

THE SABBATH RECORDER.

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POWER OF LOVE.

WHEN the life of a beloved son is hanging in the balance, no one can persuade his mother to take rest. You may tell her that others are watching, that everything is being done that can be done, that it is her "duty to take a respite;" but you might as well speak to the deaf, for she is his mother, and her mother-love will not let her be content with less than her own personal ministry to her boy. But does she think then of doing merely her duty to him? Is she measuring her conduct by any standard of rectitude? Nothing of the kind! She has risen above all standards and all duty. She does just what her love impels her; and all she does is so little able to content her, that she is only sorry she can do no more. Now, it will be the same with us and the service of God, if only we attain to love of him for what he is to us, and for what he has done for us in Christ. It will lift us above legalism, and make the mere doing of duty seem but meager and unprofitable. It will keep us from murmuring, and preserve us from self-complacency; for duty can be satisfied with its doings, but love can never do enough. "Thank God," said one in dying, "I have done my duty." "Alas!" says the expiring Christian, after all he has done, "I am an unprofitable servant." There is the difference between the two. Let us, then, get to this love of God in Christ, and the exactions of the Christian life will not appal us, while the meeting of them will not puff us up; for we shall have the courage to go forward to them, and the humility not to be complacent over them.—
W. M. Taylor, D. D.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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THE Psalmist says, "Keep thy heart above all keeping, for out of it are the issues of life." To know one's self and to control one's self is the secret of success in Christian living. It is equally so in the accomplishment of the work which comes to us in the service of Christ. Every successful man must have himself well in hand. He must know himself as the engineer knows his machine. He must be at once obedient and commanding. Double action characterizes all successful effort. The supreme self must say to any given power or powers, Do this. Do it now. Do it well. Continue until it is accomplished. Something of this lies back in the Psalmist's words. The Greek voiced a part of the same thought in their adage, "Know thyself." It will pay you, reader, to make some study of other people. It will be far more valuable to make constant study of yourself. Self-command means more than can be told in any sentence. Keep yourself well in hand.

CLASSES for Bible study, such as have been reported from Milton Junction and Nortonville, are an important feature in our denominational life. One is now reported as having been lately organized at Alfred by the pastor, L. C. Randolph. This is a class for "practical Bible study." It begins by an investigation of "what the Bible has to say regarding the Sabbath." These facts are to be gathered and systematized; then the class will take up the theories concerning Sunday, contrasting them with the facts contained in the Bible. The RECORDER commends every such effort. When each pastor in the denomination will set apart a portion of the year for such study, a long step will have been taken toward permanently strengthening the life of the denomination, and preparing the people to do their work well. It is a matter of satisfaction thus to commend what ought to have been begun years ago, but which, being begun now, and carried forward under divine wisdom, may attain results of untold good.

It is estimated that the pressure of the atmosphere upon the surface of an ordinary adult's body is not far from fifteen pounds to the square inch, a total of sixteen tons. With the approach of storms the barometer indicates the diminution of the pressure of the air, and this is frequently enough to reduce the pressure upon a person of ordinary size to the amount of one or two tons weight. As this pressure is removed, the flesh expands, and, without knowing the cause, people often experience a "puffy feeling" at such times, especially in the extremities, notably the feet. At such times, if one suffers from corns there is great pain, due to the expansion of the flesh around and under them, while the corn does not expand. Here is both a scientific and pathological explanation of a common experience. Undoubtedly the same cause—accompanied also by electrical changes,—produces those muscular pains, sometimes called "pain in the joints," which appear before a storm and which are attributed to rheumatism. While it may not lessen the pain of your corns, it may be some satisfaction to know that it results from a purely natural process over which you have no control, and for which you are not responsible.

SOME people say dolefully that the ministry is over-crowded, and that there are many men desiring to preach, who do not find opportunity, and the necessary support. A little examination of the facts, and the comparison of the Christian ministry with other professions, will show that there are less ministers without churches than there are lawyers without clients. There are more physicians seeking patients than there are preachers seeking hearers. Here are some examples by way of figures: In the schools and seminaries of the United States there are reported 8,371 students of theology, 11,615 students of law, and 22,788 students of medicine. While it is true that there are men who are unfitted for the ministry, through some personal peculiarity or prominent weakness, it is also true that, as a class, the Christian ministers are doing more to meet the numerous demands along the higher interests of society than any other class of men. We write this note to show the inaccuracy and injustice of the charge that the ministry is over-crowded with inefficient men. The charge is incorrect both as to intellectual ability, general culture and unselfish devotion to the higher interests of the world. It is a shame that certain classes of individuals—sometimes those who profess to be Christians—delight in perpetuating the essential falsehood which represents the ministry as being filled with men who are either unable to fill other places, or too indolent to do hard work. He who gives currency to such a thought, writes himself down as worthy of greater condemnation than those concerning whom he speaks thus inaccurately.

VISIONS, day-dreams, great plans, are a blessing to the man who, looking in the right direction, is thus drawn out of himself into larger desires. If those desires never become realities, the soul is strengthened by catching glimpses of what may be possible. Such dreams of the unattained give more than momentary enjoyment. They strengthen the soul to do, slowly and ploddingly, if need be, the great work of life, in Christ's kingdom. To have seen such a vision, with all that it may imply, increases the obligation upon the man to whom the vision is given, to strive more earnestly to make it actual in his life. Day-dreaming, far-reaching hopes, bright visions of things that have not been, but may possibly be, attained, ought to be cultivated as means to higher and better living. Do not despise your day-dreams.

SOMEONE has said that a tongue alone works little mischief. When willing ears listen to what a tongue may say, and move other tongues to repeat what they hear, then evil begins. If one is not absolutely deaf, it is often wise to become so, so far as listening to what may be said that ought not to be said. Write it down in your memory that evil-speaking is powerless unless willing ears wait that they may give currency to the evil words.

ORDINARY snakes are friends of the farmer, and the killing of them is to be condemned. Only those which are poisonous should be treated as enemies. The black, the garter and the water snake should be left undisturbed, while the smaller varieties, usually known as stone and grass snakes, are objects of beauty as well as of utility.

A GERMAN expedition under Dr. Koldewey is making excavations in Babylon, where important discoveries have been made already. These include Hittite inscriptions, together with figures of the Hittite god of war. Dr. Koldewey also believes he has discovered the great wall of Babylon, described by Herodotus, on which were many dwellings, and the width of which permitted the passage of four chariots abreast. The wall now discovered is 136½ feet wide, supported by two walls, one 23½ and the other 44 feet thick. They are built of burnt brick laid in asphalt, and a filling of sand and gravel 69 feet thick is between them. A complete temple has also been uncovered, which was built by Assurbanipul, the last great king of Assyria. It is confidently expected that the famous hanging gardens, which were one of the seven wonders of the world, will be found in connection with these excavations. In the Island of Crete, the ancient city of Cnossus, the residence of Minos, of fabulous wealth, has been excavated. Among other things, a beautiful Mycenaean palace has been uncovered. This dates from twelve or fifteen hundred years before Christ, and its brilliant frescoes and perfect figures are said to surpass anything heretofore discovered. Tablets have been unearthed which settle the question of the knowledge of writing by the Cretans. These discoveries in Crete open up a new field which may prove quite as important as those in Babylon.

"SUCCESS to the dear old RECORDER in its mission of love and truth." Such is the closing sentence in a note enclosing a subscription to the RECORDER. Slight as it may have seemed to the writer, it is far-reaching in its influence, and comes to those who have the interests of the Publishing House in charge as a pleasant evidence of the spirit of co-operation and sympathy which the readers of the RECORDER hold toward the paper and those who carry it forward. It is that oneness of sympathy, together with the confidence which is implied, that makes it comparatively easy, and a pleasure, to serve those to whom the RECORDER goes. Every member of the Board, and notably those to whom the execution of the business of this Society is directly given, will read this note with pleasure, and be strengthened to go forward with the duties assigned them the better for having read it. The RECORDER has always been the one bond of communication, sympathy and power, holding the members of our widely-scattered Zion each in heart-touch with the other. So may it ever be, with increasing strength and helpfulness.

A CORRESPONDENT of the *New York Times* reports that he was strolling through a mining village in Schuylkill County, Pa., when he heard a woman calling several children who were playing in the road. When he reached them he said:

"Your mother is calling you, children."

The largest child, a girl of about ten years, answered.

"Her ain't a-callin' we; us don't belong to she."

If any of our correspondents know of anything more ungrammatical than that, we shall be glad to give it place among curiosities of speech.

Be humble or you'll stumble—Moody.

LOOK OUT FOR A NEW BOOK.

Springtime is here. Life is awakening everywhere. The story of divine power is told anew. The evidences of divine love are retranslated. New opportunities come. New fields are to be tilled. The soil that has been enriched by the frosts of winter awaits the plow and spade, and promises a rich harvest. You are doubly blest with opportunity, if you live in the country and till the soil. You have an hundred lessons leading to righteousness, where the shut-in dweller of the great city has one. You are in touch with the purity of divine power. Men in the city are in constant touch with the turmoil and wickedness of men. Look out for this new book, which, with every springtime, unfolds new chapters telling of divine love, power, presence and redemption.

Catch the lessons which only the springtime furnishes. There is close connection between the first of May with its opening buds and the first of October with its ripening fruit. Life and love do not think it a long time to wait. Teach your own heart thus to think of the future which God has in waiting for his children. Many years of earth are brief, when love and faith and hope wait and work confidently, knowing that nothing good shall fail in the end. Let the springtime beauty strengthen your faith in the fullness that awaits every obedient soul in Christ. Believe that heaven is not far away. Drink in all the hopefulness of the springtime, all the richness of its promises, all the assurance of the harvest to which it looks. Find in every opening bud the promise of corresponding development in your own life. Let every flower-laden tree inspire you to such attainment in Christian living as will make your life beautiful before God and the world. Cherish opening bud and perfect blossom, not for their beauty, but for the fruit of which they are the beginning. Cherish in the same way all your best thoughts and highest purposes, not for their own sake to-day, but for that to which they may bring you by-and-by. Believe this is a good world. Believe that it is a great world. Believe that it is God's world.

BLOTS ON THE CENTURY.

In this closing year of the century we are accustomed to exalt the success which it chronicles, and may be in danger of overlooking those points wherein it has failed. In material progress it has few, if any, equals. In the matter of certain reforms its record is most satisfactory. Human slavery has been abolished in nearly every part of the world. But in the ordinary transactions of life, it is a question whether moral conscience is any keener than when the century began, or whether justice is any more certainly obtained in the ordinary affairs of men. In literature, it seems certain that in the department of poetry there has been a marked decline during the closing years of the century. Perhaps people do not appreciate poetry as they did at one time; but men like Longfellow, Browning and Tennyson are no longer here. Other great poets, with whose writings this generation ought to be familiar, seem to have passed by, and their books are comparatively unopened. We mean men like Bryant, Whittier, Holmes and Lowell. We are inclined to believe that there is some gain in the treatment of criminals, aside from the marked improvement in their physical

surroundings, but there are still wanting the elements of love and hope in our treatment of criminals, and of the unfortunate. But society has come to the knowledge that most criminals are degenerates, either by birth, or through the influence of disease, and that they are not fully responsible for their actions. Hence, both judges and juries seem to have reached a higher plane in passing upon criminals, and greater efforts are made to ameliorate their condition and improve their character. Much more remains to be done along this line. All in all, as the century closes, the field is large for careful study, and for such comparison of the present with the past as will help to secure better results in the future. Beyond all else, be careful how you exalt the century more than you labor for that actual improvement which lies at the basis of permanent success.

POST-CHECK MONEY.

Bills are now before Congress looking toward the establishment of a system of post-check money, which will be of great advantage. At present comparatively few post-offices are money-order offices, and men living beyond the region of such offices are obliged to take considerable trouble if they wish to transport money, particularly in any small amount. The proposition now before Congress is, that each Treasury note, or other form of currency, of one dollar, two dollars, or five dollars, shall be replaced with a post-check note of like denomination, bearing the same relation to the Government as other forms of money. These will pass from hand to hand in all transactions, as do the paper bills of to-day. In addition, it will contain a blank, by the filling of which it is changed into negotiable money of the same nature as the personal check on the United States Government for the amount named. Any one receiving this can deposit it in any bank with other checks, or can collect it upon identification at any bank or post-office. For example, a man desiring to pay his annual subscription to the SABBATH RECORDER, and having in his pocket a two-dollar bill of the post-check money, can make the proper entries, as though he were filling a check for this office, and send the bill with as much safety as though it were a check or postal order. This will save all extra expense for postal orders, and require but the cancelling of an ordinary postage-stamp, which is placed upon the bill. To make matters still more convenient, fractional currency for five, ten, fifteen, twenty-five and fifty cents, of the same nature, will be issued, and these can be transformed into checks payable to the party named. These will require only a one-cent postage-stamp for the Government fee.

A special feature of this new movement will be the retirement and re-issue of these post-check bills, so as to secure clean and crisp paper currency, and remove a serious objection to the present form of money from a sanitary point of view. Those who have traveled in Europe and been familiar with the paper currency of the Bank of England, know how satisfactory it is to always have in hand a clean, crisp bill, and to be free from the annoyance, and possible contraction of disease, due to the soiled currency which is common with us. We trust our readers will not only be favorably impressed with this, but that they will impress their representatives in Congress with the duty of supporting the bills that are now pending, the passage

of which will give this greatly-to-be-desired change in our currency. The bill in the Senate, No. 3643, was introduced by Senator McMillan, of Michigan, and in the House, No. 9632, by Representative John J. Lentz, of Ohio, on the 16th of March, 1900. The title of the bill being as follows: "A Bill to Prevent Robbing of the Mails, to Provide a Safer and Easier Method of Sending Money by Mail, and to Increase Postal Revenue." The RECORDER gives hearty commendation to this bill.

