun than we do, and their journey around the sun being nearly a circle, they have no winter; then why should there not be inhabitants thereon who can worship Him who made the worlds, and fashioned the heavens which declare His glory?

HAPPY the man who early learns the immeasurable distance between his wishes and his powers.—Goethe.

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NEBRASKA LETTER.

A mild winter has been enjoyed by the people of this state. During the last half of March, the farmers have been very busy getting in their wheat, ready for the early rains. In this semi-arid region, early sowing is necessary, that the moisture caused by the coming out of frost may play its part in helping to germinate the wheat, that it may have an early growth. The first of April ploughing is being done for the potato crop. This is one of the staple crops in Central, Southern and Eastern Nebraska. But little, however, can be done with potatoes outside of the river-bottoms and the irrigated regions. This year many thousands of bushels of potatoes have been shipped from this state to Cuba and Puerto Rico. Already the ranchmen are moving their herds from winter quarters onto the ranges that they may be ready for spring and summer feeding. Grass is started nicely in the sheltered draws and along the water courses. The rough range land, so abundant on the divides, is being occupied more and more for grazing purposes.

The past winter has been well marked in this state as a time of special and quite widespread religious awakening. Scarcely a town but has had its season of special revival meetings, with varied degrees of success. At the opening of the year the one thought that seemed to possess the minds of the people was, How may I do more for Christ? Many began the year with a well-formed purpose to do more by following closely the path in which Jesus would have them walk. So deeply were the minds of the people surcharged with this thought and purpose, that

religious awakenings and growth in Divine life have been noted on every hand. Churches have been quickened, and Sabbath-schools and Endeavor Societies have been roused to new life and energy. In the city of Kearny the streets were placarded with the motto, Kearny for Christ. People were aroused and a great work was done.

The Sunday-school Association has been pretty well organized throughout the state. The results are being seen in a larger attendance upon the Bible-schools of the state and a deeper interest in the study of the Blessed Word. One of the results of this study is an inquiry on the part of some after Sabbath truth. As Sabbath-keepers, we have nothing to fear from the careful study of God's Word, but much to gain. As surely as God's Word is a lamp to the feet and a light to the path, so surely will it be, if carefully and conscientiously studied, a revealer of Sabbath truth. In the heart of every careful Sabbath-keeper there is a desire to see the cause so dear to us advanced; yet, how many of these same dear disciples of the Lord live on in the presence of this desire with a feeling of hopelessness, thinking that any great or radical change in the status of the Sabbath question cannot be expected. Dear reader, if perchance you belong to this class, how much better would it be for you to live in the light and joy of a hope; yes, a confidence grounded on the eternal truths of God. He has promised that his word shall not return unto him void, but shall accomplish that whereunto he has sent it. How changed would the whole condition of Sabbath Reform work be, could all our dear brethren and sisters realize that in this work they are co-workers with God.

E. A. WITTER.

NORTH LOUP, Neb., April, 1900.

SABBATH LITERATURE

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

Books by the Editor of the "Recorder."

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

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

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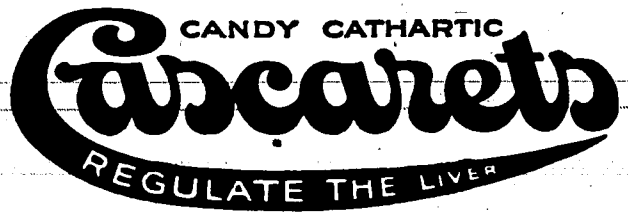
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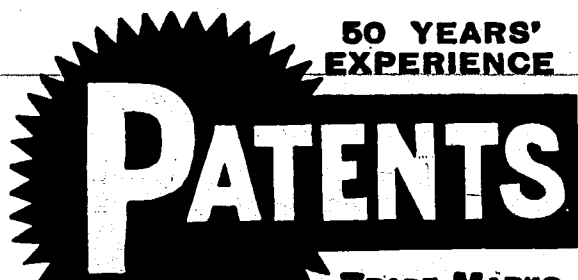
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THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

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Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

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