

# THE SABBATH RECORDER.

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THE LOST CREEK, WEST VIRGINIA, CHURCH.  
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## Sabbath Recorder.

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THE century just closing has been peculiarly a Bible-translating century. When it opened, the Bible had been translated into a little over sixty languages and dialects. As the century closes, the number has risen to four hundred and fifty-one. These four hundred and fifty-one languages represent twelve millions of people, much the largest share of the inhabitants of the world. It is claimed of the remaining languages and dialects, fifteen hundred in number, each one spoken by but few, represent only about two millions of people. The full fruition of this work cannot be estimated. What has been done is but the beginning of seed-sowing, but it is cause for great thankfulness that the Divine Word is thus placed in reach of so many, however slowly, as it seems to us, that Word may find embodiment in their lives.

CONTRASTING this translating of the Bible with that of other sacred books, the difference is marked, indeed. The Koran, sacred book of Mohamedanism, is read but little outside of the Arabic, and most translations that have been made into other languages than the Arabic have been made by Christian scholars. The Hindoo sacred books, the Vedas and the Avestas, exist in but few languages. It is said there are now eighty Bible Societies for the translation and circulation of the Scriptures. The American Bible Society, which was organized in 1816, is second in size and efficiency. These agencies are practically non-sectarian, and in the circulation of the Scriptures, Christians of all names come nearer acting in unison than along any other important line of religious effort.

If you see an opportunity, grasp it. Opportunities, great and small, are always on the move. We will appreciate the worth of the moment. It is not safe to say that a coming opportunity can take the place of a neglected one. That life is best, and richest in results, which neglects no opportunity. But many will be neglected, if they are not seized at the moment. The benefit which comes to a man through training himself to seize opportunities is a permanent foundation for success. Quickness of thought, definiteness of action, and promptness, are essential features to every form of success. He who waits for opportunities is like one who sits idly on the bank seeing the river flow by, while nothing is gained. He who plunges in, stems the current, and strikes out boldly, makes the farther shore. These principles are as true in Christian life as in ordinary experiences. Shakespeare said: "There is a tide in the affairs of men, which, taken at its flood, leads on to fortune and to fame." The Divine Word gives expression to the same truth, saying: "Now is the accepted time; now is the day of salvation."

OUR readers will join in the message of sympathy which the RECORDER sends to Brother and Sister Booth, in far-away Africa, in the hour of their sorrow, connected with the death of their infant son. An extract from Bro. Booth's letter will be found in another column.

SILENCE, even in the society of others, is not always a misfortune, and should not be considered an evidence of ill-breeding. It were perhaps better if our ordinary social life had more in it to provoke that type of thought which induces temporary, or even long-continued, silence. The deepest and richest experiences are productive of much quiet thinking. We have sometimes been burdened by those people, who, considering us a guest, have seemed to feel under obligations to entertain us, when, not infrequently, we have longed to be permitted to be quiet. It is not simply restful, this communion with one's self and with larger thoughts. It is nature's plan for ripening and perfecting thought and leading to just conclusions. In this busy world, silence is frequently golden in more respects than one.

ON another page will be found an account of the late Sabbath Reform meeting held in London. By the misfortune of missing a steamer, that report has just reached us, while the papers to which it refers reached us ten days ago, and one of them has already appeared before our readers. The report is from the pen of our regular London correspondent.

REV. HENRY B. LEWIS, of Leonardsville, New York, passed on to the Heavenly Land May 22, 1900. A fuller notice of him and his death will appear later.

### A LITERARY GEM.

S. R. Crockett, in the *Outlook* for May 5, writes "The Stickit Minister's Love Story." Certain paragraphs in that story are so exquisite in description that we produce them as a literary gem. A certain friend takes to the minister, who is slowly dying from consumption, a beautiful copy of Tennyson's poems. The dialogue concerning the book is told as follows:

"I have brought you this from Edinburgh," I said, giving him the little green volume of Tennyson. I had cut it to save him trouble, and written his name on the blank page before the title. I shall never forget the way he looked at it. He opened it as a woman unfolds a new and costly garment, with a lingering caress of the wasted fingertips, through which I could almost see the white of the paper, and a soft, intake of the breath, like a lover's sigh. His eyes, of old, blue and clear, had now a kind of glaze over them, a veiling Indian Summer mist, through which, however, still shone, all undimmed and fearless, the light of the simplest and manliest spirit I have ever known. He turned the leaves and read a verse here and there, with evident pleasure. He had a way of reading anything he loved as if listening to the cadences—a little half-turn of the head aside, and a still, contented smile about the lips, like one who catches the first returning fall of beloved footsteps. But, all at once, Robert Fraser shut the book and let his hands sink wearily upon his knee. He did not look at me, but kept his eyes on the red peat ash in the register grate.

"It's bonnie," he murmured softly; "and it was a kind thing for you to think on me. But it's gane frae me, Alec—it's a' clean gane. Tak' you the book, Alec. The birdies will never sing again in dry spring for me to hear. I'm back upon the Word, Alec! There's nocht but that for me noo!"

Any author may be proud to have written such a gem as that.

### MODERN PREACHING AS HEARD BY LAYMEN.

Rev. Henry Faville, of LaCross, Wisconsin, contributes a paper to the *Advance*—April 26, 1900—which was presented before the Pastors' Union of LaCross, Wisconsin, under the head of "Defects in Modern Preaching." In preparing the paper, Mr. Faville sent out a hundred letters to the laity of the churches which composed the Pastors' Union, asking them to give their opinion as to "what constitutes defects in modern preaching." Mr. Faville's paper was made up mainly from the answers to these letters. The writers include a large number of vocations, both men and women, and every denomination in the city of LaCross were represented. The material of the paper was, therefore, original, and the reports of what was written are very suggestive. One writer said that if we are to have the right kind of preaching, we must first catch a preacher, not a blacksmith, nor a politician, nor an auctioneer. Another suggested that we have too many preachers and too few prophets. One said that a lack of simple directness, which shows that a man is earnest, was a prevalent fault. Another gave a lack of divine enthusiasm as a defect. One writer found too much formality between the pulpit and the pew, and thought ministers depended too much on their official position as entitling them to recognition among men. Two writers thought that the "man-fearing and man-pleasing spirit" was a grave defect. Twelve writers suggested that the defects were in the preacher rather than in the preaching. Sixty writers confined their criticisms to the preaching rather than the preacher. Very little was said concerning the manner of preaching; indicating, as Mr. Faville suggests, that laymen do not criticize the manner in which sermons are delivered so much as the material of the sermons, and the men who present them.

Under the head of methods, one writer asked for more distinct divisions in the sermons. One thought it a mistake for the preacher to spend time upon the ancient languages, when he did not know how to use his own tongue. Two commended short sermons. Four expressed a preference for sermons without a manuscript. It was said by some that sermons lacked thought, and failed to receive respect for that reason. One hearer said that a sermon failed which did not send the listener away with increased knowledge and earnestness. Another suggested that sermons were defective if they did not increase the hearer's knowledge of the "art of living."

There was a general desire expressed for simplicity in preaching. One said: "The preacher assumes that his hearers know more about the Bible, and God, and Christlikeness, than they really do." A lawyer said: "Too much learning makes preachers mad, and some other people, too." Another suggested that preachers should not seem to know too much about God, and that they should recognize the limitations of human thought as to Revelation, the Trinity, etc. There was a general call for "more heart in sermons," and also the suggestion that "emotion plays a large part in the religion of most people, and for this reason it is needed in the pulpit." Taken all in all, the paper contains many valuable suggestions; and the foregoing are drawn from it for the sake of those who occupy that important position, in which

men stand between the living and the dead, and are commissioned to preach the unsearchable riches of Christ's Gospel. Matter, manner, method and personality are all powerful factors in the work of preaching.

#### DISREGARDING THE LORD'S SUPPER.

A careful study of the progress of Protestant churches in Germany is being made. It is a sort of summary of the situation at the end of the 19th century. Important facts in this direction are found in Pieper's Church Statistics of Germany, published at Freiburg. One important fact is apparent. For nearly half a century there has been a steady decline of regard for the Lord's Supper, throughout the German Empire. This sacrament no longer holds its former relation to salvation, in the public mind, and hence its value and importance have been obscured. The statistics show that this decline began, and has gone forward, without the direct influence of German rationalism. If any one influence can be traced as more important than another, it is that of the aristocracy and upper classes, who care little for the sacrament, and whose influence has been strongly marked upon those below them. It is said that in a given parish in Saxony the decline during the century has been 150 per cent, and that in Saxony as a whole it has been 100 to 150 per cent. The conclusion reached by Pieper is stated in these words: "The people hold no longer to the same extent the former estimate of the value of the sacrament, or regard it as not absolutely indispensable to salvation, as the church doctrine of the land still seems to teach."

However closely this decline of regard for the Lord's Supper in Germany may be associated with the decline of faith in certain theological conceptions, there can be no doubt that in the Protestant churches generally there is danger of losing sight of, or rather failing to attain to the higher conceptions of the communion as a means of spiritual growth, and of grace. The Lord's Supper belongs to the realm of deep religious sentiment, rather than of intellectual creed, or of theological dogma. If it is reduced to a common form, its deeper meaning is lost, and the benefits which ought to arise from it are not secured. If it is held to as a sort of intellectual theory, without the warmth and influence of deeper sentiment, participation in the service is of little value. Both these dangers assail Christianity, and not least in an age so worldly as the present. The RECORDER urges upon its readers that they attain such conception of the Lord's Supper and of the spiritual sentiments connected with it, as will lead to definite and favorable growth in spiritual things, through partaking of the emblems. To attain this result, the conception must rise above formalism and be endured with far greater spiritual life and power than intellectual conceptions can give. We need to learn, more and more, that much which is best in Christian experience grows out of religious sentiment, that is, of deep spiritual life. By sentiment we mean far more than emotion. It is that indescribable state of soul which we try to express by such words as love, devotion, consecration and self-sacrifice in Christ's service. Thus interpreted, the Lord's Supper is of incalculable value to Christian life. Interpreted otherwise, it is of comparatively little value, and may become a burden rather than a blessing.