WHAT IS IN YOUR WATCH.

Having occasion to require the services of a watchmaker, a few days since, we have been led to inquire after some facts concerning the watch which the average man carries. It is composed of at least ninety-eight pieces, and in its manufacture there are included more than two thousand distinct and separate operations. We noticed that the watchmaker carried an extra eye by way of a magnifying glass, and learned that some of the smaller screws cannot be distinguished from specks of dirt, without the aid of the glass. Under the glass a perfect screw is revealed, and its insertion or removal is not difficult, except that the tools used must be proportionate to the size of the screw. In the smallest screw the slit in the head is two-thousandths of an inch wide. It takes three hundred thousand of these screws to weigh a pound, and they are worth about fifteen hundred dollars. Another important and delicate feature of the watch is the hair-spring. This is a strip of the finest steel about nine and one-half inches long, one-hundredth of an inch in width, and twenty-seven ten-thousandths of an inch in thickness. The process of tempering these springs was a secret for a long time, and now it is not generally known, even by watchmakers. No machine has yet been invented capable of determining beforehand, by the size of this delicate spring, what its exact strength will be when it is finished. It is known, however, that one-twenty-thousandth part of an inch difference in the thickness of the spring changes the running of the watch about sixteen minutes in an hour. The value of these springs is enormous when compared with the raw material. It is said that a ton of steel made up into hair-springs and placed in watches is worth many times more than the same weight of pure gold. The wire of which these springs are made weighs about one-twentieth of a grain to the inch, and it requires at least two miles of wire to weigh a pound. The action of the balance, which is governed by this spring, gives five vibrations a second, 300 a minute, 18,000 in an hour, 432,000 in a day, and 157,680,000 in a year. At each vibration the balance rotates about one and a fourth times. This means an aggregate of over 197,000,000 revolutions each year. By way of comparison, take a locomotive with six-foot driving-wheels, and let it be run until they make the same number of revolutions that a watch makes in a year, and the locomotive will have covered a distance equal to twenty-eight times the circumference of the globe. All this delicate mechanism and this perfect work is done by your watch, it asking nothing of you, except that it be given a decent chance for life, and wound once in twenty-four hours.

The intricacy of its mechanism, the steadiness with which it does its work, and the delicacy of proportions which are required, make it analogous to the human mind, which outstrips fancy and defies description as to rapidity of action and extent of attainment. Be careful and wise in the treatment of God's immortal watch—yourself.

NEWS OF THE WEEK.

The regular business of the Methodist Quadrennial Conference, now in session in Chicago has gone forward during the week. Balloting for new bishops was begun on May 15. A proposition to introduce the individual communion cups in the Methodist service was voted down by an immense majority.

The war in South Africa has shown continued advantage on the side of the British during the week. Up to May 16 the British forces have gone forward without any extended battles, the Boers retiring in good order with little loss on either side. The city of Dundee has been captured by Sir Redvers Buller, and it is thought that Mafeking will be relieved at an early date. Some of the Free State Boers, it is said, have surrendered and have been granted permission to return to their farms.

The Boer envoys, three men, A. D. W. Wolmarns, Abraham Fischer, and C. H. Wessels, arrived on the steamer Maasdam, May 15. They were granted a hearty reception on shipboard by a committee representing the city. They come seeking the services of the United States to secure for the Boers arbitration for the settlement of the war. Considering the precedent set in connection with the Spanish-American war, their mission must be a failure.

May 20. — Dispatches from Petoria announce the relief of Mafeking, the capture of three Boer Generals, one being General Botha, and the abandonment of the siege by the Boers. The British are occupying Lindley, the latest Capital of the Orange Free States.

Senator Clark, of Montana, forestalled his expulsion from the Senate by resignation, on May 15. He was immediately re-appointed by acting Governor Spriggs to serve as United States Senator until his successor shall be elected. This trick will probably fail of success.

The hot wave which has passed across the country from the northwest to the Atlantic coast was broken along the coast by a favorable change on the 16th of May. The heat of the preceding three days has broken all previous records in the city of New York.

A somewhat serious fire occurred in one of the departments of the World's Exhibition building at Paris on the evening of May 15. By heroic efforts it was confined to the Chateau d'Eau, and the damage was less than was feared at first.

Extensive frauds in the post-office department of Cuba have been unearthed, in which F. W. Ensly, agent of the post, seems to have been the leading criminal. He is now under arrest, together with other leading officers of the department.

Two notable addresses have been made during the week, touching religious questions. One by Bishop Littlejohn, of the Episcopal Diocese of Rhode Island. He spoke strongly in favor of the positive position, based upon a definite religious creed, as an essential factor in spreading Christianity. The statements were made of so-called religious thought along lines of Biblical criticism and other lines. The other address was by Rev. Dr. Hillis, of Plymouth Church, who, as our readers know, has recently resigned from the Chicago Presbytery because of doctrinal differences. His address was a vigorous attack upon the Calvinistic doctrines as they appear in the Westminster confession of faith. He pleads for such a revision of the Presbyterian confession as would make it accord with the present opinions and the advanced thought of our time.

ILLINOIS LETTER.

SEVENTH-DAY BAPTISTS IN ILLINOIS.

The remark was made by some one who made a missionary tour through the West many years ago—it is my impression that it was Elder James Bailey—that Illinois was a big Seventh-day Baptist burial-ground. It was a comment on the fact that many Seventh-day Baptist families had straggled into this state, one settling here, another there, utterly independent of other Sabbath-keepers in the selection of their locations, the result being that many such were lost to the Sabbath by apostasy from its observance.

If Illinois is a Seventh-day Baptist burial-ground, it is like some old and disused burial plots I have seen where no memorials are left to mark the places of burial. But some epitaphs may be found in various missionary reports. Here is one, included in a report to the Missionary Board, thirty-five years ago, by Elder James Bailey. He and a layman as Associate Missionary — Deacon I. D. Titsworth, I think—made a tour through the West, visiting scattered Sabbath-keepers. After naming various places which they had visited, the report says: "We have found apostasy from the Sabbath a frequent thing in Illinois. Many have selected homes without reference to Sabbath and church privileges, and have soon yielded to the inconvenience of trying to keep the Sabbath under their circumstances, and have left it." He says: "Among these places are Jerseyville, Delevan, Minonk, Onarga, Gilman, Kankakee, Sycamore, Elgin, Monmouth, Pattonsburg, Ashby, Rockford, Varden, and perhaps others. Many in these places are already lost to the Sabbath, and, perhaps, to heaven. It is possible that societies might be organized and some be thereby saved." But we have no account of societies having been organized in any of the places mentioned, and it is doubtful whether any Seventh-day Baptists can now be found in them.

Elder Bailey's reports the following year, 1866, mention many other places where Sabbath-keepers had settled in Illinois and were lost to the Sabbath. He says: "I have on my list over one hundred names of families scattered in Northern and Southern Illinois, in which the husband or wife, or both, were Sabbath-keepers. The membership of these families now probably numbers over five hundred. Three-quarters of these do not observe the Sabbath, while the remainder still adhere to it in faith and partial observance."

These facts are not given with the idea that they will furnish pleasant reading, but as facts of history which ought to convey wholesome warning to all who would, for the sake of bettering their financial condition, isolate themselves and their families from Sabbath and church privileges. The almost inevitable result of such action is that, even if the parents should adhere to the Sabbath, their children will intermarry with non-Sabbath-keepers and settle in life without religious character and without reasonable hope of heaven.

Seventh-day Baptist churches have at different times been organized in the following-named places in the state: West Hallock, Farmington and Chicago, in the northern part of the State; and Farina, Stone Fort, Villa Ridge, Pleasant Hill, Reynoldsburg (Enon), Harrisburg, Raleigh and Crab Orchard (Bethel), in the southern part. The

six last named in the extreme southern end of the state were not formed of Sabbath-keepers from the East, but of converts to the Sabbath, mostly from Baptist churches in their respective vicinities. Of these only Stone Fort and Bethel now maintain an organized existence. It is probable that the extinct churches were formed mainly of adult persons, whose children did not, as a general thing, follow their parents in the acceptance of the Sabbath. Some of those who embraced the Sabbath afterward left it.

Seven or eight ministers were among the converts to the Sabbath. Of these only Robert Lewis, F. F. Johnson and C. W. Threlkeld remain alive and connected with our people. Elder Robert Lewis is pastor of the Stone Fort church. He preaches at the present time, I am informed, on Sabbath and on Sunday evening of each week. They have a Sabbath-school and Christian Endeavor Society, which are reported as doing good work.

I learn that Elder Threlkeld has recently returned from Kentucky and is now living at Bethel and serves that church as pastor. There is now no missionary occupying that field. Elder Johnson has at times done missionary work in the bounds of the South-Western Association.

There has been in years past a Yearly Meeting of the churches of Southern Illinois, but as there have been of late only a few to maintain it, it has been discontinued. It was held alternately with the Stone Fort and Bethel churches. The Farina church helped to sustain it; but as we are about ninety miles from the other two churches, the members of those churches could not well come to Farina, and it was not always so that members of our church could go there. Hence the discontinuance.

At present there are but five Seventh-day Baptist churches holding an organic existence in the state: Chicago, West Hallock, Farina, Stone Fort and Bethel.

C. A. BURDICK.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 13, 1900, at 2.15 P. M., Vice-President J. Frank Hubbard in the Chair.

Members present—J. F. Hubbard, D. E. Titsworth, A. H. Lewis, W. M. Stillman, A. E. Main, M. Sindall, H. V. Dunham, Stephen Babcock, C. F. Randolph, C. C. Chipman, J. M. Titsworth, G. B. Shaw, J. A. Hubbard, H. M. Maxson, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor—H. H. Baker.

Prayer was offered by Rev. A. E. Main, D. D. Minutes of the last meeting were read.

The Supervisory Committee reported that owing to the serious accident which befell the Treasurer, since the last meeting, incapacitating him for the duties of his office, the Committee authorized his assistant, Miss Ida L. Spicer, to sign checks and have them countersigned by the Vice-President, in order that bills might be paid. On motion, the action of the Committee was sustained, and they were empowered to continue the plan while necessary.

Correspondence was received from Rev. A. P. Ashurst containing report for the month

of April, showing 35,581 pages distributed during the month.

On motion, it was voted to buy 85 copies of "The History of Sunday Legislation," by Dr. Lewis, being the balance on hand at the publishers, D. Appleton & Co., at the price mentioned in their correspondence, viz., 75 cents per copy.

Correspondence from E. B. Clarke, of Unadilla Forks, N. Y., announced the sale of the Reuben Ayers property, and enclosed bill of expense. The latter was ordered paid, and bill for half the same was ordered sent to the Treasurer of the Missionary Society.

Correspondence was received from Joseph Amookoo & Sons, of Gold Coast, Africa, and James Pierce, of Milton, Wis. On motion, the Corresponding Secretary was requested to send a special reply to letter of Brother Pierce.

A statement showing condition of the Treasury was read, and, on suggestion of Dr. A. E. Main, special prayer was offered by Dr. A. H. Lewis for the Treasurer, J. D. Spicer.

On motion, the Recording Secretary was requested to extend to Treasurer Spicer and his family an expression of the sympathy of the Board for them, in the affliction that has come to them by the serious accident which befell Bro. Spicer a few weeks ago, and to express the best wishes of the Board for his complete recovery and return to his work with us.

Voted to forward \$50 to Mr. Ch. Th. Lucky, for use in his work in Austria.

Voted that the Corresponding Secretary be empowered to present to any of the clergy of this city, who express a desire for it, a copy of the publication entitled, "Letters to Young Preachers and Their Hearers," by Dr. A. H. Lewis.

Voted that a copy of each of our bound publications be placed in the Public Library of the city of Plainfield.

Voted that a committee of three, of which A. E. Main shall be chairman, be appointed to consider ways and means of securing the publication by President W. C. Whitford of the very valuable biographical and historical information of our denomination in his possession.

C. C. Chipman and A. H. Lewis were named as the other members of the Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

WESTERN NEW YORK LETTER.

Things are on the steady up-grade in the Western Association. Four candidates were baptized recently at Nile, and another is waiting the ordinance. Two of them are converts to the Sabbath.

The Richburg church is in a vigorous working condition. Bro. Mahoney seems to be the right man in the right place, and is a favorite with all classes, including the children.

East Hebron has set out energetically to erect a new church-building which is to be dedicated at the fall quarterly meeting. We trust it will receive the higher dedication by the Spirit, and be made the center for faithful, persistent, evangelistic work. This church is the only one within the radius of several miles, and has much larger possibilities within its reach.

Hornellsville is also busy preparing to build. The edifice (that is the proper name,

isn't it, for a building which will cost \$3,000 or over) will be a great help to this courageous band of Seventh-day Baptists. They have been greatly cheered by news from Plainfield that a donation of \$800 will be made from the church building fund.

Pastor Peterson is just starting a reading-room in the basement of the church for the young men of Alfred Station. He keeps up two outside school-house appointments, and speaks in his own church on the evening following the Sabbath, as well as on Sabbath morning. He rarely preaches less than five times a week.

Alfred is passing through a red-letter year in her history. The completion of the enlarged Terra Cotta plant, and the location of the State Clay Working School here are accomplished facts. Other projects under consideration are the enlargement of the machine shop, the building of a hotel, the fitting up of an athletic field. There are openings here for Seventh-day Baptists who desire work. The Terra Cotta Company can use more men at once, and other opportunities will probably be announced later.

The prospects are bright now for four evangelistic quartets, three male and one female. It has been practically settled to hold campaigns at Hornellsville, Scio and Main Settlement. Other points under consideration are Wellsville, Shingle House, Genesee Forks, Bell's Run, Lowville and Berlin. Suggestions thankfully received. The double quartet, with the pastor, has held Sunday night services at Scio, Andover and Wellsville. Almond is booked for May 13. Audiences have been large and enthusiastic. In three cases the churches of the town have joined for a union service. An invitation is at hand from the First Baptist church of Hornellsville, and the other towns have asked the club to come again.

The pastor has organized a Monday night class for practical Bible study with special reference to personal work. There was an opening attendance of about fifty, and the work is entered upon with enthusiasm. The first subject is the Sabbath. There is also to be at each session drill on vital Bible texts, books of the Bible, etc.

These notes are written at Friendship, in the midst of the sessions of the Allegany County Bible-school Association. Our two representatives here have been well treated on program and committees. The Seventh-day Baptists have been mentioned with high commendation in the Convention (not by ourselves), and the name of the Association, "Bible-school," was chosen in deference to those who meet not on the first, but the seventh, day of the week. Very interesting sessions, but, to the partial eyes of your correspondent, not equal to the Institute of our own people at Nile. L. C. RANDOLPH.

SEEK BLESSINGS AT THE ASSOCIATIONS.

Only a week before the first one of the Associations will commence at Lost Creek, W. Va., May 17, 1900; then the week following at Old Berlin, N. Y. I have been thinking during the past few days about these meetings. Led, no doubt, to think of them more because I have been permitted to attend most of them for the past two years, and more or less of them for many years. What a privilege! How we shall look and watch the RECORDER reports of them. Now is my time to use the space before those reports crowd

out less interesting matters. I do pray that the Holy Spirit will so fill every session, every church and home from the old brick church in West Virginia, around the circle to the great Northwest, where the last one convenes, at North Loup, Neb., nearly 2,000 miles from where I sit in Shiloh, N. J.

I write to tell you that here in this grand old church we are going to pray that the blessing will fall and spread from every session and Association. On Sabbath eve we shall be praying for you, while you are in the conference meetings of the Associations. Then if all of our C. E. Societies will remember the Young People's Hour in the Associations, that they may be spiritual and bless and build up the local C. E. where the sessions are held. Of late years, at least, the Associations have carried a blessing wherever held, and the churches asking for them do so with this expectation. This is as it should be. Let us not disappoint them; and you, brethren, who are to preach, warm up your old sermons, please. May God fill you to overflowing. May these Associations mean more than ever before. Will our sunrise meetings be continued? or are we too tired. They are holding them in Japan, now, in connection with their conventions. If we discontinue them, what have we to take their place, unless it is to turn over in bed and take another nap. Do not let us go to sleep again as a denomination. God forbid. Let us hold those meetings to bless the boys and girls and all the people where they are held. To some of us they will be our last meetings of the kind. May God make us worthy of a larger gospel than those have who are blind to the Sabbath, and help us to show it in all we do or say. E. B. SAUNDERS.

WHAT A MAN DID FOR HIS MINISTER.

His first experiences in his now parish were very discouraging. One day he forgot everything in the middle of his sermon; another day, in expounding an Epistle of St. Paul, he had got his thoughts into such a tangled skein that he had to begin again and repeat half his exposition. On that occasion the young minister was so utterly disheartened that he formed a hasty resolution in the pulpit to retire, and went into the vestry in the lowest spirits. There an old Highland elder was awaiting him to take him by the hand, and to thank him for an "eloquent discourse."

"It is wonderful," he said in his soft, kindly accent, "that you are preaching so well, and you so young, and I am wanting to say that if you ever forget a head of your discourse you are not to be putting yourself about. You will just give out a Psalm and be taking a rest, and maybe it will be coming back to you. We all have plenty of time, and we all will be liking you very much. The people are saying what a good preacher you are going to be soon, and they are already very proud of you."

After that the minister entered the pulpit with a confident heart, and was sustained by the buoyant atmosphere of friendliness; and, as a consequence, he did not hesitate nor forget, nor has he required since that day to begin again. It is little wonder that his heart goes back from a city to that Highland parish with affection and gratitude, for it is owing to the charity of his first people that he is in the ministry.—*Ian Maclaren.*

Missions.

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

THE ECUMENICAL CONFERENCE.

The last Sunday of the Ecumenical Conference, in the afternoon, the hindering and damaging effects of liquor and opium upon the work of foreign missions were discussed at the Calvary Baptist church. There was not a large attendance, other meetings at the same time drawing their share of the people. The traffic in intoxicating liquors and opium on foreign mission fields was vigorously denounced by the missionaries present. The chief speakers were the Rev. Dr. John D. Paton, the aged missionary from the New Hebrides; Dr. Harford Battersby and Dr. Gratton Giernnest, of England; Rev. O. H. Gulick of Hawaii; Miss Frances J. Barnes, Miss Leitch, and the Rev. Dr. Bruce, from India.

The venerable Dr. Paton said that "he grieved exceedingly that traders from our own land give to natives of other lands this maddening and destructive agency. A native chief, who had been converted, came to him when the traders appeared, and asked: 'Why do your countrymen come with the white man's fire-water to destroy our people?' When under the influence of drink, the natives shoot each other and those standing by; even white men sometimes fall victims to the madness of its delirium. He had appealed to President McKinley and the Secretary of State for the fearful traffic to be stopped. They seemed to sympathize with him, but he had just received a letter from the Secretary of State, saying that the Government was powerless to interfere without an act of Congress. Certainly we expect an act of Congress, and we appealed to Congress through the President."

Dr. Battersby said "that in West Africa, where a bottle of gin used to suffice for a whole village, now the entire population stands around an open barrel, drinking from kitchen utensils, until they get into a fight, and then the children finish what is left. The vice has all the firmer hold because spirits are commonly used as currency."

On the following Monday evening, the fearful evils resulting from the liquor traffic on the foreign mission fields were discussed again in Carnegie Hall. The chief speaker was the venerable Rev. Dr. Theodore L. Cuyler, whose earnest words and telling points in his address were greeted with great applause again and again. The result of these discussions was the formation of a great committee from Mission Boards and temperance workers, whose effort shall be to unite the Christian nation to stop this terrible traffic among the natives of the foreign mission fields. The following was the address, in substance, of Dr. Cuyler, as reported by the *New York Times*:

"Fellow-soldiers for Christ, all hail!" he shouted as he began. "This Conference, on which God has poured eight days of sunshine, has worked on many of the problems of the advancement of the kingdom of Christ, but there is another problem, very important, on which I have been asked to address you to-night; and, although it is not allowed to present resolutions to this Conference, if I were to do so, I would phrase one something like this: 'Whereas, one of the most serious obstacles to the spread of the Gospel among many native races is the im-

portation of alcoholic liquors by Christian nations; Resolved, That our Christianity needs a little more Christianizing at the core;' and I am sure that our beloved and honored Christian statesman, ex-President Harrison, would second this resolution.

"For how many years have ships from Christian ports carried missionaries in the cabin, and rum and firearms and opium in the hold. Even Britain and America have held out to the heathen races the Bible in one hand and the bottle in the other, and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.

AFRICAN CHIEF'S MISSION.

"Four years ago, the Christian Chief of Bechuanaland went to London on an extraordinary mission. He went there to tell that he made a prohibitive law for his tempted subjects, who are Negroes, and he said that the principal difficulty he had with it was the smuggling in of liquor by British subjects, and he implored her Majesty to second his efforts to make prohibition successful. Think of it! A converted African savage on his knees before a Christian Queen, imploring her people not to poison his own nation!

"We have something nearer home than that. Of all the honored heads of mission work who have been here upon this platform, none has been looked upon with more reverence than John G. Paton, of the New Hebrides. No one since Livingston went from his knees to God's throne in Africa has been more revered than he. My old friend Paton came here a few years ago. What for? To implore the American Government, yours and mine, to prohibit the importation of whisky and firearms among the new Christians of the New Hebrides. The cross had saved them from cannibalism, but the question was, Could they be saved from the importations of Christian America?

"I am coming home closer than that. All political subjects are properly quarantined in this Conference, and you may be certain that I am not going to handle the hot-potato Philippine problem in any of its political aspects; but, whatever the future rulers of our country shall be to those multitudes of human beings, we are now, before God, and before man, responsible for their condition as much as any mother in that gallery is for the child that she kissed good-night in the crib.

"If there is anything a true American adores, next to his Bible, it is the blessed old Stars and Stripes. But, mark ye! it is a most terrible truth that that flag, Old Glory, as it is called here, floats to-night over about four hundred American drinking dens—slaughter-houses of body and soul—in the town of Manila. [Cries of 'shame, shame!'] 'Yes, shame, shame, shame!' thundered Dr. Cuyler, as he continued; "then, for heaven's sake, hang it at half-mast."

PRESIDENT URGED TO ACT.

"What is to be done? Abraham Lincoln once, by a single stroke of his pen, swept away the darkest blot on our national escutcheon. That same pen can be found to-day in the President's mansion, and our honored President, with the same dashing stroke, should extinguish this most terrible stigma on our character and our Christianity. If he does, we will give him a shout that will make the ovation he received on this platform last Saturday night appear but the murmur of a zephyr.

"I have thought freely about our beloved country on the same principle as Randolph, of Roanoke, who said: 'I never let anybody abuse Virginia but myself.'

"Let this great Conference send a protest to all Christian peoples, imploring them to prohibit the importation of alcoholic intoxicants among these temptable native races of the earth.

"Eight years ago, sixteen nations, our own among them, I am happy to say, enacted a treaty forbidding the introduction of alcoholic drinks into the Congo country of Africa. All right. That established a principle. Now, what we want to do is to make an enlargement of it. This Conference should ask, should implore, the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races God has bidden us to treat as our brethren, for the principles of Christianity and glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children.

"I implore you, good friends, to use your influence with pen, press and tongue, to carry out this great proposal that has been presented, and I ask it, finally, for the sake of the missionaries themselves. I make to-night one closing plea for these heroic men and women, who for the last week, with face and voice, have been a heavenly benediction upon this community."

FROM R. G. DAVIS.

You will see from my report that our average congregations are smaller than at last report. This is due to the fact that we have had a small-pox scare. Night meetings have been dispensed with altogether on that account. However, we expect to begin them soon. I have just returned from holding a ten-days' meeting at Salemsville, Pa. There was some increase of interest on the part of the members and also an addition of two by baptism. There are still others to unite with the Ritchie church this quarter.

There are nine of our young people at Salem College this spring, although one belongs to a First-day family. I did not fill my two last appointments at Conings, as the small-pox was not far away. I will probably go there the fourth Sabbath in April, and continue my work there during the remainder of the year.

We shall be glad to receive any instruction from the Board in regard to the work on this field.

SALEM, W. Va.

FROM S. K. WHEELER.

The first quarter of this year has been a busy one, with some variation from the ordinary experience. The first Sabbath of the year I preached and attended to the regular duties of the day. The second Sabbath found me sick. Mrs. Townsend, evangelist, came before I recovered. The third Sabbath of the year was her first Sabbath with us. She was with us five weeks. With two or three exceptions, I attended all the meetings, and there were two or three evenings when she was absent for needed rest. On those occasions I conducted the meetings. Your Evangelistic Committee has been fully informed about this extra effort and its results. I need not make a lengthy report of it. All departments of the church were quickened by this effort. Also, the influence of the meetings was felt by numbers who came to the church outside of our own people. Also, Sister Townsend's services in other places in the city were well received.

Our Sixth-day night prayer-meeting has been well sustained this quarter, and Sabbath services well attended. There is more or less change of people nearly all the time. But, amidst it all, we hope and believe lasting good is done to those who come and worship with us, even though their stay may be short.

BOULDER, Col.

Woman's Work.

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

THE LESSON OF THE HILLS.

BY M. B. CLARKE.

"I will look up unto the hills from whence cometh my help."

I look toward ancient Sinai,
Rock-girdled, stern and bare,
With yawning caverns, towering cliffs,
Fit haunt for grim despair.

Yet there Jehovah stooped to show
To man, though lost in sin,
The royal road obedience makes
For those who walk therein.

From Sinai's rugged fastnesses,
Where only Moses trod,
We catch a vision of the power
And majesty of God.

The glory of the Lord of Hosts,
Which only Moses saw,
Borne down the ages still declares
The sacredness of law.

I look where fair and green among
The circling hills is set,
With vineyards climbing at its base,
The Mount of Olivet.

And there the lonely garden lay
Where Jesus knelt and prayed,
When on his fainting soul alone
A great world's guilt was laid.

I turn again with tear-dimmed eyes,
Where darker shadows lie,
To trace the barren, arid mount
We know as Calvary.

Oh! sin-stained mount of history;
Oh! dark Golgotha's hill,
Upon thy barren top, the cross
Of Christ is gleaming still.

Is shining with a strange, sweet light,
Which warms each soul within,
And draws to him who offered there
The sacrifice for sin.

From Olivet and Calvary
A holy radiance steals,
Which to the lifted heart and eyes
The love of God reveals.

The law of God, the love of God;
Their strength the hills proclaim,
In voiceless orisons of praise
They glorify his name.

THE great missionary map of the world, twenty-five by sixty feet, which was displayed in Carnegie Hall during the meetings of the Ecumenical Conference, is now being used by a business man in a series of lectures to the workmen in his factories. What an education and inspiration that must be to those men who can estimate the results in arousing in many hearts an interest in the great work of bringing the world to Christ.

IN reading the various reports from the Ecumenical Conference, we are impressed with the degree of spirituality manifested and the spirit of unity among the workers from the various organizations. One writer speaks of the "absence of allusions to self-denial, and the exaltation of privilege." Another writes of "the little argument considered necessary to prove the value of foreign missions as compared to the discussion of methods; of the confidence reposed in the missionaries, and of the wonderful growth of Woman's work since the Conference held in London in 1888, when a small hall was quite sufficient for the little company of women who gathered to talk of their own particular work." Ex-President Harrison declared at the close of the Conference that in almost every business house in the City of New York the great gathering had been talked about from day to day. And yet "there were less than five per cent of the missionaries in actual service in the world" present at that wonderful gathering.