#### LIFE IN THE COUNTRY.

People living in the country see less comparatively of printed books and papers than those dwelling in the city. On the other hand, an almost infinite variety of agencies which cultivate the eye and ear and heart, surround the dwellers in the country. Each season brings its beauty and its lessons, and springtime perhaps most of all. River and woodland, cultivated field and virgin forest, are pages written o'er and o'er with lessons of wisdom, thankfulness and joy. The sighing of the wind at evening, the rising of the sun at morning, the voices of domestic animals, the finer notes of music from the throats of the birds, have a definite value in provoking thought, inducing intellectual culture, and giving enjoyment. Many people fail to realize this for want of that mental culture which enables them to appreciate what nature teaches. Too many men and women live in the presence of nature like one who wanders through a library filled with books in a language he does not understand.

Dwellers in the country are benefited more by this communion with nature than they realize. He must be indolent indeed who does not find some good in the thousand lessons that nature spreads out before him. Frontiersmen told us in our boyhood, living on the Western border, that the Indian, by putting his ear close to the ground, easily detected the approach of his enemies or the tread of the buffalo herd he was seeking. One has only to be open-eared and opened-eyed in the presence of nature, to detect the presence of God in numberless ways.

Most of all does nature bring lessons in faith to those who are ready to learn. Things die in autumn, and the snows heap themselves with freezing touch over the playground of the flowers. The beauty of the fields lies dead, and the autumn fires sweep over the forests, leaving blackness and ruin. The cold north wind takes possession of the earth, the streams are frozen, the music of the rivulets is silenced, and, compared with summer, desolation reigns. Except to the eye of faith, all traces of life are gone. But the reign of winter is brief. Springtime hastens back, and on every hand the voices of nature rise up to rebuke our want of faith. The tree that waved its bare branches in the frosty wind yesterday, bursts with new life at every tip, to-day. The snow heaped over the playground of last year's flowers, melts under the eye of the sun, and waters their graves until they spring forth with new life and beauty. The field which yesterday was frozen clods, is mellow to-day, a fit place in which to plant for new harvests. So faith walks where proofs crowd on every hand and hopes are awakened at every new step.

Perhaps it is because we have sometimes been shut away from these beauties of nature, that we rejoice the more in their lessons as the years carry us on toward the larger fulfillment of life's purposes. Be this as it may, the memories of the spring days of our boyhood, the lessons which autumn taught our earlier manhood, have culminated in that deep, calm, glorified sense of the nearness of God in nature, which of itself alone ends doubt, and into the glory of whose presence fear never ventures to come.

CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart.—*Samuel Smiles.*

#### THE SOUTH-EASTERN ASSOCIATION.

The twenty-ninth annual session of the South-Eastern Seventh-day Baptist Association was held with the church at Lost Creek, W. Va., May 17 to 20, with Roy Randolph as Moderator, and Miss Xenia Bond and F. J. Ehret as Secretaries. The opening address contained many excellent points, some of which the reader will secure in the following: Young people have a laudable ambition to rise in attainment, character and position. Correct models and right examples are essential in aiding them thus to rise. These helping influences should be thrown around childhood at the earliest time. The Christian home is the most important center of such influences. These, by way of heredity and example, are responsible for much, if not for most, of the destiny of children. Great as are their duties, parents should struggle to attain the highest and best, knowing that God will second their efforts. Children should be cultivated in that virtue which comes from victory over temptation and evil. Purity of life and thought is fundamental to all genuine success in character-building.

The address indicated that the affairs of the Association had progressed favorably during the year, and that in regard to education, temperance, systematic giving for the Lord's cause and Sabbath Reform, the churches have all gained in strength, and in the work accomplished. The Moderator is a young man, but his address would have done honor to one of greater age.

#### OPENING SERMON.

The opening sermon was by D. W. Leath, of Parkers, W. Va. Matt. 25: 25; theme: "Loss Through Buried Talents." Among the buried or weakened talents, the following were noted: (a) The capacity to love God. (b) The capacity to exert a wholesome influence over men, thus glorifying God. (c) The capacity to use worldly goods rightly. This part of the theme was elaborated, and tithing was emphasized and commended. (d) The power to accept salvation through the grace of God. We live below our duty and privilege as immortal children of God. Spiritual life is made rich and strong by the indwelling of the Holy Spirit. The sermon, like the address of the Moderator, sounded an excellent keynote at the opening of the Association.

#### AFTERNOON SESSION.

The order of business included communications from the churches and corresponding bodies. S. L. Maxson, of Walworth, Wis., appeared as delegate from the North-Western; J. G. Mahoney, Richburg, N. Y., from the Western; H. C. Brown, M. D., Brookfield, N. Y., from the Central; and S. H. Davis, Westerly, R. I., in place of George Seeley, regular delegate, from the Eastern. Missionary Secretary O. U. Whitford made an unofficial report for the South-Western Association. All these reports were encouraging, indicating growth and increasing strength throughout the Associations. President Davis, of Alfred University; President Gardiner, of Salem College; and Secretaries Whitford and Lewis, of the Missionary and Tract Societies, together with the delegates from sister Associations, were welcomed to the privileges of the Association. President Gardiner, as delegate to sister Associations in 1899, presented a full and interesting report.

## SABBATH-SCHOOL HOUR.

M. H. VanHorn conducted the Hour, introducing the program with excellent suggestions concerning the value of the Sabbath-school in leading young hearts into paths of wisdom and righteousness. Austin Bond, of Aberdeen, W. Va., spoke upon the importance of Sabbath-school work. The secular schools lead toward the power and wisdom of God as they appear in science and in the history of men. The Sabbath-school does a greater work, by drawing pupils nearer to the heart of God, to a knowledge of his love, and a sense of personal duty toward him, and toward right living. This makes the Sabbath-school a most important factor in character-building.

## THE TEACHER.

Secretary Whitford said: The Sabbath-school teacher stands next to the pastor in the work of the church. The importance of his work demands the best methods and the deepest consecration of life. He should be prepared to teach, through careful study, by a pure heart, a consistent life, and a deep realization of the importance of his work.

## CHILD-LIFE A RECEPTIVE SOIL.

M. G. Stillman said: All seed must find a receptive soil, if the harvest is insured. The soul-life of childhood is such a soil. It needs fitting, although tender and susceptible, by the wisest and best teaching, that the harvest may be for purity and righteousness. Childhood is full of hope and full of hunger; this makes the soil receptive.

In the closing hour the conductor said: Prayer for guidance and for wisdom to understand the Word is the most important key for success on the part of the teacher.

## EVENING SESSION.

The one service of the evening was a sermon by S. H. Davis, of Westerly, R. I. Text, John 1:12; theme: Simplicity of Faith in Christ. The sermon elicited one general complaint: "It was too short." It set forth, in clear outline, the fact that faith in Christ is both natural, simple, and easily attained. All dependent creatures must have faith. It is natural to believe. If theological difficulties be not created, every thoughtful man will naturally believe in Christ. Men are conscious of their need of help, of forgiveness for sin, and of purity of life. These are the essential factors in a saving faith. Faith cannot be defined, because it is an ultimate fact in the spiritual universe. Even Christ made no effort to define it. Faith always goes beyond sight. It reaches farther than intellect can. It is soul-touch with God, and results in love and obedience. The sermon was helpful, though brief.

## SIXTH-DAY—MORNING.

After a praise service, conducted by Rev. R. G. Davis, of Berea, Dr. H. C. Brown read an address upon

## LAYMEN'S WORK.

So much interest was felt in this paper, that the Association requested Mr. Brown to send a copy of it to the RECORDER, with a view to its publication. Probably it will appear in whole, or in summary, at a future time, and no further notice of it is made here.

## AFTERNOON SESSION.

Among the items of business transacted were the election of A. L. Davis, of Salem, as Moderator for the next year, and M. H. Van

Horn, of Salem, as delegate to the sister Associations in 1901. The report of the state of religion showed forty additions by baptism, and that the Sabbath-school work in the Association has flourished and increased.

## OUR YOUNG PEOPLE AND THE SABBATH.

S. O. Bond, of Aberdeen, W. Va., presented an essay on Our Young People and the Sabbath, which was an earnest, strong, and convincing plea for wise and loyal service on the part of our young people in denominational work. He said God seeks workers, not dreamers. Men do not leave the Sabbath from conviction of duty, but from indifference and lack of conscience. Our young people should inquire more earnestly as to the reasons why they are Seventh-day Baptists. They should know that in being such they are following the example of Christ. To be such Seventh-day Baptists as God seeks in these years, they need the highest culture, both of intellect and heart. To this they must add a loyalty to Sabbath truth. More of our young people should prepare themselves to become specialists in the work of Sabbath Reform, and to take the places of those who are now leading in this work, but must soon lay it down. One generation cannot complete the work of so great a reform. Christ's work was brief, and his followers were commissioned to carry forward the work and to extend his kingdom. God seeks our help, not because he is weak, but that we may remain strong.

## THE GOSPEL ELEVATED RAILROAD.

J. G. Mahoney, Richburg, New York, preached from Isa. 25:8-10; theme, The Gospel Elevated Railroad. By many illustrations and analogies the sermon compared the Highway of Holiness, which Christ hath opened, to the modern elevated railroad. The Triune God forms the company behind it. The plan of the road originated in eternity. John the Baptist ran the first levels through the wilderness. The road was completed when the chief engineer, Christ, said, "It is finished." The River of Life furnishes the water for the engine, Pentecostal Flame fire for the boiler, Salvation is the headlight. The train is coupled with the pins of Divine truth. God's grace is the lubricating oil. There is neither baggage, nor smoking car. Four steps lead up to the train, Repentance, Faith, Regeneration, Salvation. Get on board and ride to glory.

Sixth-day evening was rainy, but there was good attendance at the prayer-meeting, which was conducted by D. C. Lipincott, of Salem. The theme for the evening was "The Power of Pure Life." Among the points which were emphasized were the power of a self-controlled life, of an unexpired life, of an unstained life, and of an unflinching purpose in life. Many excellent testimonies were presented, and the meeting was a good one.

## SABBATH-DAY.

The day was stormy throughout, but the rain was welcomed, since the farmers had begun to fear a drouth. Sabbath-school was held at 10 o'clock, conducted by M. B. Davis, Superintendent. The lesson, Matthew 13:1-8; 18-23, was considered under the following head: "The Sowing", M. H. Van Horn; "The seed", J. G. Mahoney; "The Harvest", S. H. Davis. The sermon of the morning was by S. L. Maxson, of Walworth, Wis.; text,

Matthew, 13:52; "Things New." God rejoiced in the new-made world. Heaven rejoices over newborn souls in Christ. The world always rejoices in new life and new love, and welcomes new things. Through the new love we partake of the Divine life. In this we ought to rejoice, for thus are we enabled to carry forward and enlarge the kingdom of Christ. As the stored-up sunshine is returned to us in the coal-beds, to lighten and warm us, so Christian lives should reproduce the Divine life and power through new development. Disobedient ones, who reject the new life, find ruin, as does the derailed locomotive. But God's heart sorrows over such ruined lives, and he is always pleading with them to come into the new life. In these days our Christian work must fit itself to new conditions, lest we lose power with men. The pastor must lead his people into new fields of truth, and new ways of usefulness. Each must work for the common good, that all may gain in the riches of eternal love, both new and old. Thus Christ's kingdom is extended in the world, and men are built up in righteousness and peace.

## SABBATH AFTERNOON.

At 1.30 P. M., J. G. Mahoney gave some account of his conversion from Roman Catholicism.

## TRACT HOUR.

The tract hour was conducted by A. H. Lewis. He urged that Seventh-day Baptists must re-study the Sabbath question, as it appears in their own history and in the light of new developments which are pressing in at this time. He asked pastors and Christian Endeavor Societies to institute a systematic and extended study of all the questions and issues involved in our denominational life and work. This was the burden of his message. An open parliament followed, in which J. G. Mahoney spoke of the demand for deeper spiritual life as the source of Sabbath-observance. O. U. Whitfield spoke with great earnestness of the need of a stronger conscience concerning Sabbath-observance and of consistent Christian living. He deplored the undermining and destructive influence of the prevailing no-Sabbathism, and its effect upon Seventh-day Baptists. President Gardiner quoted the words of a prominent Baptist minister whom he had heard say: "It takes a finer grade of conscience to make a Seventh-day Baptist than it does to make a Baptist." He urged that we should cultivate such finely tempered conscience as will make us worthy of our trust, and strong to do our work. The central thought of the hour was that our denominational history and our future are inseparably connected with Sabbath Reform and Sabbath-observance; that the times have brought dangers and temptations against which we must guard by increasing knowledge and deeper spiritual living.

## WOMANS' HOUR.

An excellent program was presented under the direction of Mrs. M. G. Stillman, of Lost Creek. She will report it for the Womans' Page of the RECORDER. No service was held on the evening after Sabbath, because of the storm.

## FIRST-DAY.

After the transaction of unfinished business came the

## EDUCATIONAL HOUR.

Under the general theme of The Value of a College to the Community it Serves, President Davis spoke of the founding of Salem College,

and of its great value to West Virginia. He discussed the demands for educational training such as only a college can furnish, and of the special need of such training for Seventh-day Baptist young people, referring to the fact that a Seventh-day Baptist young man in the City of New York studying for a profession had just been invited to a position in advance of his fellows, because of his conscientiousness in doing good work and insisting upon keeping the Sabbath. President Gardner spoke of the work of Salem College, of its unsectarian character, and the blessings it had already brought to all churches and schools in West Virginia. He made a plea for sufficient money to raise the debt upon the college buildings. Together with what has been given privately to the college, three hundred dollars were pledged in a very brief period, thus assuring the canceling of the debt upon the buildings. He spoke with deep feeling of the aid which friends of education outside of West Virginia have given to the fund for the running expenses of the college.

#### CASH VALUE OF GOD'S LAW.

At 11.30 A. H. Lewis preached; text, 1 Tim. 4: 8. Theme, The Cash Value of God's Law. Certain representative laws from the Decalogue, such as the law against stealing, against false witness, and against impurity, were shown to have a fundamental relation to the business interests of the world. They possess an absolute cash value, and their removal or destruction would result in the destruction of the highest interests connected with the world's business. The conclusion was drawn that if these laws were thus valuable to the lower interests of the world that the Ten Commandments, as the constitution of God's moral government, must be of priceless value to the higher interests of the world, and that the theological theories which teach the abrogation of the Ten Commandments are false in fact and utterly destructive of all that is best among men. A joint collection followed, amounting to \$29.02.

#### AFTERNOON SESSION.

Eight resolutions were presented for consideration at the opening of the afternoon session. They elicited a spirited discussion. We were unable to secure a copy of them for this issue of the RECORDER. After the discussion of the resolutions came the meeting of the Tither's Union of the Association. Those belonging to it give a tithe of their income for the Lord's service, each giving it in such a way as he chooses, without the knowledge or dictation of others. The Union now numbers forty members.

#### YOUNG PEOPLE'S HOUR.

The closing service of the afternoon, and of the Association, was the Young People's Hour. It was vigorous, and a large congregation listened to the papers and addresses. It will be reported by the Moderator for the Young People's Page of the RECORDER.

The Association adjourned at 4 o'clock, and a special train took a large number of the delegates to Clarksburg. The writer has been familiar with the South-Eastern Association since the year of its organization, and it is more than a pleasure to note the constant growth of the Association, as to strength, numbers, intellectual development, and spiritual life. For some years past, most of the executive officers and many of the leading workers in the Association have been students

or graduates from Salem College. The permanent growth of our cause in the South-Eastern Association gives abundant reason for thankfulness and hope. Rev. S. D. Davis, who stood in the front of the battle for many years, in West Virginia, was able to attend several sessions, and to take part in the services.

#### THE LOST CREEK, WEST VIRGINIA, CHURCH.

The RECORDER is under obligations to Rev. M. G. Stillman for the following sketch of the church, a picture of whose meeting-house appears on the first page:

It may be that none of our members claim apostolic succession in this church, but some have intimated that they are descended followers of the brave Peter Waldo (of the Waldenses) who, fleeing from the tyranny and corruption of the papal Rome, came into England, thence to Maryland, thence into these hills, even before the close of the last century.

The Lost Creek church was organized in 1805, with ten members. The little company was almost included under the three names, Bond, Davis and Vanhorn. These names, with the Battens and Kennedys, have always included nearly the whole strength of the church. They soon built a little log church, for which a carpenter's bill of \$17.25 is on record. It was on the site of the cemetery, near the present village. The log church burned in 1811, after which a church building was put up three miles down the creek, and used until 1832, when the church came back to the old site, near the village, and built a frame building. This was the center of spiritual force until the building of our substantial brick church, in 1871.

These strong men of the hills began by signing a strong statement of covenant duties in respect to God and his church. They covenanted not only to watch over one another for good, but to watch their own words for holy conversation with a holy temper, agreeable to the gospel rule. Two of the original ten members were called by the church to improve their gifts in exhortation and preaching. Many others, from that time, have been called by the church to improve their spiritual gifts by such service. At first it was the custom to have a "Ruling Elder," and to have feet washing service. The first preacher spoken of on the records was one John Davis, who served the church by occasional preaching. There is some indication in the old record that he was like many other preachers, ancient and modern, for some of the members sent word to a church meeting that they had nothing against the church, but they "would not hear John Davis preach." The Bible shows that some would not hear Christ and the Apostles.

As early as 1838, a committee was appointed to write to ministers in the North. No regular salary for preaching service seems to have been arranged until 1869. The Rev. S. D. Davis, who still lives among us, was called by the church to improve his talents in exhortation about 1843. About this time, when one prominent brother had considered himself wronged and was inclined to be separated from the church, it was voted that he be requested to "dispense" with his difficulty and harmonize with the church. The record shows that he practically took this good advice. "Score one" for him! In 1849 Elder Azor Estell and wife, from Petersburg, N. Y., were on this field in gospel service, and he was briefly in the service for this church,

preaching, "when convenient." Rev. David Lawson was also briefly employed by the church in preaching service about 1858. About this time it was the custom to have a sermon preached on church meeting day. Good custom. In 1863 Elder Jacob Davis was asked to preach for the church. Afterward he was called for a year or two, from 1865, to give his whole time on salary of \$250. The church had now grown to a membership of about 100.

In the next few years, up to the dedication of the brick church in 1872, the membership increased to 150 under the joint labors of Rev. S. D. Davis, Jacob Davis, Chas. A. Burdick, and others from the North, who helped in evangelistic and reform work.

Rev. S. D. Davis had been declaring the truth on this field and for this church about 30 years, including brief helps from other ministers and evangelists when, in 1875, Rev. Chas. A. Burdick was called as pastor. C. M. Lewis did some of his efficient work here in the same year. In 1868 Rev. A. H. Lewis had given the community a healthful spiritual shock as agent of the Sabbath Tract Society, (he is at it yet), and therefore the church voted to help support the Tract Society. In 1877 Rev. L. R. Swinney became pastor and served nine years. In 1881 a good parsonage was built. The next to occupy it was Rev. J. L. Huffman, who served a little over four years. After his time Rev. L. D. Seager and Rev. W. L. Burdick each served as pastor, bringing the record up to the beginning of the present pastorate of M. G. Stillman, which began in January, 1896.

Salem College has drawn no little strength from her, but the Lost Creek church has much of the spirit of loyalty to Christ, and looks with hopeful anticipation for the coming session of our Association.

#### HOW POETS ARE MADE.

"Mr. Dooley" has explored no deeper mine of wisdom than when he brought forth his dictum concerning poets. Those of us that have been wondering why poets are poets have the riddle read.

"Well," said Mr. Dooley, "'tis this way with him. A poet's a man with something to say that he hasn't thought out. Now, ye're in a way, Malachi, a pote. Whin ye're at home bustin' to express yerself, an' not knowin' exactly what it is ye want to say, or how ye ought to say if ye knew, ye have th' makin's iv a pote in ye. Ye need n't look savage. Ye'll niver be wan while ye feel sthrong about your troubles.