PRAYER moves the Hand that moves the world, but the fingers of that Hand are earnest men.—Mackay.

THE ECUMENICAL CONFERENCE.

Reported for the Woman's Board.

Miss Abbie B. Child, Chairman of the World's Committee of Woman's Missionary Societies, is the moving spirit of the Woman's Work in this Conference. We first met her two years ago when the meetings, preliminary to this Conference, were held in New York. She was then Chairman of the World's Committee and was given power to proceed with arranging the program. How well she succeeded in this most complex and almost endless task, the Woman's Meetings on Tuesday and Thursday attest. A tall, rather angular woman, with a strong face, set off by a becoming wine-colored velvet bonnet, we first saw her in 1898. The next year she was draped in heavy crape, though evidently she had not allowed personal sorrows to come between her and her important position on the Program Committee. "What is the meaning of this great Ecumenical Conference for Foreign Missions?" she says. "What does it mean for us as individual women? It is surely no accident that each one has been brought here in her own particular way. There must be a definite purpose in it which concerns herself alone in relation to her own part in the work."

Thursday, "Woman's Day," was indeed a great day, and the climax of enthusiasm was reached when a procession of over four hundred women missionaries were marshaled into line and introduced to the audience from the platform of Carnegie Hall. Every missionary country in the world probably was represented. Many of these women had the silvery hair of later life, while some were young, fresh and almost girlish in appearance. The morning meeting, at which the presentation took place, was presided over by Mrs. Kummer, of Pittsburg, and the introductions—which were very happy in character—were made by Mrs. A. J. Gordon, of Boston. I cannot introduce all of these remarkable women to you, but you will be interested in Mrs. Alice Gordon Gulick, who responded to the Address of Welcome on behalf of the missionaries. Mrs. Gulick is at the head of the Woman's Christian Temperance Union in Spain, and is sister to Anna Gordon, so long Private Secretary to Frances Willard, and now Vice-President at large of the National W. C. T. U. Mrs. Gulick's husband is an ardent temperance man and was one of the speakers at a temperance mass-meeting held to advocate national prohibition upon the exportation of liquors to missionary countries. It will not answer for your delegate to undertake any report of the Temperance Meetings, or she will forget everything else; but, all of our good temperance women must read the reports—most interesting as they are—of the temperance meetings held during the Conference, which will, we suppose, be published with the full reports of the Conference. These reports are to be published in two volumes, and are promised for about July 1; and the cost of which is variously given at \$1.50 and \$1 post paid to any address, so we are not sure which is correct. A letter addressed to "Ecumenical Missionary Conference, 156 Fifth Avenue," will elicit the correct information; but at either figure they will be wonderfully cheap. There were seven Woman's Meetings on Thursday—two in the morning, three in the afternoon and two in the evening. One speaker in the morning

was Mrs. Wheeler, a missionary from Turkey, where her husband died last year. She has worn herself out in the work and is feeble bodily, and her sight is very imperfect from cataracts, but her daughter, Miss Wheeler, who is full of missionary spirit, is magnetic in both voice and manner. She is soliciting money for the support of Armenian orphans, of whom there were sixty thousand after the massacre a few years ago; but only forty thousand now survive; twenty thousand having perished chiefly from privation and hardship. When a number of native women, Indian, Chinese, etc., were introduced in the evening, Miss Wheeler stood up with them and remarked, "I, too, am a native woman, a native American." She introduced a Kurd woman whom she said was the only Christian Kurd in the world. The woman spoke—in her own language—a few words expressive of her new found blessing, which Miss Wheeler interpreted. How this poor woman was brought under the gospel I did not learn.

The Pundita Ramabai's daughter—who is attending school in this country—is at the Conference, and spoke both in the morning and evening, though in the large hall her address could not be heard. In the church she told of her mother's school, where there are now being educated six hundred child widows, for which class the school was established. Two of those child widows are here, and were introduced last evening, while four others are attending school with the Pundita's daughter, somewhere not far from Rochester. Not all of the speakers in the hall were well chosen, as their voices could not fill the hall, and the audience grew restless on that account. We wonder that speakers do not themselves know the carrying quality of their voice, and so avoid the fatal mistake of attempting to speak in too large a hall.

One most attractive looking woman from Boston, who read a paper in the evening, charmed only with her graceful manner, as her paper was not heard, while a woman from Rochester drew down storms of applause—not so much for the matter of her address, as for the blessed privilege of hearing it all. A highly educated woman of Lucknow College, India, Miss Lilitati Singh, spoke in the evening, and her beautiful English was a delight. To hear her was like listening to a classic song. The wonder is, how, in the foreign land, with such small opportunities for cultivating the ear to English, it was possible to have acquired such proficiency. She spoke of calling upon a missionary, in her own native country, and while waiting in the parlor she picked up an English book which chanced to be Drummond's "Best Thing in the World," and, said she, "I thanked God for permitting me to learn your language so as to be able to read that beautiful book."

No pen like mine can do justice to Woman's Day. Either one of the seven meetings gave more than enough material for an article, but, when the day was over, in the language of Miss Childs, "We knew as never before, how wide open is the way into innumerable homes in mission lands, where only women can enter with the message of eternal life." We can never forget the inspiration received at these meetings. At the meeting in the evening every person in the audience was given a card with Scripture texts upon one side and upon the reverse the lines of a hymn, which was sung as a fitting close to a wonderful program.

"Soon may the last glad song arise
Through all the millions of the skies,
That song of triumph which records
That all the earth is now the Lord's.

"Let thrones and powers and kingdoms be
Obedient, mighty God, to thee,
And over land and sea and main
Now wave the Sceptre of thy reign."

P. J. B. W.

COME, STAND ASIDE AWHILE WITH ME.

BY WILLIAM G. HAESELBARTH.

I was so weak and tired and faint of heart,
All once so bright had turned to ashen gray,
A listless feeling crept through every part,
And life itself seemed ebbing slow away.

Then came a voice so tender and so sweet,
"Come, turn aside awhile and with me rest;
Cast every care and burden at my feet,
And pillow here thy head upon my breast."

O precious days of quiet and content,
To lie thus passive in the Master's hands,
Without a thought or care or least intent
But to await his pleasure and commands.

But soon new life and strength stir heart and brain;
How can I rest at ease when everywhere
The fight goes on for the Redeemer's reign,
And I not bearing in the fight my share?

Not that he needs our weak and puny aid
His kingdom to uphold, his victory win,
But that the weakest, in his strength arrayed,
Might be the victors over every sin.

Such honor have his saints who serve the Lord,
To be co-workers with him in his gracious plan,
And sharers in the exceeding great reward
That shall with endless bliss the future span.
—Christian Work.

CHICAGO LETTER.

However hedged about with difficulties may be the path of the loyal Seventh-day Baptist in Chicago, he has the weekly privilege of being lifted above them, and a considerable portion of the city at the same time. He feels, also, quite sure of his footing upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Consequently, a Seventh-day Baptist view of this big city need not be so limited a one as some might imagine.

Just now Chicago is quite busy with its spring attire of light green, and in the vicinity of the parks and boulevards, at least, seems to be making rapid progress. This remarkable zeal for improving its appearance and reputation began to show itself during the past winter months, when the city was so unusually prodigal of its snowy robes. Often the glittering scene suggested the "White City" restored, or St. John's celestial vision. The latter comparison cannot be carried with safety more than one step further. The picture seemed also the fulfillment of Zechariah's prophecy, "and the streets of the city shall be full of boys and girls playing in the streets thereof." While watching the snow-battles, and, later, the warm weather sports, one cannot feel that the city is the worst place in the world for the rearing of children. In the better resident portions and the vicinity of the parks, the opportunities for healthful activity and respectable playmates are about as good as the country village affords. With its excellent public schools and crowded Sunday-schools, Chicago is apparently making some effort to administer the "ounce of prevention" to the rising generation and to produce a body of law-abiding citizens.

In spite of all this, there is a *dark side*, where the pound of cure is sorely needed, and numerous organizations are trying bravely to apply it. The Illinois Children's Home and Aid Society, the Chicago Industrial School for Girls, and the Temple Home for Boys are among the many associations working toward the rescue of destitute children. The creation of the Juvenile Court by the last Legislature was a most salutary measure. It is stated on authority that during last year 16,000 boys had been arrested. This law provides a separate court for the disposition of all cases of dependent, neglected or delinquent persons under sixteen years of age, and also grants it exceedingly wide authority. Probation officers are put

over the various districts, and the delinquents under their charge are often saved from a criminal record by their judicious management. The nine months' operation of this court has shown the imperative need of a truant school and a suitable place for the temporary detention of the children. In a recent address before the Salvation Army, Consul Emma Booth Tucker brought out, very forcibly, the idea that the mission of the Army was to lift up the fallen, set them on their feet, and help them to take the first step. This is, perhaps, the limit of the power exercised by the civil law upon these youthful offenders. It remains for the love of God, working through individual Christian lives, to complete the evolution.

The month of May is proving to be an important period in Chicago's history, as well as in that of New York City. Its opening days brought not only Admiral Dewey, but a crowd of bishops, ministers and laymen of the M. E. denomination. The Admiral and his party, after being saluted, paraded and feasted in a becoming manner, have gone on their way through more parades and feasts. The Methodist brethren are still in the city attending the quadrennial session of their General Conference. This august body will occupy the Auditorium during the month. It is expected that many vital questions will be decided in the meantime. The opening days were mainly occupied in the seating of the provisional delegates. The question of lay representation, thus precipitated upon the Conference, was settled by a large majority vote in favor of lay equality. This means that the number of lay and ministerial delegates from each Conference shall be the same. The threatened storm over the eligibility of women was postponed by the graceful action of Mrs. McMahan, who had been elected a delegate by her Conference. The letter read in response to her name contained not only her reasons for avoiding publicity and strife, but also a strong appeal to the Conference "to keep in harmony with the spirit of the age," and "to take no backward step." It is, therefore, quite evident that the question of the admission of women as delegates will force itself upon this Conference ere its close. Other important questions now under discussion concern the subject of amusements and of the abolition of the time limit of pastorates. Last Sunday many pulpits throughout the city were occupied by delegates of note, both white and colored. Chicago is apparently trying to get all the good it can out of the Conference, both spiritually and financially.

A few small crumbs of comfort fell, all unintentionally, to the lot of the Seventh-day Baptists. It happened on this wise: One of the loyal members of the Chicago church, while on her way to the Sabbath afternoon service, could not well avoid overhearing a street-car conversation between two ministerial delegates. When they touched upon the Sabbath-question her interest was aroused. After some discussion, one brother confessed that his own private convictions made him regard Saturday as the true Sabbath, after all. The other owned that he felt the same, but had never dared mention it before. It is needless to add that our friend's rare sense of the fitness of things overcame her natural impulse to urge loyalty to those "convictions." So the two unidentified "preachers of righteousness" will doubtless never know how clearly they stand condemned by their own words in the ears of one human witness.

MARY M. CHURCH.

SALT OF SALVATION.

"Have salt in yourselves."

Salt has a typical meaning as referred to by our Lord regarding the effect of the Gospel on those who accept it, and he probably had in mind the Levitical law and the sacrifices which it called for, when he said to his disciples, "Ye are the salt of the earth." Outwardly salt is similar to a number of other substances, but by its taste it cannot be mistaken; so the Christian outwardly looks like worldly people, but at heart they differ. "By their fruits ye shall know them." What a person purposes at heart makes itself manifest in the life he lives.

We may use so little salt in seasoning that it will not be perceptible to the taste; so we may have so little of the salt of salvation that no one will know that we were a professed follower of Christ. Our lives do not taste of Christ. The writer heard a Christian worker relate his experience on this point, not long since. At one time he was in the mercantile business, and for fifteen years a drummer called on him in a business way, every month or two. The merchant was chosen a delegate to attend a convention, and had some part on the program; the drummer was there also, and had some prominent part. The two recognized each other. Each was surprised to meet the other there. Each said one to the other, "I didn't know that you professed to be a Christian." The outcome of it was that the merchant began trying to make up for the fifteen years of lost time. Many of us are professed followers of Christ, but do not possess the qualities that go to make up a Christian that Christ can use.

Salt preserves meat, etc., just in proportion to the amount used; so with the salt of salvation. We are kept, in proportion as we believe and receive, and we make the measure with which the salt of salvation is measured out to us. Jesus said: "If thou canst believe, all things are possible to him that believeth." Then the man to whom Jesus spoke these words said: "Lord, I believe; help thou mine unbelief;" if my measure of belief is not large enough, increase it, Lord, that I may be able to receive the blessing thou hast in store for me. Then Jesus increased his belief, and his child was cured. We see Christians, at times, trying to make God's Word fit their lives, instead of making their lives conform to his Word. To desire the truth is to be as willing to know that we are wrong as to know that we are right.

When we use a large amount of this salt of salvation we are buoyed up in our trials, just as the potato floats in the brine that has been brought to the proper density, that it may keep the meats for use for the months to come; so we are kept "meet for the Master's use" by his grace. "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." In order that all the impurities be removed from the brine in which meat is to be preserved, it is placed over the fire and brought to the boiling point, when the impurities come to the surface, are readily seen, and taken away. In like manner, trials, temptations and afflictions bring impurities in our lives to the surface, where they can be seen, and thus show us where we stand with God. They also help us to sympathize with others who are in like manner tried or tempted, and thus we

become better fitted for Christian service, "for every one shall be salted with fire," are the words of our Saviour.