"A pote doesn't feel really bad. He on'y thinks he does. He's able to find wurruds to pour out his heart in, an' more thin that, he's able fr' to cut up th' wurruds into proper len'ths an' have thim fit into each other like matched flurin'. Think iv a man sittin' down with a woild passion in his hear-rt an' thryin' to measure it with a pocket-rule! Th' man that's rale mad, that's mad clear through, can't speak plainly. He splutters as you do, avick.

"That's one reason I'm agin' pothry. There ar-re other reasons, but that's wan iv them. But we've got to take iverything in life, th' good with th' bad. Ivery man that r-reads must r-read his peck iv pothry."

#### ALFRED UNIVERSITY.

Efforts on the part of the Trustees of Alfred University in creating a Centennial Fund of \$100,000 is certainly meeting with good returns. In their reported list of contributors this week it will be seen that they have passed the one-thousand dollar mark, thus giving them new courage to continue their work in this particular line.

## Missions.

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

MISS ELLA F. SWINNEY, M. D., on May 21, entered Chestnut Hill Home, Philadelphia, Pa., where she hopes, under special treatment and rest, to regain her former health and strength. Dr. Ella's address is "Hospital for Diseases of the Lungs," Chestnut Hill, Philadelphia, Pa., where she will be pleased to receive any communication from her friends. They will please excuse her from answering letters until she is stronger. Her mother has returned to Smyrna, Del., with her son, Dr. C. O. Swinney.

THE great Ecumenical Conference on Foreign Missions is a thing of the past now, but its influence is not past. The review of the century of missions, the broader and more comprehensive knowledge of the mission fields and of the open doors are fresh in our minds and hearts, and will stay with us for a long time. The inspiration of those grand meetings and addresses will be lasting. We expect a mighty missionary impulse and activity, a great missionary revival in the evangelical denominations and churches in our own land, and we hope for the same in all Christendom. Men and money will abound to enter the open doors, better and larger work will be inaugurated and prosecuted, and greater spiritual life and activity will be manifest in the home churches. We had a very pleasant and profitable conversation with a young Presbyterian missionary from India, in the car, on the way to Lost Creek. He seemed to be fired anew with his work by his attendance to the Conference. He was on the way to the Presbyterian Assembly, to convene in St. Louis. We hope and pray that we as a people may have a good share of the inspiration and impulse of that Conference to stay with us, and that we shall reap some of the grand future results that will surely come to Christendom from that greatest and grandest missionary convocation ever held in the history of the Christian church.

THE Missionary Hour at the South-Eastern Association was very interesting. The conductor of the Hour put before the people the work on the home fields and the China Mission. President T. L. Gardiner, of Salem College, spoke upon: "Ought We as a Denomination to Carry on Foreign Missions?" What he had to say on that question would be the solid conviction of years. Yes; we should carry on foreign missions for the following reasons:

1. It is the command of Christ. Almost the last words of our Saviour were: Go ye into all the world and preach the Gospel to every creature. He sent out Peter and Paul to the regions beyond to preach the Word and give the light of saving truth.

2. Because it is in accord with the spirit of Christianity. All down the history of Christ's kingdom on earth, as soon as man found the light of the Gospel, he seems to have been impelled by the force of that light to ray it out to others. He must tell the good news to his fellow-men.

3. It is the duty of Seventh-day Baptists to be true and loyal to the great commission and command of Jesus Christ, because our very life and growth depend upon it. The history of denominations and churches is,

that those that believed in foreign missions and carried them on, made much the larger growth in numbers and in spiritual power. Churches that did not believe in foreign missions and would have nothing to do with them, died out.

4. We sympathize with those in the deepest need—those in the greatest darkness. Those who most need the Gospel light and salvation are the ones to whom we are under the greatest obligation to give that light. The responsibility is laid upon us to go or send.

Pastor S. H. Davis, of Westerly, R. I., gave an admirable talk upon the financial support of our missions. He showed how easily the treasury of the Missionary Society could always have funds on hand, through systematic giving, without burdening the people. He made it plain that the more we give the more we have to give and the greater the blessing we receive. He illustrated the truth by citing the fact that in the present year some churches are giving double, or more, for our missions than they have been giving without the systematic method.

Dr. A. H. Lewis gave an interesting account of the open fields in East Central Africa and upon the Gold Coast, in Western Africa. He sketched what Dr. Daland had done at Ayan Maim, and Mr. Booth in East Central Africa. He believed that God had opened there fields to us as a people, and it was our duty to occupy them.

The conductor made a statement of the present physical condition of Dr. Ella F. Swinney, and of her going to a hospital in Philadelphia. Much sympathy was expressed for her, and President B. C. Davis, in the opening of the Missionary Hour, remembered her tenderly in his prayer for the work and the workers. The conductor was given some substantial tokens of sympathy and love for Dr. Swinney.

FROM E. H. SOCWELL.

I have now been located at New Auburn long enough to begin to be better acquainted with the people and the field, and am very hopeful regarding our interests here. The past three months have not witnessed anything of special importance, but all the appointments of the church have been well attended and a good interest shown. Especially is this true of our weekly prayer-meeting, which has proven a source of great encouragement and help. Some of the best prayer-meetings I have ever attended have been held here during the last three months.

The Y. P. S. C. E. hold their prayer-meetings on Sabbath afternoon, and with a good degree of success. These meetings are a great help to the young people and to the work of the church. The large majority of the young people who attend the C. E. prayer-meetings also attend the church prayer-meeting and contribute to its interest.

The Baptist church in the village has no pastor, and are not financially able to support a pastor, therefore they have no preaching except upon Sunday evenings, when I preach in their church. The congregations at the Sunday evening services are good in numbers and in attention.

During the month of February Mrs. Socwell and myself were invited to spend two weeks with the church at Cartwright, that church defraying all expenses of the trip. The two weeks were spent in preaching, visiting and

counseling with the friends, and in all ways laboring for the advancement of God's cause among the people.

During our stay at Cartwright several parties arrived there from Iowa, having previously purchased land there, and upon the following Sabbath it was our privilege to receive five members into the fellowship of the church.

I trust that many more worthy workers may yet be added to this church, and that the church may be strengthened and built up, not only in numbers but also in spiritual power.

I am very hopeful for our future at New Auburn, and am praying daily for strength and wisdom to do my work well. During the quarter I have preached 29 sermons, attended 18 prayer-meetings, made 49 visits, distributed several hundred tracts.

NEW AUBURN, MINN.

### REPORT OF THE GREAT CONFERENCE.

The Ecumenical Conference on Foreign Missions is over and is pronounced on every hand the greatest Missionary Assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the Report of the Conference, its character, the extent to which it is circulated and the manner in which it is used. As to the Report itself, it is now in the hands of a special committee, who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to omit nothing non-essential. The plan includes three parts: 1. The story of the Conference; its inception, organization and conduct, and its place in the history of Missions. 2. The Contribution of the Conference, the papers, addresses and discussions. 3. Appendices, including the complete program, the organization and roll, a list of Missionary Societies, a summary of Missionary statistics, a carefully prepared Bibliography of the best Missionary books, and an index.

The report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2.00. The funds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the committee to reduce the price from \$2.50 to \$1.50, and to advance subscribers, from \$2.00 to \$1.00 for the two volumes. They will be ready for delivery early in the fall. Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

TO BECOME like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it.—*Drummond*.

It is one thing to rationalize Christian doctrines and to secularize Christian life. It is another thing to Christianize rational knowledge, to Christianize secular life.—*F. C. Porter*.

CHRIST'S words pass into proverbs, doctrine or consolation; but they never pass away, and they are incapable of being exhausted.—*Dean Stanley*.

## Woman's Work.

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

OUR latest news from Dr. Ella is very discouraging; "she is failing fast; has been carried to a hospital in Philadelphia." Mother Swinney has also been taken back to Smyrna, Del., to be cared for by Dr. Curtis Swinney in his home. May the tender, loving Father deal very gently with his own.

THE death of Miss Harriet P. Dame, in Concord, April 24, at the age of eighty-five, closes the career of one of the Army Nurses of the Civil War. Her life was one of self-sacrifice for her country and for suffering humanity. Neither danger nor hardship could keep her from her post of duty in relieving the sufferings of the sick and wounded. She received her discharge when the war closed, after which she filled a position in the Currency Department, at Washington, for nearly thirty years. Once during her service in the army she was taken prisoner, and came near being shot as a spy; at another time she narrowly escaped losing her life by a flying shell, which partially demolished her tent. She was gratefully remembered for her faithfulness by decorations of honor. She belonged to the Second New Hampshire Regiment, and saw her first active service at Portsmouth, Va.

### MORE GLEANINGS FROM THE CONFERENCE.

Women's foreign missionary societies are the "advance agents of prosperity" for the missionary cause. They are John the Baptists making a way in the wilderness for the Missionary Boards [of men]. They do the plowing and sowing and weeding—I had almost said, the harrowing—in the foreign field.

The duty of Christians to the missionary cause may be summed up in five words: "Go! Let go! Help go!"

We have to thank God, to-day, that there are little workers growing up who will never be able to tell when they began to be interested in foreign missions.

We know nothing of the destination of the "two mites," but it sounds much like the "two cents a week" of the Woman's Missionary Societies.

The 1,500,000 women who are interested in missions constitute the greatest international woman's club in the world. And yet there are women who do not know the difference between a Telugu and a telephone, and think Zenana work is a new stitch in embroidery.

Of the Christless populations of the world over 500,000,000 are women.

### THE ECUMENICAL CONFERENCE.

Reported for the Woman's Board.

As everything comes to an end, in this world, so yesterday (May 1), the closing meetings of the Conference were held. Farewell addresses were made, and at half-past ten in the evening the great audience in Carnegie Hall arose and sang, "Blest be the tie that binds," with the singing of which hymn and a benediction, the greatest Missionary Conference ever held passed into history.

For the benefit of those who are fond of statistics, we copy from the *Daily Bulletin*—a small Conference sheet—the following data: Boards and societies represented, 48; delegates, 1,500; missionaries, 600; meetings,

75; estimated attendance, 163,000. The delegates and missionaries have all been entertained at private homes or by private arrangement. This may not seem very much for a city of more than three millions of people, but city homes are not roomy like those in the country—at least, the great bulk of them are not—and the saying that "heart room is more needed than house room" may not always apply in New York, where a family must pay fifty dollars a month for five or six modest rooms, with barely space enough for a man, his wife, and a couple of children. Then the "domestic problem" is sometimes a barrier to one's desire to be hospitable; and as yet, no one—not even Mrs. Blaine—has been wise enough to solve it satisfactorily. We know of a family of three, who sent word to the Hospitality Committee, that four delegates might be sent to their home for the ten days' entertainment. The next morning there was a strike in the kitchen and the cook left; then another cook was engaged, but upon information from No. 1, she also left, and the would-be hospitable family gave up in despair, and sent a check to the committee, to make good its offer. Not a great thing, but enough to show how much people are hampered by their environment.

The evening meeting in Carnegie Hall was an inspiration. Not so much better, perhaps, than many another of the past ten days; but, upon the principle that "blessings brighten as they take their flight," everybody warmed to the situation, and scores of people stood from an hour and a half to two and a half—your delegate being one of the number—rather than miss the last words. Ex-President Harrison was in the chair, and the speakers were Rev. Maltby B. Babcock, the new pastor of the Brick Presbyterian church; Rev. W. T. A. Barber, of the Wesleyan Missionary Society of London; and Bishop Doan, of Albany.

We wish that every one who reads this might have heard Mr. Babcock. A tall, fine-looking young man, with a pleasant but robust voice, he carried the audience along with him to the beginning of foreign missions, and showed that the Christianity of the mother country was due to foreign missionary work. And, said he, we, whose mothers and fathers were originally converted from Paganism, can, in no other way, show our appreciation of Christianity but by sending the good tidings along.

Dr. Barber's paper, which followed, was scholarly; but, after the stirring address of Dr. Babcock, to which we had just listened, one could not help feeling that a paper, however good, was somewhat out of place.

How Bishop Doan happened to have been selected to address this meeting, only the Program Committee knows. He led us up through the Catechism to the Creed, and spoke favorably, even feelingly, of the Thirty-nine Articles. Then he showed how many points of agreement there were between the Episcopal and other evangelical churches; at least, he thought, there were more points of agreement than of difference—which he evidently considered most fortunate for the others—and so on, to the end; but what bearing it all had upon missions or missionaries would take something more analytical than an ordinary feminine mind to determine. We could not help thinking of the

hundreds of women missionaries in the audience, and wondering in what esteem they were held by this anti-woman Bishop, who would have them "keep silence," not alone "in the churches," but everywhere else outside the four walls of their own home. Was it fair to the four, possibly five, hundred women missionaries and other efficient workers in the Conference, to put an outspoken objector to woman's progress upon the program? Bishop Doan was the last speaker of the Conference.

Then came the farewells, Canon Edmonds making an elegantly-finished address on behalf of the delegates, and another gentleman, whose name we lost, one on behalf of the missionaries, President Harrison responding. He did not like to call this a "closing meeting," but rather a "commencement," like the close of a college course, from which everybody starts at the beginning of a career, which ends only with life. If, said he, all the enthusiasm of this Conference is to end here, of what avail has it been? He predicted that the cause of missions had been given an impetus beyond what the world had ever before known, and that vast and far-reaching benefits to the people who now sit in darkness would be the result. We trust it may not be counted disloyal to say, that an ex-President of the United States spoke with a decidedly nasal voice, which went to the marrow of our bones, besides mercilessly dropping his final g's; and we hope that Canon Edmonds and the other English divines may forget it before reaching home.

At the risk of making this article over long, I must say a word of the missionary exhibits, which have been a feature of the Conference, and which have been visited daily by crowds of people. In West 56th street is a large building known as the Parish House of Zion and St. Timothy's church, in which three entire floors have been devoted to exhibits of curios, photographs, garments, implements used and work done by the people of the various missionary countries all over the world. Egypt, India, Burmah, Corea, Turkey, Siam, Alaska, and so on, are represented, making a museum of remarkable interest. With each exhibit was one or more women missionaries, to describe articles and instruct visitors as to their uses. I do not know how much time one might have spent in this building before learning all which it was designed to teach; but a day would go but a little way toward seeing it all. Just a few steps from the Parish House was a church used for stereopticon lectures—two each day. Each lecture took up some missionary country or district and told its story, verbally and pictorially—the church being literally packed at each lecture. These exhibits, so complete, and stereopticon lectures, so beautifully interesting, constituted a series of object lessons upon missionary countries and work, which no amount of reading could equal; and it seems a pity they could not have been continued for another ten days, giving more people opportunity to visit them, and many, who would have liked it, a second or third chance.

It is wonderful how well everything was planned for this Conference, and how perfectly the plans all seem to have worked out. With an apology for using an impersonal, in place of a personal, pronoun, we can truly say: "Take it for all, in all, we ne'er shall look upon its like again." P. J. B. W.

## TO THE MEMORY OF LENA TOMLINSON.

BY A FRIEND.

Angel voices sweetly singing,  
Echoes through the blue dome ringing,  
News of wondrous gladness bringing;  
Ah, 'tis heaven at last!

On the jasper threshold standing,  
Like a pilgrim safely landing,  
See the strange, bright scene expanding;  
Ah, 'tis heaven at last!

Sin forever left behind her,  
Earthly visions cease to blind her,  
Earthly fetters cease to bind her;  
Ah, 'tis heaven at last!

Not a tear-drop ever falleth,  
Not a pleasure ever palleth,  
Song to song forever calleth;  
Ah, 'tis heaven at last!

Christ himself the living splendor,  
Christ the sunlight, mild and tender,  
Praises to the Lamb we render;  
Ah, 'tis heaven at last!

## IN MEMORIAM.

SARA TITSWORTH GREENE.

Our friend and sister in the Lord, the wife of Halsey B. Greene, daughter of the late Edward B. Titsworth, and sister of David E. Titsworth, of Plainfield, and Mrs. Lucy T. Saunders, of Williamstown, Mass., was born in Plainfield Feb. 17, 1842, and, as we believe, entered into the City of God May 21, 1900.

At the age of about eleven years she joined the Plainfield church, transferring her membership to Berlin, N. Y., after her marriage. Her profession was adorned by kindness, goodness, patience, and hope.

In young womanhood she studied in the New York Conservatory of Music, and for several years she taught music, as duties to those at home who needed her ministries would allow.

She was married to Mr. Greene December 29, 1869, and, excepting five years in Virginia and four in this city, their home was in Berlin. The husband and two daughters survive her.

Our sister knew sorrow. In earlier years she lost a mother, the daughter of Hon. David Dunn, and a sister. Later four sons, in infancy, boyhood, and young manhood, were taken from her home, and, as it seemed, torn from her heart.

She knew suffering in a large measure. For nine years she has not walked without help, having been afflicted with rheumatism in a very painful form. For a great deal of the time her suffering has been most intense, made keener by the feeling that she was adding to the toil, care, and sacrifice of others. She knew the untiring ministries of the faithful, patient and affectionate husband and daughters, and of other sympathizing and loving friends.

She also knew, in answer to prayer, the inward peace of God, as she sought for resignation; and, although she may not always have known it, the influence of her kind and Christian spirit brought courage, strength and comfort to others far less afflicted.

Reunited now, with loved ones who went on before her; with Jesus, to whom she often wished to go, and who, ever living, was and is her soul's life; without any pain now; walking the street of pure gold in the city that has the glory of God and the light of the Lamb, she would send back for our comfort this glad message: "I now know that the Apostle Paul was reasoning right when he said, 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.'"

Funeral services were held in Plainfield, at

her late home, on Wednesday, May 23, consisting of singing, prayer by Dr. A. H. Lewis, and the reading of Scripture, remarks and benediction by the writer. On Thursday there were services in Berlin, N. Y., at the home of Mr. Edgar R. Greene, prayer by the writer, remarks by Dr. Lewis, Scripture reading, remarks and prayer by Pastor George Seeley, of Berlin. The words of testimony to the womanly and Christian excellence of our dear friend were not less beautiful than the floral offerings; and her body was laid to rest by the side of her four boys.

PASTOR MAIN.

## NEWS OF THE WEEK.

Since our last issue the success of the British forces in South Africa has gone forward with steady progress. Mafeking has been relieved and three armies are pressing into the territory of the Boer Republic along different lines. The Boers are necessarily disheartened, and, being overwhelmed as to numbers, are compelled to secure safety by constant retreat. It is reported at this date that the Boers are still determined to keep up the fight, but it seems impossible that they can make any successful resistance to the progress of the British forces toward Pretoria.

During the week the representatives of the Boer Government have been in Washington. They have been kindly and respectfully met, as private citizens, both by the President and the Secretary of War, but have been assured that the United States cannot interfere in any way in the matter at issue between them and the English Government. Whatever may be the feeling of private individuals, or of public officials as such, a rigid neutrality seems to be the only wise course to pursue. We only hope that, without the interference of any other nation, overtures for peace will be made by the Boers, to England direct, at the earliest possible date.

The sporadic warfare continues in Manila, but it was reported on the 22d of May that the first organized body of insurgents, consisting of about 163 men, with officers and arms, had formally surrendered to the United States forces. This, with other indications, gives the hope that such formal surrender on the part of other bands will follow.

The question of the Governorship in Kentucky has been settled this week by a decision of the United States Court not to interfere. This leaves the decision in favor of the Democratic nominee, made by the State courts, standing, and Governor Taylor has already ordered the militia to disperse, and has passed the government over to the hands of Governor Beckham. This result was expected, and whatever opinion one may have concerning the Goebel law, by which the results have been brought about, it is wisest and best that the law should be sustained until it is set aside by the will of the people.

After balloting for a week, more or less, Rev. Dr. David H. Moore and Rev. John W. Hamilton have been elected Bishops by the Methodist Conference in Chicago. The woman question has been introduced in the Conference, and complications and discussions concerning that issue are likely to engage the attention of the Conference for some time. Several other important questions are under consideration by the Conference.