Salt will not begin to preserve until after death has taken place; so Christ requires that we die to carnality and the world before we are fully fitted for his service. "Whosoever doth not bear his cross and come after me, cannot be my disciple." Those that carried their cross were supposed to be crucified upon it. Our "old man" must be nailed to the cross, if we would live a victorious life. The Holy Spirit cannot abide where the "old man" has the privilege of making visits, and we cannot live a victorious life without his abiding presence. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." D. D. R.

DAYTONA, Florida.

BEING HONEST.

BY EMMA GRAVES DIETRICK.

"Papa, please give me my money," said a little fellow as he stood, cap in hand, ready for Sabbath school.

The father drew a handful of coins from his pocket, and selecting one, handed it to the boy.

"Why, papa!" he exclaimed with delight, "did you mean it? It's a nickel."

"Yes," replied the father with a laugh, "it's a punched one, but nobody'll know the difference in a collection."

The boy stood a moment in thought and then said slowly.

"Don't it make any difference unless folks know?"

"Of course not, you little goose," answered the father; and the boy went to Sabbath school.

A few days later the father said with an air of satisfaction,

"It didn't cost me anything to come up on the train to-night."

"How was that?" asked his wife.

"Oh, the train was full, and before the conductor got to me we came to a station, and he went to see if any one got on, and I slipped ahead into the smoker. Nobody got on there, so he didn't come into the smoker again, and I saved my ticket—great scheme, wasn't it?" and father and mother laughed heartily; but a sober face looked up and the boy asked,

"Don't you have to pay unless the conductor asks you?" and again the father answered,

"Of course not, you little goose."

Another day the father came home and told with a chuckle how in paying a small account the man had by accident handed him back the bill he gave in addition to the change required. And our little inquisitor asked,

"Did you keep it, papa?"

And was answered by,

"Sure; it isn't my business to keep accounts for other people, I look out for Number One."

This father is a professing Christian, attends church regularly, and would be amazed and indignant if any one should call him dishonest.

With training like this is it any wonder the child grew into young manhood with an ingrained conviction that a falsehood undetected was not a sin? But the words of God never fail, and "Be sure your sin will find you out" proved true.

The boy, now a young man, finds that friends and employers alike say, "He's a nice

fellow, but he'll bear watching; he doesn't see straight without somebody's eye is on him."

Who is to blame? Do you say, "He is old enough to see for himself and do right?" True; but habits of deceit weaken the will power as well as darken the moral vision, and our young man, though often mortified by detection, only tosses his head and says, "What a fuss about a little thing!" and the parents wonder why their boy can't be trusted. Is it surprising that with training like this in thousands of homes our young men are so often spoken of as "schemers" and "slippery fellows"? "Honesty is the best policy" may be true enough, but the sentiment is poor foundation for character building. Absolute honesty is the only true principle.

Be honest with God and yourself, and you cannot fail to be honest with the world.—*Christian Work.*

IN MEMORIAM.

ZEBULON BEE.

Zebulon Bee, son of Asa and Hannah Bee, was born near the present town of Newburg, Preston county, W. Va., Jan. 31, 1825. When he was 12 years old, his parents moved to Ritchie county, and settled on a farm near the present village of Berea, in which vicinity he resided for forty-three years.

On May 2, 1852, he was united in marriage to Elizabeth Leggette, who died Feb. 22, 1875. Their union was blessed with three daughters, two of whom survive him.

Oct. 23, 1878, the subject of this sketch married, for his second wife, Harriet A. McGee. Their union was blessed with one son, who survives his father.

In April, 1880, Mr. Bee moved to Webster county, W. Va., and settled on Gauley River, near Bolair. On the 4th of last January, his house, with nearly all its contents, was burned. He had been in poor health for a long time, and after a brief improvement, he soon began to fail rapidly. On Sabbath, March 17, he took the measles. He seemed to be doing well until Sixth-day following, when he then told his son that he could not live thirty-six hours. On Sabbath afternoon, March 24, he quietly and peacefully sank to rest. The funeral services were conducted by Rev. J. G. Springston, of the Baptist church, and his dust was laid to rest in the Baptist cemetery at Bolair.

Bro. Bee made a profession of religion at the age of 30. His life was an inspiration to those who knew him. He was a wise counselor, a devoted friend, as many of the young men who grew up with him in the old Pine-Grove church can testify. He was a friend to the widow and the orphan. The words of inspiration will well apply in his case, as recorded in Job 29: 15, 16: "I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out." Many will gladly testify that he was "given to hospitality." Yes, more than that; he delighted in being hospitable.

He gave liberally of his means for every good cause. He loved the cause of missions, and was always glad when he could assist in advancing Christ's kingdom. He was a constant Bible student from the time he was 6 years old, when his mother taught him to read in his Testament. His convictions of right and wrong were very strong.

He commenced taking the *Protestant Sentinel* at the age of 17 years, and, together with his father, took it till it merged into the *SABBATH RECORDER*, which he has taken ever since. He eagerly watched for its coming, and when it failed to arrive it was missed as an old friend.

D. N. MEREDITH.

BOLAIR, W. Va., May 2, 1900.

EDUCATION BETWEEN THE AGES OF THREE AND TWELVE.

BY AUNT CARRIE.

All children are not born with an equally cheerful and contented disposition. But much may be done to cultivate such a spirit. Help the child to see the bright side of life and appreciate its blessing, and not crave the possessions of others. I have seen children play as happily with a lot of spools for soldiers, and cobs for building blocks as with expensive toys. They rather enjoy drawing on their imaginations. As they tire of one play, have them gather up their playthings before commencing another game. Do not take one step for the child it can possibly take for itself. Encourage every attempt of the child to be helpful, though its help may be but a hindrance. I recall an incident of being in the midst of removing the ashes from my sitting-room stove. Some one called, I was obliged to drop my work and on returning I was vexed to see my little boy of four with wing in hand busily brushing the ashes about. But as he looked up and exclaimed, "Linnie is helping you, mamma," I gathered the little fellow in my arms and replied, "Yes, Lincoln, dear, you have helped me, too." He had brightened my heart, though he had dusted my room.

A cheery name, such as Sunshine or Sunbeam, will oftentimes drive a frown or a pout from a child's countenance and restore its good humor. Perhaps both courtesy and truthfulness can best be taught by our example. Children are such quick imitators and shrewd observers I sometimes fear their untruthfulness and rudeness are but the echo of our prevarications and irritability. It is beautiful to behold a child courteous to persons in all stations of life. But it does not come to a child naturally and may result from the combined influence of both example and precept.

A child may be taught verses of Scripture or poetry, but let the book of nature be the only book it studies the first six years of its life. In its marvels there will be plenty to awaken thought. Let drop a seed that germinates quickly in the ground and watch its development. Call their attention to the blossoms in springtime and then to the tiny fruit that follows, and watch its growth. Let them notice how busily the bird builds its nest, have a glimpse of the eggs and of the newly-hatched birds. The wonders of real life will be more marvelous to them than any fairy tales.

Direct their observation to the starry world above them; they will enjoy its changes. My first child chose three bright stars which he designated as papa's, mamma's and my stars, and for several years was constantly looking them up. His attention was first drawn to the moon when it was new. A fortnight after he came in exclaiming, "Oh, mamma, God has got the broken moon all mended up." Children can early be taught to love and reverence God, his works, his Word and his day. We should teach our children to do, while they are small, what we hope them to do as they grow larger. There would not be the lament of a generation of non-church-goers at the present time, if mothers had carefully trained their children to habits of church-going. It was so much easier to leave the children at home and let the Sabbath-school usurp the place of the church in the child's affections.—*Christian Intelligencer.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

ABOUT four years ago I said in a public gathering that our country needed a war; something to wake it up from its condition of lethargy; a war with a foreign nation.

THIS was not because I believed that war was a good thing in itself; for I have always lifted up my voice against war; and when our war with Spain drew on, I protested and said it ought not, could not, must not be.

AND now that our battle has come and gone, I am looking for the effects which I hoped a war would bring. And one by one, and two by two, I see them coming. Not so marked indeed as one might wish, but here and there are signs of what seems to me a better state of things.

PERHAPS the most marked of all is the better feeling between the North and South, common interests, common foes, common dangers, one flag, one country, a better knowledge of the other on the part of both,—these things have wrought changes which decades of passing years could not effect, and now in very truth we are one country, a united country, such as we never have seen before.

IT seems to be in line with nature that from time to time all things are treated to a thorough shaking up. The cyclone and the hurricane keep the forest trees from growing weak and frail and flabby. So the man in business grows blunt and dull if his work is like a tread-mill year by year, and he needs the danger of defeat or competition to whet and sharpen up his thick-edged wits.

As a country we were being drugged with the monotony of secure and easy-going prosperity. Patriotism was on the verge of slumber, for slumber is a pit that is deep and often fathomless. Men in office, as a general rule, saw no peril to the state, and so by methods, sometimes fair and often foul, they sought their own advantage, while all about them other men protested and found fault, not at what men in the office did, but because they themselves could not do the same. And all the while the great mass of people heeded not the actions of the office-holders and the politicians on the winning side, nor yet the howls of the disappointed barking at the doors.

THE war with Spain awoke this sleepy, almost dormant, patriotic spirit. Men in office had thrust upon them, without their asking, new and great responsibilities, which either made strong men of them and brought out those sterling qualities, such as they themselves had never dreamed of, or else these same responsibilities proved too great; the weakness of the men appeared and they were forced to give way for stronger though not more honest men. And the people lifted up their heads, before this bent intently on their work, and watched the progress of their country, went out to guard its honor on the sea, the battle-field, and at the ballot-box. The conscience of the country was startled from its stupor and again became an active, influential agent in shaping and controlling the action of the country.

I SOMETIMES fear that the shaking up was hardly long enough, and not severe enough, to bring about the best results; but be that as it may, just now at least is seen a better, a higher, a more awakened type of patriotism throughout our land, in Congress, at the White-house, in the legislatures of our states, in the cities, in the public press, and in the keen, enlightened interest of the people in the country's welfare. Of course we differ in our views of what is best or right; but in the main it is an honest difference. It is better far to differ, and differ honestly, than to be indifferent, unconcerned about our country. And so I welcome problems hard to solve, I welcome competition, I welcome danger even, I welcome everything that's right, that keeps us wide awake and ever up and doing.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The time is fast approaching when we who are students shall lay aside our books; and many, both students and those engaged in business, are already planning for a well-earned vacation. In anticipation, we are even now beginning to enjoy the happy days awaiting us on the beach, in the mountains, or at some other attractive place in our beautiful country. Permit me to ask, while you are planning so much in the way of your own pleasure, what are you planning to do for the Lord? This summer will, perhaps, find the largest number of our young people actually in the field at work for the Master that our denomination has ever known before; a result of an evangelistic spirit which has been growing for years. Instead of one or two quartets, there will, in all probability, be at least half a dozen.

You may not be a member of one of these quartets, but as an individual you may accomplish just as much as the best worker in the best quartet. Will you try? Take the matter to the Lord, tell him you would like to do better service for him this summer than ever before. I am sure he has a place for you. There are aged and afflicted ones in our communities who long for sanctuary privileges which they are never permitted to enjoy. Can we not see to it that they are blessed by our songs and prayers in their homes? Would it not be an excellent plan for each Society to devote one evening each week to these "shut-ins," as many as possible going to their homes and having a little praise and prayer service with them? There are many discouraged ones, almost ready to give up the battle; search them out and bring new courage to their hearts. There are many poor, who feel that life is not worth the living; bring to them an occasional comfort of life as a gift from God.

There are many living in sin, who are longing for some one to help them to a better life, but feel in their desolation as the Psalmist did when he cried, "No man careth for my soul." Let us bring to them brotherly affection and help. There are many lone Sabbath-keepers who would be greatly helped if you should write them an occasional friendly letter.

There are lonely hearts to cherish,
While the days are going by;
There are weary souls that perish,
While the days are going by.
If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do,
While the days are going by.

M. B. KELLY.

CHICAGO, Ill., May 14, 1900.

OUR LONDON LETTER.

To the Editor of THE SABBATH RECORDER:

My recent letters have all been on one subject. To-day I return to the old way of mentioning some matters of the times here in London. Soon, however, it may be well that further information be given concerning the Gold Coast and the work for our people there, and now before leaving the subject of Africa it may not be out of place to refer to a note from the *Jewish Exponent*, reprinted in the SABBATH RECORDER of April 16, which has just fallen under my eye.

When in Africa I remember noticing several resemblances between Fanti words and Hebrew ones, but they are for the most part superficial. As written, the name "Ayan Maim" certainly looks like the Hebrew *Ayin Mayim*,* meaning a "fountain of water." But there can be no connection whatever between the two. "Maim" is merely the way the English have happened to spell the Fanti word for "town," which is "mem" or "mim." It is used in other cases and is not at all peculiar to this name. "Ayan" is also written and pronounced "Nya" or "Inya." It is the name of a district, wider than the place, and has nothing to do with any water or stream, so far as I can find out. I myself noticed this resemblance, but it is merely a curious co-incidence. A deeper resemblance to the Hebrew is the fact that the Fanti language has an indeclinable relative pronoun, "a," which is used indifferently after the manner of the Hebrew "asher," in almost all of its senses.