On the 23d of May came the startling announcement of the death of Rev. Dr. A. J. F. Behrends, pastor of the Central Congregational church of Brooklyn, N. Y., in his 61st year. Dr. Behrends has occupied a prominent, if not the most prominent, place among Congregationalists of Brooklyn and New York for the last seventeen years. He made an impassioned plea, at the late Ecumenical Conference in Carnegie Hall, for the unity of Christendom, the setting aside of creeds, etc. It is thought that the influences of the criticisms which have appeared upon that address

hastened his final illness. This illness was brief; a sudden collapse from Bright's disease. Dr. Behrends was born in Holland, December 18, 1839. He passed from the Lutheran faith of his childhood to the Baptist denomination, and from the Baptist denomination to the pastorate of the Union Congregational church at Providence, R. I., in 1876. He came to Brooklyn in 1883. He was a man of great power, widely known, and greatly loved by his people.

The Presbyterian General Assembly of the United States is in session at St. Louis, Mo. On the 22d of May several important questions were considered, including the revision of the confession of faith, the heresy case of Dr. McGiffert, etc. The McGiffert case was laid aside in view of the fact that he had withdrawn from the Presbyterian church. Dr. Birch, of New York, the prosecutor, insisted upon further recognition of the case in some way. His persistency was looked upon unfavorably by those who seek harmony and wish to avoid the useless trouble of a heresy trial.

The postal frauds in Cuba are being followed up sharply by the Government, and a thorough investigation will follow, with, we trust, proper punishment to those who have led in stealing from the Government.

## SAD NEWS FROM MR. BOOTH.

It is already known to some of the RECORDER readers that our mission staff in British Central Africa received an addition, Feb. 26, in the person of a boy, named John Gordon Booth.

This week there comes a letter from Mr. Booth, conveying the sad tidings of his son's death. The sympathy of us all must go out to our devoted workers in this sorrow, added to the many privations and trials they have undergone in the year since they left us.

MITSIDI HOSPITAL,  
Blantyre, British Central Africa,  
March 29, 1900.

Dear Mr. Titsworth:—Yesterday morning, early, being troubled about my wife and babe—the latter being ill and the former quite weak—I left the station at Cholo for this place, distance fully forty miles, and arrived here at sunset. Not ten minutes after my arrival, our little boy of one month and two days breathed his last. This morning, at 9.30, he was buried side-by-side with my son, John Edward, who was buried in the little cemetery here on the 23d of February, 1894. Our baby boy was named John Gordon; his arrival had revived the hope that the Booth family was not to die out with me. I felt the old sore painfully re-opened whilst standing between the graves of my two boys, the one of eighteen years, and the other so young. My wife was too ill to be there; just now she is kept in bed by fever, temperature 103.6.

Ringling in my ears to-day are the words, "It pleased the Lord to bruise him;" and though I know they were spoken of the Saviour only, they will not leave me, but seem to elicit the answer: "Yes, Father, you know what is best."

Mr. and Mrs. Miller have been very kind and sympathetic. We had a little coffin made, and Mrs. Miller covered the same with blue calico. Mr. Miller conducted a burial service in Manganja, and spoke to the natives gathered around. I could not take any but a passive part, my feelings being over-strained. A beautiful cross of tea-roses was laid on the grave by Mrs. Miller; they were from a lone tree planted by little Emily early in 1893.

The last two months (February and March) are, perhaps, the most trying of the year, though January, I think, is nearly as bad. In these three months, this year, I have had more traveling in the rain and swimming swollen rivers than any time before. Yesterday was very bad, and I feel somewhat overtaxed by the various events of the past nine months.

Little Mary, I am thankful to say, is the best of us, just now. In paternal bonds,

JOSEPH BOOTH.

P. S.—(a day later.) Mrs. Booth is somewhat worse this morning; but she is of good heart and hopes soon to recover.

A letter a week later says that Mrs. Booth has gained sufficiently to start for Cholo, where they are located on the plantation of a retiring planter. Any friends who feel moved to write them words of sympathy and encouragement may address them at Cholo, Blantyre, British Central Africa.



## SABBATH-KEEPERS' CONFERENCE IN LONDON.

Our readers will remember that Major Richardson, of London, recently informed us in a letter that there was to be held in Exeter Hall a Conference of Christian Sabbath-keepers, irrespective of denomination. This Conference was duly held on April 25 with the result that there was considerable interest and a fair attendance. The Conference took place in one of the smaller rooms in the well-known Exeter Hall, the center of religious enthusiasm at this season of the year in London. A few of the most interested Sabbath-keepers were present at the business meeting, which was held at 6.30, and perhaps seventy-five attended the public meeting at 7.30.

At the business meeting permanent rules were adopted, providing, among other things, that the Conference should be held annually, and should be a meeting of Christians who observe the Sabbath, the seventh day of the week, entirely irrespective of the religious denomination to which they may belong; that the objects of the Conference should be to spread the knowledge of the Sabbath and to devise the best means to that end; that all Christian Sabbath-keepers present at the meeting shall be deemed members of the Conference, and all others visitors; that the members should annually elect the officers and certain others who shall, with the officers, constitute a committee.

At this meeting, over which Major Richardson presided, prayer was offered by the Rev. Dr. Daland, and necessary business was transacted. The officers elected for the next year were as follows: President, Major T. W. Richardson; Treasurer, Mr. S. M. Brown; Secretary, Mr. Evason. Six were chosen to serve on the committee, being from the Seventh-day Adventists, the Church of God, and the Mill Yard church. The Treasurer presented a statement of the expenses of the meeting, showing a slight deficit, but one which did not reach the amount guaranteed toward the cost of the meeting.

The public meeting was opened by the singing of an appropriate hymn, "Lord, speak to me, that I may speak in living echoes of thy tone." Prayer was then offered by Mr. Brown. Papers were then read by the Rev. Dr. Daland, Mr. Evason for Mr. Albert Smith, of Leicester, who was unable to be present; Lady Blount, Mr. J. Nicholls, Mr. S. M. Brown, Major Richardson, and Mr. E. A. Cook. These papers were all of considerable merit, and awakened quite a little interest, some provoking more or less comment. An opportunity was given for remarks upon the papers, which many present availed themselves of for praise and criticism. Lady Blount's paper and that by Major Richardson were of a practical nature, and deserve especial mention, the former being on "Woman's Work in the Sabbath Question," and the latter on "How to Spread Sabbath Truth." The most of the others were on the subject of the Sabbath, treated historically and polemically for the benefit of those who are not Sabbath-keepers.

Altogether the meeting was a success, and marks the beginning of a movement which we hope may bring forth much fruit in years to come. A collection was taken toward the expenses, and the exercises concluded with the singing of the Doxology, followed by the Benediction.

We hope soon to print some of the papers read at this Conference. Miss Marion Bern-

stein, a lone Sabbath-keeper, living in Glasgow, sent a poem, which unfortunately arrived too late to be read at the Conference, but we have been favored with a copy of it, and here re-produce it for the benefit of our readers:

## A Call to Repentance.

God calleth his saints to remember,  
Remember again  
His Sabbath for ages forgotten  
Through Error's long reign.

God pardons the sins of the simple,  
But turneth His might  
In wrath against sons of rebellion,  
And haters of light.

Oh, turn to the Lord in repentance,  
And acknowledge this day  
That you've followed the sins of your fathers,  
Who led you astray.

Seek that path which the footsteps of Jesus  
Have marked for our feet;  
The pathway of simple obedience,  
So safe and so sweet.

And fear not for want of oppression,  
Like Christ saying still,  
"My meat and my drink and my pleasure  
Is doing God's will."

## THE BULLDOG GRIP.

Probably "The Hoosier Schoolmaster" is not read so often nowadays as formerly, which is a pity, for it is a sturdy and delightful book; and therefore it is likely that few students of the present have the inspiration in their studies that I gained, when I was in college, from that bulldog scene. It was a simple enough scene—merely the picture of a bulldog getting that grip upon a raccoon which never lets go until the 'coon is dead; but it made a profound impression upon the Hoosier schoolmaster as he watched it, the spirit of the bulldog got into him, he set his teeth, he conquered the refractory school, and he won his way through other perils that were worse, and all because of the bulldog's jaws. You remember the familiar lines of sage Dr. Holmes:—

"Be firm! One constant element of luck  
Is genuine, solid, old Teutonic pluck.  
Stick to your aim! The mongrel's hold will slip.  
But only crowbars loose the bulldog's grip.  
Small though he looks, the jaw that never yields  
Drags down the bellowing monarch of the fields."

Those resolute jaws under that tree in Indiana have shaken out many a tough problem for me, have mastered many a lesson. When my brains have begun in every convolution to shrink from the task, when the air of the room has settled down upon me like a hot, suffocating weight, when the words in the text-book, from an incomprehensible meaning, have ceased to have any meaning at all,—then I have remembered Edward Eggleston; I have said to myself, "Fool! To be worsted by half a hundred lines of type!" I have clinched my hands and my teeth, rushed forward and grappled with that text-book doggedly, got a mental grip upon it that no interruption, no wandering thought, no shout from the campus, no butterfly at the window, could for an instant relax, and I have worried it, and I have shaken it up and down, and got a bigger mouthful, and at last I have seen it at my feet—conquered.

It is this element of fierceness that wins battles. There is a certain note which, if a general can ever get into his soldier's yell, means victory every time. Ordinarily we use only the surface of our will, just as in ordinary exercise, so the doctors say, we use only the surface of our muscles. There are exercises, hard and long continued, which bring into play the deepest muscular fibres, and really make a man strong. Something like that is what I am urging for your studies, no surface

energy, no nibbling with long teeth, but a fierce, savage plunge at the vitals of the task.

It is this that makes the difference between successful farming and fruitless farming—this, among other things: the lazy farmer will not plow deep. As in the old days, yes, and as still in many of the slothful tropical lands, it is held sufficient to scratch the ground with a pointed stick of wood. As Douglas Jerrold said of Australia, "One has only to tickle the ground with a hoe, and it laughs in a harvest." But such tickling of the intellectual field brings a rain of tears rather than a harvest of fortunes. Push through the root mold, thrust aside the disputing stones, press down into the rich heart of things, plow deep, if you would have a rich and well-stored mind.

All analogies point to this strenuous injunction, and I have little doubt that most students will promptly accept it as a true guide for successful studying; but recognition of truth is very different from following it; so very different! The allurements are many, and the flesh is weak. It will be very easy, when the lesson goes hard, to cheat yourself into thinking that what your brain needs is a little rest, that after a game of ball or night's sleep the problem will solve itself before your delighted, invigorated mind. Many a victory has been lost for the lack of just one more charge. Many a house has been ruined because the roof was not clapped on as soon as the walls were up. Many a crop has been spoiled because, after it was brought into heaps, the heaps were not immediately carried to the barn. It is the long pulls that make the oarsman, and it is the long pulls that make the scholar. I have a great respect for the tradesman's sign, "Done While You Wait." At that shop, at least, there is no dilly-dallying.

An artist once showed me a fine bit of landscape—a wind-blown marsh, with a pool in the center which reflected the blue sky and the dark shadow of a coming thunder-storm. "I spent about ten minutes on that," he said to me; "I had never painted so fast in my life. The light-effects were changing every instant." "And when will you finish it?" I asked, in my stupidity.

"Finish it? It is done! When the scene changed I could not add another stroke without spoiling it. My chance had been given me, and I had used it."

Students, enter upon every task with the ardor of that impressionist painter. Before you is a landscape, of history, of literature, of science. You have the opportunity to transfer it to the canvas of your mind and make it your eternal possession. Grasp the palette with eagerness. Seize a handful of brushes. Eyes intent, hands swift, mind stretched forth like a greyhound in the chase, capture the fleeting vision before the sun goes behind the cloud.—*Christian Endeavor World*.

## A MEMORIAL GIFT TO BROOKFIELD CHURCH.

Miss Phebe L. Saunders, of Waterville, N. Y., has generously given the Second Seventh-day Baptist church of Brookfield one thousand dollars, as a memorial fund in memory of her father and mother, Augustus and Eunice Lewis Saunders. The principal is to be invested and the income to be used in paying pastor's salary. Mr. and Mrs. Augustus Saunders, whom this gift calls to mind, were among the constituent members of the church at its founding in 1823, and were among its faithful supporters in its early days and down to the time of their death. This generous gift is a most fitting tribute to their memory; and is thankfully received and appreciated by all the members of the church.

E. E. W.

BROOKFIELD, N. Y., May 10, 1900.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

M. C. The boys had been getting new sweaters, seal brown, with letters M. C. in torquoise-blue on the front, the college colors. Of course, they were worn to chapel exercises, and while everybody knew that M. C. meant *Milton College*, still other words were, of course, suggested. One of the boys suggested *Manly Christian*, and it has been quite largely accepted as being appropriate, both for the boys and the school they represent.

MILTON COLLEGE. Put it in your hat.  
MANLY CHRISTIAN.

"WHAT ails us?" Is there anything the matter with us? No doubt there is; but what do you think is the principal trouble? I should be glad to hear from a good many of our young people in reference to this matter. You need not write an article for the RECORDER, but write me a letter or a postal card, stating briefly what you think is the matter with us. Answer this question, "What ails us?"

I HEARD some one say, recently, that one thing that ails us is a superabundance of societies.—As it was tersely put, "we are *societied* to death." I think myself, sometimes, that we have too many organizations in connection with our church work. In thinking about it, I tried to determine which societies ought to be abandoned. Not the Sabbath-school, no, no; not the Junior Society, hardly; not the Ladies' Aid Society, no, not that; well, then, which one? The Y. P. S. C. E.? No, sir, not that. Then the preaching service? No, surely; that is the most important of all. Is there any one who reads this paragraph who thinks we have too many societies? Let such an one decide carefully and prayerfully which organizations must go. For myself, I am converted; for, the more I think of it, the more I feel that we cannot well spare a single one of our beloved children; and I wonder how we ever got on at all in the past without their help.

ANOTHER thing that ails us, said a friend, is that "each of our societies is run by a 'ring.'" "Why, our church is run by a 'ring.'" Is your church run by a "ring"? I hope so. Is your C. E. Society run by a "ring"? I am sure it is, if it is run at all. A "ring" is necessary to the successful running of any organization. We hear sometimes about "rings" in politics, as though it indicated a corrupt method of action. The trouble is not with the fact that there is a "ring," but with the *character* of the "ring." The same is true in church work. I am glad that our societies are run by "rings," so long as they are good ones. It indicates that there is method in the work. It relieves many from certain responsibilities. If one wishes to take an active part in the management of any one, or all, of the church societies, let him or her become a member of the "ring," and work with it; that's the best way, that's the easiest way.

### QUARTERLY REPORT.

J. DWIGHT CLARKE, Treasurer,  
In account with  
YOUNG PEOPLE'S PERMANENT COMMITTEE.  
Receipts from Feb. 1 to May 1, 1900.

RECEIPTS.	
Milton .....	\$24 08
Leonardsville .....	23 12
Nile .....	10 00
Shiloh .....	15 00
Milton Junction .....	6 25
	\$78 45
EXPENDITURES.	
Missionary Society, G. o. H. Utter .....	\$75 00

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

Doubtless we are all interested in the Student Evangelistic work soon to begin, and which, it seems, is becoming very popular. But when any movement, however praiseworthy, gains sufficient impetus to make it popular, it is endangered as a result of popular momentum. Without being much alarmed, however, on this account, it may, nevertheless, be well to consider the true significance of this work. It is sad to know that so much of the evangelistic work of the present day is ephemeral, and that the effect of "conversion" so often passing away with the emotional experiences of the revival meeting. Let us, then, as Seventh-day Baptists, set ourselves firmly against this superficial work. We should keep well in mind the fact that every true conversion is the work of God. It may be accomplished through man as an instrument, but never by man alone. Therefore the true evangelist should be—

1. One who has a realizing sense of the great danger of sinful indulgence.

2. One who has a comprehensive knowledge of the plan of salvation, and its power to save from sin.

3. His soul should be on fire with love to God, and desire for the salvation of men.

4. He will be greatly helped if able to put the emotions of his soul into song.

5. He should be able to speak and pray promptly and effectually in all public meetings.

6. He should have the courage to go to individuals and in personal conversation show them their need of salvation.

7. He should be cheerful, but serious; self-possessed, but not self-important; and above all, he should have great faith in God.

No one should think of going as a student evangelist simply because others are going. No one should go because it gives employment with good pay for the vacation. No one should go for the "good time" (as popularly understood) there is in it. It means work, but work which, if rightly done, will surely yield a good time in its true sense. No one should go who has not first made it a matter of earnest prayer to God, and who then feels that this is a way which the Lord is opening before him, in which he will be enabled to do his very best in the Master's service. Let us all pray much for the work and the workers this summer, and also that the Lord may give us all a burden for souls, and a disposition and capacity for work.

M. B. KELLY.

CHICAGO, Ill., May 20, 1900.

### SECURING A PERMANENT INVESTMENT.

The *Advance*, of March, 1900, reprints an article in the Scotch dialect which illustrates the value of the right use of money, and the effect of such use upon the life of the user. The story is of a man who had secured something of this world's goods, but was constantly uneasy lest he should fail to invest them wisely. His wife, desiring to secure a greater interest on his part in religious matters, advises him to make an investment in the Lord's work. Taking up the story at that point, we have the following:

"So off he gangs, and if it wasna the headquarters o' some o' thae missions! And the upshot o' it was that after some conversation

wi' Scrymegeour he laid his money wi' him, and Scrymegeour wrote him a certificate that his money was invested in a treasure that wouldna fail (Luke 12: 33), and in a habitation that would aye last (Luke 16: 9). And says Scrymegeour, 'That'll satisfice the wife.'

"Syne the tall chap halted a wee, and some laddie cried to his neebor, 'He'll catch it frae the wife.' And the maist o' the folk they heard it, and they couldna contain their countenance. But the tall chap he says, 'Na, ye dinna ken the wife. Women are aye deep, and I'll no say but that was what the wife was after when she bid me get the certificate.' And syne he said that as for doubling his money, he was to get his money back a hundred times owre. He had the word o' the Almighty for that (Mark 10: 30).

"Says he, 'Ye needna think I'm telling my story for the sake o' vain-glory. There's naebody kens me here, but gin there were it's to my shame I hae to tell how I hadna paid attention to the Master's orders till they were forced upon me. I'm no like a new beginner, and I canna but wonder He's haen patience wi' me when I wasna obeying His orders.' And, says he, 'now that I've gotten to see things right my mind is a great heap easier. I feel some like the Apostle when he said he was a worker together wi' God, and it's grand.'

"Syne he says, 'I ken it's no a'body has spare bawbees to lay bye, but when I'm hame the now, it puts me in mind o' how my mother was wont to do when we was bairns. She had enough ado to mak' things meet, gin so be they would patch she would say, 'Na, we haena siller for that.' And, says he, 'I mind to this day o' a pair o' my shoon that gaed fair into bits on me. There had been some patches put on, but, like the patch in the parable, the rents were made waur, for the leather was clean done, and I couldna but greet as I gaed hame, as there wasna siller for new anes. But as soon as my mother gets sight o' them she cries that I maun hae a new pair, and when I cries back that there wasna siller—"Havers!" says she, "it's needcessity for ye to hae a new pair, and there's aye siller for what's needcessity." And that was aye her way. There was never nae siller for extravagance, there was never nae siller for wastry, there was never nae siller for new things gin the auld could be sorted up, but there was aye siller for needcessity.'

"Says he, 'There's heaps o' folks the same. They haena spare bawbees, but gin a thing be a real needcessity, is there no aye siller for that?' And syne he halted again, and syne he says, 'This work o' the Master's canna wait, it's no an extravagance, and it's no wastry. The heathen folk'll no patch, and it's a needcessity to tell them o' the love o' the Master, and I ken there's siller for that. 'Is it no a downright shame,' says he, 'that folk buy a' the needcessities o' life when they winna buy the needcessities o' eternity?'

"And as the meeting commenced to skail, the chap that was sitting aside me says, 'A fool and his siller's soon parted.'