To come back from Africa to London and from ancient tongues to modern Christian enterprise, I am reminded that Wood Green, where I have lived for four years, is soon to become from a certain point of view the center of the world. The point of view is that of Christian Endeavor, for it is now decided that the coming World's C. E. Convention is to meet here in Wood Green from July 13 to 20. It is to be held in the Alexandra Palace, which is a large building something like the Crystal Palace, but not so extensive. It is on a hill near the Wood Green station, and is the most imposing object in the landscape of this region. Like the Crystal Palace in South London, this building in North London is used as a vast amusement purveying establishment. There is something going on there all the time in the summer. Occasionally it is taken by some organization for a great meeting like this. It would be pleasant for us to remain here and see the transformation that all these delegates from America and elsewhere would make in our pleasant suburb. But it seems to be the Lord's will that we are to be in the beautiful and well-remembered Unadilla Valley at the time the Convention is in session. Well, Christian Endeavor is world-wide, and our globe is, after all, not so great a place as we sometimes imagine it. May the time come when the gospel shall so fill it that World's Conventions shall be no longer appropriate, save as vast meetings of praise!

Last Wednesday evening, April 25, there was held in one of the rooms at Exeter Hall a conference of Sabbath-keepers which has already been mentioned in the RECORDER, and which Bro. Richardson will duly report. It was quite successful as to numbers and interest, and the papers were listened to with attention. It is hoped that the "Sabbath-keepers' Conference" may become an annual fixture in connection with the May Meetings.

WILLIAM C. DALAND.

*Or more correctly with the first word in the construct state, *En Mayim*. I wrote the first word "Ayin" to show the resemblance more clearly.

Children's Page.

THE SECRET.

A secret I know with which none can compare,
'bout a bush, and a nest, with some eggs wondrous fair.

'Twas only this morning it came to my ear,
Through a little brown thrush who sang very near.

And warbled, and trilled all this sweetness to me,
And wished me to hurry—the secret to see.

I know it is true; I ran quickly and found
The loveliest eggs in a nest soft and round!

But you cannot know it—for I'll not betray
The secret which birdie has told me to-day.

—Child-Garden.

THE BROOK AND THE DAISIES.

Two little pink-and-white daisies lived on a mountain-side near the bank of a little stream which daily watered their roots. This morning the sun, shining brightly, poured its beautiful rays down and wakened our two wee flowers from their sleep to see the beauty of nature around them; for, truly, they had not seen much of nature, since, only yesterday, they first peeped from under their eyelids and viewed their happy home.

Now, of course, they were wide awake, for who could sleep on a pleasant spring morning like this, when the birds were calling from the tree-tops, and fishes darting so swiftly through the water? Not our daisies. No, for they were as eager to enjoy all these things as is a bright-eyed school-boy when the school-bell rings on a pleasant May morning, calling him to his studies.

But our daisies, now quickly raising their heads and bowing them again almost low enough to sweep the velvet carpet beneath, sang their Good-morning song to all about them. Then the gentle breeze rocked them in its easy-chair, the sunshine warmed their hearts, and the pure water from the brook gave strength and nourishment to their bodies, enabling them to open their petals, displaying wide, in the greatest of splendor, their most beautiful shape and hue.

But, while our daisies are attracting the attention of all who pass near them, they are wondering to themselves and listening to the calm, peaceful sound of the ever-active brook. "From whence does it come and where does it go; how can it give to us such refreshing treats, and thus enable us to bloom with joy?"

Although the daisies thought they were quietly thinking, yet the clear, low sound of the brook gave answer that it knew the thoughts of the nestlings on the bank; and, rippling over the pebbles and mosses, began to sing: "I come from far up among the trees on the hill, where the coot and heron delight to dwell, and suddenly trickle down and about the most beautiful leaf-plant, the fern, where I sparkle at noonday and midnight; then I hurry down valleys, over ridges, through thorps and town, and wind among the hills under bridges and across the green meadows.

"Sometimes I meet with an ugly stone, then I bring down mosses and cover it slightly; but if I happen to find a pebble it helps make a bed for my silvery stream, over which I bubble and chatter as I go sailing out to give this blossom a refreshing draught, or that vine a drink, while I take with me some of the widespread lily-boats which have tumbled with flaring sails into my waves, and glide along easily with the tide toward the brimming river.

"Now, you daisies are enjoying life with all its beauties and pleasures, but before another day will dawn you will be counted in the number of those who are lost in the distant past. But you may go, and your sister may come; men may go and men may come; but still I will be the same never-ceasing, endless stream, pushing onward, rushing forward over stones and highways to reach the distant ocean."

To this the daisies listened patiently; but when the brook had ceased singing, the soft, balmy air and the cool evening breeze gently swinging them to and fro, soon closed their heavy eyelids, and then darkness snugly covering them over, their heavy heads began to droop, and they were fast asleep. — *Child-Garden.*

BENNY'S THANK-YOU BOX.

They were going to have a thank-offering meeting at Benny's church. He knew because his mamma was President of the big society and sister Gertie attended the band. Benny went too. He "b'longed to bofe," he said, and he had a mite-box with a picture on it, and he put a cent in it whenever he found a white one in papa's pocket. He had one of the tenth-year envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and Benny was happy.

That night when papa opened the door a boy and a rattling box danced down-stairs.

"Do you feel very thankful, papa?"

"What for?"

"'Cause you're home and I'm kissing you?"

"Indeed I do," laughed papa.

"Then put a penny in my thank-you box," shouted Benny.

Mamma had had to put in one because she was thankful the spring cleaning was done. Brother Tom put in five because his new suit came just in time for the party. Bridget had it presented to her for an offering when she said she was glad Monday was such a fine drying day for her washing, and Gertie gave him pennies twice for two pleasant afternoons spent in gathering wild flowers. So many things to be thankful for seemed to happen that the little box grew heavy—it was so full it wouldn't rattle.

But one night soon after Tom and Gertie were creeping around with pale, frightened faces and speaking in whispers; the dear little "thank-you boy," as Benny liked to be called, was very ill with croup. The doctor came and went and came again; but not till daylight broke could he give the comforting assurance, "He is safe now."

In the dim light Tom dropped something in the little box as he whispered, "Thank you, dear God." Somehow everybody seemed to feel as Tom did, and, when Benny was propped up in bed next day and counted his "thank-you" money, there were two dollars and a half in it, which papa changed into a gold piece that very day.—*Lutheran Missionary Journal.*

THE SUM OF ALL.

The boy that by addition grows,
And suffers no subtraction,
Who multiplies the things he knows,
And carries every fraction,
Who well divides his precious time,
The due proportion giving,
To sure success aloft will climb,
Interest compound receiving.

—Dr. Ray Palmer.

TWO BOYS AND FOUR MITE BOXES.

"I have got a blow-up box and a gold-seal box," said eight-years-old Charlie Schaffer, who had come from his home in Canada, with his mamma, to visit his brother Eddie, who lives with their Aunt Emily, in Connecticut.

"And so have I," said Eddie. "The candy money will have to go into them, all we get, I expect, and we shall have to earn money besides. I mean to drive Uncle Moses' cows, and to pick berries and sell them, and to run of errands."

"When I go home I shall earn money by carrying papa's lunch-pail to the station when his train comes along," said Charlie. "He is an engineer on the Canadian Pacific, and eats his lunch on the locomotive as he is on the road. All the pennies he gives me will go into these boxes, and when they are full my mamma will send the money to Boston for me. I am glad we went to that mission meeting and heard those ladies speak. I mean to remember their names, Mrs. Safford and Miss Tefft. I shall tell all about them at our Mission Band when I get home."

"What do boys do at a Mission Band?" asked Eddie.

"Oh, we sew carpet rags and wind them into balls, and we hire the rags woven and send strips of carpeting for rugs to put in front of the beds at our Indian schools, and they write us letters and tell us how glad they are to get them, and that makes us want to send more, and helps us work the harder."

This bit of talk made me wonder why mothers did not oftener take their children to mission meetings, for our speakers had no two more quiet and interested listeners than these two boys.—*Home Missionary.*

THE FLOWER CHILDREN.

Mamma was working in her garden, and little Alice stood near by watching her. She would push her finger down deep into the soft, rich soil, then drop into the hole a tiny, little black seed, and then cover it all up with the loose dirt.

"Mamma," asked Alice, "why do you put the little seeds into the ground?"

"Because, Alice," replied mamma, "the little seeds are my little messengers to Mother Earth. By-and-by you will see she will send me some of her little flower children, and they will grow right here in our pretty garden and be your little friends."

Alice could hardly wait for the little flower children to come. Every day she took a peep into the garden to see if they were there. One morning, what do you think she saw? One, two, three, four—so many little green hands reaching up out of the ground she could not count them all.

"Mamma, mamma!" she called joyfully, "the little flower children have come."

Soon the little flower children pulled their little green bodies up out of the ground, but they timidly hid away their little faces, and kept their feet tucked well in the windows of Mother Earth's house.

One day it rained and rained, and Alice could not go out to see the little flower children. When the sun came out again, warm and bright, she ran out into the garden, and there she saw that they had taken away their tiny hands from their faces, and were laughing in the sunlight—blue and purple, yellow and white, all colors of little pansies.—*Child-Garden.*

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.

ADAMS CENTRE, N. Y.—Evangelist Charles N. Crittenton has been with us for about two weeks, conducting union revival meetings. Mr. Crittenton is the founder and President of the "Florence Crittenton Missions," established in many cities in this country. He was born, and lived till early manhood, near Adams, and his occasional visits here are always most welcome. At the age of 20 he went to New York City, and, after serving as office boy and clerk for some time, he commenced business for himself on a capital of \$60. His business prospered till he became a millionaire, with a fine residence on Fifth avenue and an income of \$60,000 a year. Wealth could not satisfy his soul-hunger. The death of his little daughter, Florence, led him to pause in his worldly career and to turn to Christ for salvation. From that time, some seventeen years ago, he has devoted his entire means and time to the work of bringing lost souls to Christ. He traverses the continent, holding evangelistic meetings and in promoting rescue missions for fallen girls. He lives mostly in his private car, "Good News," which, the railroads, appreciating his great service to humanity, carry free of charge. He never receives any pay for himself. He has a consuming passion for souls, constantly seeking in public and in private to win the unsaved. The Lord seemed to send him to us, as he came without previous arrangement and upon short notice. As to the results of the meetings we can say, some have been led to enter decidedly upon the Christian life, while many a disciple has come into a deeper and richer spiritual experience. The Lord has certainly spoken to us again, tenderly, clearly and faithfully, by his servant, calling us to a higher plane of Christian living.

A. B. P.

MARRIAGES.

BEEBE-GAVITTE.—At the bride's home, May 11, 1900, by the Rev. A. J. Potter, Alonzo M. Beebe and Miss Sarah E. Gavitte, both of Waterford, Conn.

DEATHS.

BURDICK.—Daniel Maxson Burdick was born in Linckean, N. Y., Aug. 15, 1813, and died in Little Genesee, N. Y., May 5, 1900.

A fuller notice will be furnished later.

D. B. C.

POPE.—Mrs. Angeline Pope, daughter of Elisha and Fannie (Bassett) Potter, and wife of the late Horatio Gates Pope, was born Oct. 29, 1825, in Brookfield, Madison, Co., N. Y., and entered into rest at Hartsville, N. Y., May 2, 1900.

She came with her parents to this section of country when about two years of age, when the country was new and the forests almost unbroken. Her father settled on the farm which has been her home ever since. Sister Pope joined the Seventh-day Baptist church in early life, and continued an active, earnest, Christian worker to the end. She was a school teacher for several years. She was married April 12, 1852, and became the happy mother of seven daughters and one son, all of whom are living except the eldest, Elmira E. Oaks. The other children are Edna A. Henry, of Call Hill; Alta S. Drake, of South New Berlin; James Pope, of Hartsville, who lives on the old homestead, and with whom his mother has made her home for several years; Fannie M. Woodruff, of Hartsville; Olive W. Stillman, of Rochester; Ruth Ann Threlkeld, of Memphis, Tenn., and Cora B. Sindall, of New Market, N. J. All the children living except Mrs. Threlkeld were at the funeral, which was held Sabbath morning at the Hartsville church, where a large audience gave evidence of the respect with which our sister

was regarded. She leaves of her father's family a brother, Alanson Potter, of West Edmeston, N. Y., who attended the funeral, and two sisters, Mrs. Daniel Stillman and Mrs. Joseph Stillman. Mrs. Pope, as a Christian woman, was a clear and decided character, a noble wife and mother, who led all her eight children into the church. She was a kind and highly esteemed neighbor. She loved the Bible and was a devoted worker in church and Sabbath-school. The world is left the richer by her living in it.

I. L. C.

JOHNSON.—Charles Lewis Johnson was born in Homer, Courtland Co., N. Y., March 26, 1815, and died in Hartsville, N. Y., April 28, 1900.

He has suffered with rheumatism for forty-five years, being unable to walk for the past seven. He has made his home with his son, C. Leroy, most of the time for twenty-three years. He was laid to rest in Oak Hill Cemetery, beside the grave of his wife, Mary Flint.

I. L. C.

RAISH.—Mr. John F. Raish was born in Widen Burge, Germany, March 27, 1825, and died on Crosby Creek, in the town of Hornellsville, N. Y., April 21, 1900, of pneumonia, after about six days' sickness.

Mr. Raish has been married twice. His second wife, who survives him, was Catherine Maria Sherer, and they were looking forward to the 26th of September, when they expected to celebrate their golden wedding. Mr. Raish was the father of seventeen children, ten of whom, with their mother, survive him.

I. L. C.

CLARKE.—Mrs. Cora Dell Herbert, wife of Melvin Clarke, was born March 1, 1862, and died April 17, 1900, in Hartsville, N. Y., of pneumonia.

She united with the Presbyterian church of Cohocton, N. Y., about fifteen years ago. She was married to Mr. Clarke March 31, 1891. The whole community was shocked by her sudden and unexpected death. The afflicted husband, who at the time lay very low with the same disease, four young children, the father, three sisters, two brothers and other mourning friends and relatives have the sympathy of the people in this sad hour.

I. L. C.

TICKNOR.—Emory B., son of Dr. W. D. and Mrs. E. M. Ticknor, was born in Palmyra, Wis., May 25, 1879, and died in Milton Junction, Wis., May 5, 1900.

Brother Emory made a public profession of faith in the Lord Jesus Christ May 6, 1892, and was baptized by the Rev. O. U. Whitford, and united with the Seventh-day Baptist church of Marquette, Wis. In the spring of 1894 he became a member of the Milton Junction Seventh-day Baptist church, where he remained faithful till death. He was an active, earnest, and devoted member of the C. E. Society of this church, and was always anxious to know and do the will of God. His funeral was held in the Seventh-day Baptist church May 8, and was largely attended. Prayer and remarks were made by Rev. Geo. W. Burdick; the sermon was by the pastor. The public school and C. E. Society attended, and expressed, in floral offerings, their appreciation of their schoolmate and fellow-worker in Christ.

G. J. C.

Literary Notes.

Flame, Electricity and the Camera.

Man's Progress from the First Kindling of Fire to the Wireless Telegraphy and the Photography of Color. By George Iles, New York. Doubleday & McClure Co., 1900. 6x9 inches. pp. xii-398. Price, net, \$2.

So far as any one book can, this volume sets forth in sharp outline what science has accomplished during the century just closing. Comparing these accomplishments with preceding history, it is evident that in many respects man's advance during the century has been greater than during all previous history. The book covers the history of humanity from the cave man of an unknown period to 1900. The picture begins with his rude efforts to build a fire, and ends with the wireless telegraphy, photography in colors, the latest developments in electricity and steam as motive powers. The book presents such a bewildering array of scientific developments that one's mind stops, blinking at the light, as the eyes do when they look toward the sun at mid-day. The book contains over a hundred illustrations, including two insects in color, and also the faces of men who have been prominent in the various fields of inventions. It is said that Prof. John Fiske, before the publication of the book, wrote to the author in the following words:

"I have read the proof-sheets of your book with an intense interest growing into red-hot enthusiasm. It is one of the most fascinating books that I have seen in the last ten years. Your points are so well taken, so happily and richly illustrated with examples, and their bearing on the main argument is so skillfully kept in view, that the result is to my mind a truly great book, and I venture to predict for it a great future."

The book will interest every man who knows anything of photography or those who have studied steam or electricity as motive powers, or in any other relation. To the general reader who is not a specialist in any of these departments, it will present scientific and historic facts in the most attractive manner. We have seen no one book for many days which is better calculated, even in this hurried age, to give an essential and complete outline to the wonderful strides in science which the race is now making.

The author is not unmindful of the fact that man's highest end along the line of religious development has anticipated many of the later results which science has finally developed. Here are two or three subheads from page 86 ff., which indicate how the author weaves in suggestive and far-reaching thoughts. For example, "The Probable Death of the Universe," "Are there Limits to Occupied Space?" "Fire and Religion," "Myth Pre-figures Facts," etc. The relation between fire and electricity, electricity and photography, electricity and motion, and the great range of related subjects, constitute a prominent feature in the book. Throughout the book there is a thread of philosophic interpretation which lifts the chapters far above the merely descriptive writing that teems from the press. The mastery of the electric wave and the photographic beam are shown to be of equal dignity and effect with the subjugation of fire and the acquisition of speech—those early and decisive leaps of human progress. It is easy to recommend the book highly; indeed it would be impossible not to do so.

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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.

Special Notices.

North-Western Tract Depository.

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

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

THE 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 North-Western Association will hold its Fifty-Fourth session with the church at North Loup, Neb. The opening session will be held Thursday morning, June 14, at 10 o'clock. The church is preparing for a large delegation. We are hoping and praying that much good may be done in the name of the Lord. May we not, dear brethren and sisters of the North-West, make this a time of spiritual quickening and deepening of interest and an increase of loyalty to the work of our denomination.

E. A. WITTER, Pastor.

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Good Rich surrounding country. First-class outfit. Fine Light. Good Prices. For price and information in detail, address Mc C., care RECORDER OFFICE, Plainfield, N. J.

PROGRAM for the Western Association, to be held at Little Genesee, N. Y., June 7-10, 1900.

FIFTH-DAY—MORNING.

- 10.00. Praise and Devotional Services, led by Dr. O. E. Burdick and Rev. D. B. Coon.
- 10.30. Introductory Sermon, Rev. L. C. Randolph.
- 11.15. Report of Executive Committee, Communications from Churches, and Appointment of Committees.

AFTERNOON.

- 2.00. Communications from Corresponding bodies.
- 2.30. Thanksgiving and Consecration Services, led by Rev. W. D. Burdick.
- 3.15. Open Parliament, "How shall the interest be kept up in pastorless churches," Rev. W. L. Burdick.

EVENING.

- 7.30. Song Service, by the Alfred Quartets.
- 8.00. Sermon, by Delegate.

SIXTH-DAY—MORNING.

- 9.00. Devotional Service, Rev. George Kenyon.
- 9.10. Business.
- 9.40. Reports from Delegates.
- 10.10. Music.
- 10.20. Paper or Address, Mrs. V. A. Willard; The Apocryphal Books, B. F. Rogers; Our Young People, Mrs. P. A. Burdick; Return to Bible Authority, Rev. Stephen Burdick.
- 11.00. Mission Hour, led by Rev. O. U. Whitford.

AFTERNOON.

- 2.00. Sabbath-school Hour, Rev. W. C. Whitford.
- 3.00. Sermon, by Delegate.

EVENING.

- 7.30. Prayer and Conference Meeting, Rev. F. E. Peterson.

SABBATH MORNING.

- 10.30. Song Service, Chorister First Genesee church.
- 11.00. Sermon by Delegate. Collection for Missionary, Tract and Education Societies.

AFTERNOON.

- 2.30. Sabbath-school, Superintendent Genesee Sabbath-school.
- 3.30. Christian Endeavor Society, Henry N. Jordan.
- 3.30. Junior C. E., Edna Hall.

EVENING.

- 7.30. Young People's Hour, Miss Eva St. C. Champlin.

FIRST-DAY—MORNING.

- 9.00. Unfinished business.
- 9.45. Devotional Exercises, Rev. B. F. Rogers.
- 10.00. Sermon, by Delegate.
- 11.00. Educational Hour, President B. C. Davis. Collection for Missionary, Tract and Education Societies.

AFTERNOON.

- 2.00. Woman's Hour, Mrs. C. M. Lewis.
- 3.00. Sermon and Open Parliament, A. H. Lewis.

EVENING.

- 7.30. Praise Service, Mrs. W. D. Burdick.
- 7.45. Prayer and Conference Meeting, conducted by Rev. J. G. Mahoney.

We are in receipt of a letter from Mr. Major, the famous cement man, of New York, in which he sets forth some very interesting facts about Major's Cement.

The multitudes who use this standard article know that it is many hundred per cent better than other cements, for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$2.65 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and, in some cases, altered slightly in color and odor by the addition of cheap and useless materials.

Major's cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country.

Insist on having Major's. Don't accept any off-hand advice from a druggist.

Always have a supply of Major's Cements on hand. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement.

And you will be surprised at how many dollars a year you will thus save.

If your druggist can't supply you, it will be forwarded by mail; either kind.

CENTRAL ASSOCIATION.

To be held with the church at Scott, N. Y., May 31 to June 3, 1900.

PROGRAM.

FIFTH-DAY—MORNING.

- 10.30. Call to order, followed by prayer and praise service, conducted by the Moderator.
- 11. Address of Welcome by the pastor of Scott church, and response by Moderator.
- 11.15. Sermon by Rev. Madison Harry.
- 11.50. Report of Program Committee and announcements.

AFTERNOON.

- 2. Song by the Choir. Reading and prayer by W. D. Wilcox, followed by Communications from Churches, Communications from Corresponding Bodies, and appointment of Standing Committees. Report of Corresponding Secretary, Treasurer and Delegates.
- 3. Devotional Service led by Rev. George Lewis.
- 3.30. Essay, by Prof. E. E. Whitford.

EVENING.

- 7.30. Praise Service, led by choir.
- 8. Sermon, Rev. M. G. Stillman, delegate from the South-Eastern Association.

SIXTH-DAY—MORNING.

- 9. Introductory Services, by Rev. L. M. Cottrell.
- 9.10. Report of Standing Committees.
- 10.30. Devotional Service, by Rev. H. B. Lewis.
- 11. Sermon, by Rev. S. L. Maxson, delegate from the North-Western Association.

AFTERNOON.

- 2. Song, by the choir. Reading and prayer by Rev. A. B. Prentice.
- 2.15. Missionary Hour, conducted by Rev. O. U. Whitford.
- 3.15. Sermon, by Rev. O. U. Whitford.

EVENING.

- 7.30. Praise Service.
- 8. Sermon, by Rev. T. J. Van Horn, followed by conference.

SABBATH—MORNING.

- 10.30. Sermon, by Rev. A. H. Lewis, followed by joint collection for Missionary and Tract Societies.

AFTERNOON.

- 2. The Model Sabbath-school, conducted by Rev. L. R. Swinney.
- 3. Sermon, by Rev. J. G. Mahoney, delegate from Western Association.

EVENING.

- 7.30. Service of Song, by choir.
- 8. Young People's Hour, conducted by Associational Secretary, G. W. Davis.

FIRST-DAY—MORNING.

- 9. Song, by the choir. Reading and prayer, by Rev. J. G. Burdick.
- 9.15. Unfinished Business.
- 10. Tract Society Hour, by Rev. A. H. Lewis.
- 11. Sermon, by delegate from Eastern Association.

AFTERNOON.

- 2. Unfinished Business.
- 3. Woman's Hour, conducted by Mrs. Thomas R. Williams.

EVENING.

- 7.30. Service of Song.
- 8. Sermon, by Rev. B. C. Davis, followed by closing conference.

This program is subject to necessary changes.

J. T. DAVIS,

Pastor Church at Scott.

To delegates coming to the Central Association, which convenes with the Scott Seventh-Day Baptist church May 31, 1900, notice is hereby given that teams will meet the 9.28 A. M. and the 7.39 P. M. trains on May 30. All wishing these accommodations are requested to notify the Committee, that ample accommodations may be furnished. Any unable to make these trains will please state the fact, and special arrangements will be made.

B. H. POTTER, } Com.
J. T. DAVIS, }

THE next session of the Ministerial Conference of the Chicago and Southern Wisconsin Seventh-day Baptist churches, will convene at Milton on Sixth-day, May, 25, 1900, at 10.30 A. M. The following program has been arranged:

1. What is the greatest hindrance to the success of the gospel? Edwin Shaw.
2. What is the most important characteristic necessary to the success of the gospel? W. J. Looftboro.
3. Are Seventh-day Baptists occupying the place designed for them in the plan of God? L. A. Platts.
4. What can I do to make available the influence of the life and character of Christ in securing for myself and for others a purer character and a diviner life? Phebe S. Coon.
5. Seventh-day Baptists as reformers. W. B. West.
6. Why the need of Christ's advocacy with the Father? S. H. Babcock. S. H. BABCOCK, Sec.

THE next Semi-Annual meeting of the churches of Berlin, Coloma and Marquette will be held with the church at Coloma, Wis., beginning Friday evening, June 8, 1900. Rev. M. B. Kelly is expected to preach the introductory sermon. Mr. Inglis, of Marquette; Miss Laverne Richmond, of Coloma, and Mrs. H. F. Clarke, of Berlin, are requested to present essays.

Mrs. E. G. HILL, Sec.

BERLIN, Wis., May 6, 1900.

PROGRAM for Eastern Association, at Berlin, N. Y., May 24-27, 1900.

FIFTH-DAY—MORNING.

- 10.30. Devotional Service, Rev. Martin Sindall.
- 10.45. Address of Welcome, Rev. George Seeley.
- 11.00. Introductory Sermon, Rev. Clayton A. Burdick.
- 11.45. Announcement of Standing Committees.

AFTERNOON.

- 2.00. Devotional Service, Rev. S. H. Davis.
- 2.15. Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer.
- 3.15. Sermon by Delegate from Western Association, Rev. J. G. Mahoney.
- 3.45. Business.

EVENING.

- 7.30. Praise Service, Rev. Clayton A. Burdick.
- 8.00. Sermon, Rev. A. E. Main.

SIXTH-DAY—MORNING.

- 10.00. Business.
- 10.15. Devotional Service, Rev. O. D. Sherman.
- 10.30. Sabbath-school Hour, arranged by Rev. George B. Shaw.
- 11.00. Education Society Hour, conducted by Rev. Boothe C. Davis.

AFTERNOON.

- 2.00. Devotional Service, Rev. A. McLearn.
- 2.15. Missionary Society Hour, conducted by Rev. O. U. Whitford.
- 3.30. Sermon by Delegate from South-Eastern Association, Rev. M. G. Stillman.

EVENING.

- 7.30. Praise Service, Henry M. Maxson.
- 7.45. Prayer and Conference Meeting, led by Rev. E. B. Saunders.

SABBATH—MORNING.

- 10.30. Sermon, Rev. A. H. Lewis.

AFTERNOON.

- 3.00. Sabbath-school, conducted by F. J. Greene.
- 4.00. Y. P. S. C. E. Meeting.

EVENING.

- 7.30. Young People's Hour, arranged by Miss L. Gertrude Stillman.
- 8.30. Sabbath Evangelizing and Industrial Association, conducted by Henry M. Maxson.

FIRST-DAY—MORNING.

- 9.30. Business.
- 9.45. Devotional Service, Rev. Leon D. Burdick.
- 10.00. Woman's Board Hour, conducted by Mrs. Anna C. Randolph.
- 10.45. Sermon by Delegate from North-Western Association, Rev. S. L. Maxson.

AFTERNOON.

- 2.00. Devotional Service, Rev. O. U. Whitford.
- 2.15. Layman's Hour, conducted by Dr. H. C. Brown, Delegate from Central Association.
- 3.00. Tract Society Hour, conducted by Rev. A. H. Lewis.
- 4.00. Business.

EVENING.

- 7.30. Praise Service, Rev. Martin Sindall.
- 8.00. Sermon, Rev. S. H. Davis.

Keynote: The Spiritual Rock.

"They drank of that spiritual rock that followed them, and that rock was Christ."

WINNIFRED J. CURTIS, Cor. Sec.

Some inquiries having been made as to how delegates to the Eastern Association can reach Berlin, N. Y., we would say: Trains leaving Troy, Fitchburg Railroad, at 7.45 A. M., 1.35 P. M. and 5 P. M., reach Berlin at 10.15 A. M., 4 P. M. and 7.30 P. M. By way of Chatham—Leave Chatham at 8.25 A. M. and 2 P. M., arrive at Berlin 12 M., 4.30 P. M. Rhode Island delegates, by Fitchburg Railroad, can connect at Petersburg Junction with 5.35 P. M., reaching Berlin at 7.30 P. M.

WILL Delegates, and others, who are to attend the Eastern Association please notify the undersigned at as early a date as possible.

ARTHUR E. GREEN,
Chairman of Reception Committee,
Berlin, New York.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, beginning on Sixth-day, May 25, and continuing through Sabbath and Sunday. The following general program has been prepared, subject to possible modifications:

Sixth-day. 10.30 A. M. and 2.30 P. M., Ministerial Conference. (See separate program.)

Sabbath Eve. Missionary Service, conducted by E. D. Van Horn, Rock River.

Sabbath. 10 A. M. Sabbath-school, Prof. Edwin Shaw, Superintendent; 11 A. M. Sermon, G. J. Crandall, Milton Junction; 3.30 P. M. Endeavor Prayer-meeting.

Sunday. 10.30 A. M. Sermon, S. H. Babcock, Albion, followed by business; 2.30 P. M. Young People's Union, Mizpah Sherburne, Chicago, President; 7.30 P. M. Sermon, M. B. Kelly, Chicago.

The Evangelistic Quartets, both men and women, will sing at different sessions during the meetings. Let us come together in the spirit and power of the gospel.

L. A. PLATTS, Pastor.

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 X.—THE TWELVE SENT FORTH.

For Sabbath-day, June 2, 1900.

LESSON TEXT—Matt 9: 35 to 10: 8.

GOLDEN TEXT.—It is not ye that speak but the Spirit of your Father that speaketh in you.—Matt. 10: 20.

INTRODUCTION.

TIME.—In the latter part of the year 28, or beginning of the year 29.

PLACE.—Galilee.

PERSONS.—Jesus and his disciples, particularly the twelve apostles.

OUTLINE:

1. Jesus Goes About in Galilee. v. 35-38.
2. The Authority Given to the Twelve. v. 1.
3. The Names of the Twelve. v. 2-4.
4. The Charge Given to the Twelve. v. 5-8.

NOTES.

35. **And Jesus went about all the cities and villages.** It is a mistake to suppose that the greater part of our Lord's ministry was spent in Capernaum. He frequently went about in Galilee, stopping at the various cities and villages, carrying blessings with him everywhere. **Preaching the gospel of the kingdom.** The good news. By the expression "the kingdom," we are to understand "the kingdom of heaven," which seems to have been the theme of a great share of our Lord's preaching. **Healing every sickness and every disease.** The Revised Version renders much better, "Healing all manner of disease, and all manner of sickness," transposing the words *sickness* and *disease*. For the Greek word *νοσος* refers to a much more serious bodily difficulty than *μαλακία*. The same correction should be made in chapter 10: 1.

36. **He was moved with compassion on them.** Jesus had a much deeper feeling for them than pity for their physical infirmities. **Because they fainted and were scattered abroad.** Instead of "fainted" it is better to translate "were distressed," as in the Revised Version. The figure is of a flock of sheep destitute of a shepherd, and so lacking protection, pasturage, and guidance. The verb translated "scattered," probably means "prostrated," that is, by fatigue or hunger.

37. **The harvest truly is plenteous, but the laborers are few.** By a sudden turn of the thought, the multitudes are now spoken of under the figure of a field of grain ready for the harvest. Jesus recognizes the fact that there is abundant opportunity for the spiritual harvest of the kingdom of God, and few teachers equipped for this work. Our Lord used a similar expression on two other occasions, when the men of the Samaritan village showed themselves so ready to receive him (John 4: 35), and at the sending out of the Seventy (Luke 10: 2).

38. **Pray ye therefore the Lord of the harvest, etc.** In view of the great need the disciples are urged to make supplication that laborers may be thrust forth into the harvest of souls.

1. **And when he called unto him his twelve disciples.** This is the first mention of the twelve in the Gospel according to Matthew. It is better to omit the word "when" in the rendering, as in the Revised Version. **He gave them power.** The same Greek word is sometimes translated "power," and sometimes "authority." The word "author-

ity" makes better sense here. Jesus gave to his apostles the ability to perform miracles similar to those which he himself had wrought. They were to do these miracles in the name of Jesus; that is, through the authority which he had delegated to them.

2. **Now the names of the twelve apostles are these.** The disciples are called apostles only here in this Gospel. **The first, Simon.** Simon was the natural leader of the twelve. We would know this from the frequency of the mention of him in the gospel and from Jesus' words to him in Matt. 16: 18, even if his name was not at the head of the lists, and even if he was not called *first* in this passage. The numbering ceases after the first; but it is to be noted that the names are given in three groups of four, which include the same names in all of the parallel passages, although the names within the groups are differently arranged. **Called Peter.** That is, Rock, the name given to him by Jesus at their first meeting. John 1: 42. **And Andrew his brother.** It is probable that Andrew went with Peter; and that the others went by twos in the order given in this passage. **James the son of Zebedee and John his brother.** It is probable that James was the elder brother, from the way that he is mentioned here, and because his name usually precedes that of John when the two are mentioned together. In Mark's list of the twelve, we are told that Jesus surnamed these two brother Boanerges, that is, sons of thunder.

3. **Philip and Bartholomew.** In all the lists, Philip's name is given first place in the second group of four. The word "Bartholomew" means *son of Tolmai*. Compare 2 Sam. 13: 37. It is very probable that this disciple is identical with Nathaniel mentioned in John 1. **Thomas.** The name means *twin*. He is remembered for his doubting. We ought to bear in mind, however, that he said, "Let us also go, that we may die with him." John 11: 16. **Matthew, the publican.** There can be scarcely a doubt that this disciple is the same as Levi. See Lesson XI. of last quarter. **James, the son of Alphaeus.** This James is not mentioned by name except in the lists of apostles. He seems to have been the chief of the third group of four. **And Lebbeus whose surname was Thaddeus.** In Mark's Gospel this disciple is called Thaddeus. The better texts of our present passage read, "and Thaddeus," omitting the words, "Lebbeus whose surname was." This disciple was very likely identical with Judas, the son or brother of James, mentioned in Luke's Gospel and in the Acts.

4. **Simon the Canaanite.** *Canaanite* is a mistake for "Canaanean," which is the reading of the Revised Version. This word is equivalent to Zealot found in Luke and Acts. He was or had been a member of a political party whose chief characteristic was intense zeal for the Jewish national life. **And Judas Iscariot.** *Iscariot* means "man of Kerioth," a city of Judea. See Josh. 15: 25. It has been supposed that all the apostles were of Galilee, except Judas; but this is not proved. **Who also betrayed him.** This same remark about Judas is found in the gospels of Matthew, Mark and Luke. Judas' treachery was so indelibly fixed upon their memory that his name was always associated with his deed.

5. **Go not into any way of the Gentiles.** It was in accordance with the divine plan that the gospel should first be proclaimed to the Jews. The Samaritans are classed with the Gentiles, for although they pretended to be the chosen people they had a large Gentile element in their ancestry, as well as many heathen customs. It is to be remembered that Jesus himself preached to the Samaritans and that he had friendly relations with the heathen. This restriction of the field of labor of the apostles was only for that time, and that the way might be better prepared for carrying the gospel to the ends of the earth.

6. **But go rather to the lost sheep of the house of Israel.** Compare Isa. 53: 6. The people whom God had chosen had strayed away from him. Jesus wishes to win them back to loving obedience.

7. **The kingdom of heaven is at hand.** The same message which Jesus himself had been proclaiming, and John the Baptist before him.

8. **Heal the sick, etc.** They were graciously to make use of their divine gifts for the physical help of the people, in order that they might be won to heed the spiritual message.

Popular Science.

BY H. H. BAKER.

Oil for Fuel in the Navy.

A. M. Holden, of the Great Eastern Railway, has invented a new method for using petroleum for fuel in small vessels of the navy.

To test his invention, he took a torpedo-boat having four boilers. Two of the boilers were for using coal, and the other two were fitted up with the new method for using petroleum. Thus by testing the one, and then the other, on the same boat, under like circumstances, the economical value of each could be readily determined. Three runs over a measured mile were to determine their relative value, using the coal under the latest improved methods for combustion, and the oil by the new invention, this being a particular kind of spray.

On starting the latter fire, the oil was sprayed over a light bed of coals and lighted. When the temperature became sufficient then bricks were introduced, taking the place of coal, to receive the spray. There was found to be no difficulty in maintaining an even amount of spray over their surface; the oil used had a flash point at 280 degrees F.

The trials having been carefully made, that of the oil proved to be highly satisfactory, having many advantages, such as occupying much less room for storage, economy in handling, reduced fire-room force, more ready combustion, and a higher degree of heat more quickly obtained.

Car-Brakes.

A new car-brake has been invented for railroad trains, to which has been given a jaw-breaking name (probably the name of the inventor), "Kubierschky," which we think signifies high northern latitude. As it is operated by electricity, it certainly must in some way be connected with the Aurora Borealis, or Northern Lights.

Mr. Kubierschky, or rather the brake, appears to have been constructed on strictly scientific principles. An iron disk, or wheel, is firmly attached to the car-axle; this forms the armature. Around this armature are four segments bolted together, and these segments, in turn, are bolted to an arm that is made fast to the underside of the car; thus a rigid system is established. These four segments carry the induction coils, and are connected with four pins attached to the segments that surround the armature, and are called a shoe, and are held free by the use of springs.

On an electric current being passed through the coils, the friction surface of the shoe is brought in contact with the disk or armature, which is keyed to the axle, thus instantly checking the speed of the train. The application of this brake relieves the axle from the great strain it takes when the friction-shoe is applied to only one side of the wheels of a car.

It is stated that a seven-ton car, going at the rate of fifteen miles an hour, was brought to a standstill within a distance of forty feet.

HE who begins by halving his heart between God and mammon will end by being whole-hearted for the world and faint-hearted for Christ. We are so constituted that it is impossible for us to exercise a divided allegiance; we must be out-and-out for God, or we shall be in-and-in for the world and all its interests. — A. J. Gordon.

GRACE will ever speak for itself and be fruitful in well-doing; the sanctified cross is a beautiful tree.—Samuel Ruthertord.

THE sacrifice of Christ is a part of the very essence of Christianity, but the basis of Christianity is the eternal love of God.—Henry Drummond.

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To the Editor of the SABBATH RECORDER:

Dear Brother in Christ:—We are greatly thankful to you, to Miss Emma Cartwright, and to all others who have given us aid and information hitherto. Dr. Daland landed at Salt Pond on the 30th of January, 1900, and reached Ayan Maim on the 2d of February. He performed all the desires of the church. He baptized twenty-two members and ordained Rev. Joseph Ammokoo as pastor of the church. Charles J. M., P. J., and E. G. Ammokoo were made licentiate preachers. He also opened a school on the 16th of February.

We gave a plot of ground for the building of a chapel and manse and the school-house. It is sufficiently large to provide a good yard around the buildings, and is connected by a roadway with the main road. The location is called Onyaawonsu Hill. Dr. Daland also visited Eiboom, accompanied by E. J. and J. M. Ammokoo. We trust that he will tell you all about the location there, and about our condition and manner of life, which is so miserable. We beg to announce to you that a gentleman from Salt Pond, T. A. Sam, desires that the SABBATH RECORDER be sent to him for a year. He is anxiously expecting the first copy, and will pay the subscription, so we trust that on the receipt of this you will forward the paper to his address. We remain,

Obediently yours in Christ,
JOSEPH AMMOKOO AND SONS,
By E. J. Ammokoo, Church Clerk.

TREATING DISEASE WITH LIGHT.

Dr. Finsen, of Denmark, has caught the attention of the entire medical world by his new method of treating certain diseases by means of rays of concentrated light. His investigations are supported by state and municipal aid, and are indorsed by the leading physicians and professors of Copenhagen. The arc lights used in the treatment are 40,000 candle-power, about twenty times as strong as the ordinary arc light. Already three hundred and fifty cases of skin diseases have been successfully treated by Dr. Finsen. This is the first instance in medicine where light has been successfully employed as a curative agency. After a series of experiments, Dr. Finsen has discovered that the blue, violet, and the ultra-violet rays, when concentrated, become a powerful therapeutic agent, killing bacteria in the skin of a patient in a few seconds. In order not to burn the skin when operating on a patient it is necessary to cool the light; this is done by a lens that excludes much of the yellow, red, and ultra rays that are heating, but have no bactericidal qualities. In treating skin difficulties sunlight is employed as often as possible, otherwise the medium is an electric arc lamp. Dr. Finsen's method is considered as successful for scarlet fever and small-pox as in skin diseases.—*The Ledger Monthly*.

The end of geographical discovery is beginning of missionary enterprise.—*Livingstone*.

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

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

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

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

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