"'Yes,' I says, 'it's a positeeve fac,' and when ye see folk storing up their siller here, ye have aye the thought that maybe this'll be the night when the Almighty is gaun to part them and their siller, but the like o' that tall chap there he kens what he's doin', for he'll hae his siller aside him to a' eternity. It's no money folk has as muckle sense.'

And then Sandy said with a sigh, "It would be fine to start a 'needcessity fund' to gie a bit hand to thae missions."

## Children's Page.

### A QUEER BOY.

He doesn't like study, it "weakens his eyes,"  
But the "right sort" of book will insure a surprise.  
Let it be about Indians, pirates, or bears,  
And he's lost for the day to all mundane affairs;  
By sunlight or gaslight his vision is clear;  
Now, isn't that queer?

At thought of an errand he's "tired as a hound,"  
Very weary of life, and of "tramping around."  
But if there's a band or a circus in sight  
He will follow it gladly from morning till night.  
The showman will capture him some day, I fear,  
For he is so queer.

If there's work in the garden his head "aches to split,"  
And his back is so lame that he "can't dig a bit;"  
But mention baseball, and he's cured very soon,  
And he'll dig for a woodchuck the whole afternoon,  
Do you think he "plays possum?" He seems quite sincere;  
But— isn't he queer?

—St. Nicholas.

### THE KITTENS' STEPMOTHER.

#### A TRUE STORY.

BY ALICE HAMILTON RICH.

Mrs. Speckle belonged to the Plymouth Rock family of hens, and according to the nature of that motherly fowl, she was anxious to sit. It being rather late in the season to raise a family of chickens, the good farmer decided, as he said, to break up "that 'ere hen's settin'." Several times she found a nest of eggs, but being discovered lost the eggs, but not becoming discouraged, sat upon empty nests. This she continued for some three weeks.

In the barn was a mother cat with five little kittens. Mrs. Pussy seemed to belong to the order of "The New Cat," and had various interests outside of family life. Her kittens were left to mew as she walked abroad. Possibly she consoled herself for her neglect by the thought that she was in pursuit of game to tempt her growing kittens' appetite, but as up to the time I write the milk diet was the usual one for kittens of their age, there is reason to think she was either self-deceived as to her motive, or really neglectful of her family.

Mrs. Speckle from her nest observed the family life of Mrs. Pussy and her kittens, and decided to move. One day Mrs. Pussy came home to find her kittens brooded over by her neighbor. So warm and comfortable were the kittens, being rather sleepy as well, that they declined to come from the shelter of Mrs. Speckle. Making a virtue of necessity, Mrs. Pussy decided to humor her kittens, so she also crept under Mrs. Speckle, and the latter spread out her wings to brood over both mother and kittens.

From this time Mrs. Speckle adopted the whole family, to the satisfaction of all concerned. When Mrs. Pussy returned to nurse her kittens she crept under the motherly hen, whose "cluck, cluck" joined the "purr, purr" of Mrs. Pussy and "mew, mew" of the kittens in the most delightful chorus. Mrs. Pussy, relieved of all anxiety in regard to the care of her kittens, took longer and more frequent journeys into the world about her, while Mrs. Speckle, when she went out, took the kittens with her, sometimes being sorely vexed with them for their poor taste in not eating the food she scratched up for them, and no doubt wondering greatly why her "cluck, cluck" was responded to by such piteous "mew, mews." However, the children of the family came to the distressed stepmother's rescue by providing a pan of milk, and then all was well.

The real mother now wholly deserted her kits, and the stepmother and her brood of

kittens seemed perfectly content with the queer condition of their family life. When they went out to walk, the stepmother called "cluck, cluck," and the kittens followed, as obedient children should. At intervals the considerate stepmother would sit down to rest, and the kittens would curl up under her, or climb over her, or play, as in kitten mood. It was very funny to see one of the kittens throw her front paws around Mrs. Speckle's neck while the loving mother turned her sharp bill tenderly down, so she could more easily receive the embraces and caresses of her little one.

But alas! the time came when the kittens became cats, and the good mother was deserted. So she returned to her own kith and kin, and I am glad to say that the following year she mothered a brood of her own chickens.

As this is a true story, I cannot say which Mrs. Speckle enjoyed the more—the position of stepmother to the kittens or mother to her chickens; but I do know she lost prestige on her return to the common walks of hen life. Nor am I able to say how long thereafter she lived; but it is to be hoped she died a natural death and was not cut off from mothering many flocks of chickens to serve as a pot-pie upon the farmer's table.—*Christian Work.*

### DECEIVING MOTHER.

BY ADELAIDE DAVIS REYNOLDS.

"I'm hungry," announced Charlie for the fourth time that afternoon. We children were playing store out behind the house.

"Let's have some more crackers," he continued. "Allie, it's your turn to go in after them."

Father always kept a barrel of crackers in a corner of the pantry, to aid in meeting the brisk demands our appetites made upon mother's baking.

"Go in careful, now, so mother won't hear you," admonished Charlie; "'cause, when I went in last time, she said seemed as 'o we'd eat her out o' house and home. She's in the sitting-room sewing, and she won't know anything about it if you don't rattle the door-latch. Hurry up, now, slow-poke!"

Little Allie hesitated, a troubled look creeping over her sweet, serious face. She loved to do things for people, and have everybody happy, but still—

"I'd rather ask mother first," she faltered.

"Yes, and have her say 'No, you've had crackers enough,' I s'pose," retorted Charlie, impatiently.

"But," insisted little Allie, faintly, "if mother don't want us to have 'em, 'twould be wrong to take 'em."

"Huh!" cried Charlie, contemptuously; "I'll go myself, 'fraid-cat!" And off he ran, his curls shaking and shining in the sunny air.

He lifted the door-latch lightly, and stole into the kitchen. Mother was singing softly to herself, at her sewing, in the next room. Charlie tiptoed to the open door, and looked in. Pretty, bright, busy little mother! There were the trousers he had torn so dreadfully the other day, when Smith's dog had run at him, and he had climbed the fence. How neatly she had mended them, and the stockings too! And now she was cutting out the girls' new dresses. Mother had lots to do, he reflected, and oughtn't to be—plagued. Just then her singing took words. "Hush, my dear, lie still and slumber," she sang tenderly. Charlie had often known the comfort of that hymn,

with those arms close about him, and those lips brushing the curls of his weary little head. He marched boldly into the other room, and stood, smiling but anxious, before his mother.

"We want something t' eat, mother," he ventured. "Can't we have a cracker?"

Mother laughed. "What! Hungry again? Don't seem possible! Well, you may get a couple of crackers apiece; and there's a jar of new cookies on the broad shelf,—you may each have one of those. But, remember, no more till supper-time."

A moment later Charlie joined us children behind the house. "Two crackers and a cookie apiece!" he proclaimed jubilantly.

But little Allie drew back in deep distress. "I don't want any," she said, sadly. Her lips quivered, and tears shone in her eyes.

Charlie could not bear that. "Take 'em, goosie," he said tolerantly. "Mother said we could have 'em. S'pose I'm afraid to ask mother?"

So little Allie took her share with the rest. "Charlie, you nice boy, you!" she exclaimed contentedly.—*S. S. Times.*

### NATURE'S PACKING.

Maud Going, author of "Field, Forest and Wayside Flowers," in that attractive book for "unlearned lovers of nature," tells some seasonable facts about leaf-buds and young leaves. Perhaps children may be sufficiently interested in this to investigate for themselves.

When the young leaves first begin to expand we can see the folding creases in them, and thus get an idea how they were packed into the very small spaces which they occupied all winter. We see that maple and currant leaves have been plaited like fans. Those of the cherry and oak have been folded lengthwise down the middle, so that their sides come together like the covers of a closed book. The circular May apple leaves have been folded back against their stalks, like closed umbrellas, and will open just as umbrellas do. Plum leaves have been rolled from one edge toward the other, as one rolls sheets of music.

Some of the tender young leaves are clothed or surrounded with vegetable down. This is the blanketing which nature provided to prevent them from being "winter-killed." The horse-chestnut leaves have been particularly well protected, and, from seeing them so snugly wrapped, we infer that this tree's ancestors lived in the North, where winters were long and severe. Its cousin, the buckeye, is a fair southerner, and the young buckeye leaves are unprovided with coverings of vegetable wool, which in a mild climate are unnecessary.

But we must not infer that every unprotected bud found in northern woods is borne on a vegetable stray from a milder climate. A few northern plants have become so thoroughly case-hardened to winter and rough weather that they have dispensed with protective bud wrappings. Like some intrepid folk of our acquaintance, they get through the cold season without an overcoat, or independent of furs and flannels.

The winter buds of the blackberry are protected only by a few thin scales, often too short to cover the tips of the young leaves within. Four, or at most six, soft scales have defended the elder leaves and the clustered blossom-buds from last winter's frost. The tender foliage of the "wayfaring tree," or "hobble bush," has had no protection save a coating of scurf, and with this scant clothing it can survive a Maine winter. But, as a rule, when naked buds occur in our climate they are small, and during winter they lie in hiding, sunk into the bark or even partly buried in the wood.

## 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.

LINCKLAEN, N. Y.—Through the persevering efforts of the Missionary Secretary, the Otselic and Lincklaen field is supplied with a missionary pastor. Brother W. D. Wilcox preaches at Otselic in the morning and at Lincklaen Centre at 1.30 P. M. It is not for a range of hills that divides these two points, it would be a very pleasant ride. On a wheel it takes about one hour to make the distance of eight miles. His work is very acceptable to the people. Brother Wilcox also goes to Preston on the first Sabbath in each month. The congregations have increased in numbers and in interest since he engaged in this work. We congratulate the people on this field in the satisfaction they experience in having a young man with ability and zeal to help them on in Christian work. One member united with the church [at Preston] last Sabbath, the 13th inst. May the Lord help his servants in this good work.

L. M. C.

BURWELL, Neb.—This is a small town of four or five hundred inhabitants. It is the terminus of a branch of the B. and M. R. R. It is the principal trading point of a large territory; hence there is an unusual amount of business for a town of its size. There are three churches here, with settled pastors—the Congregational, the Methodist and the Christian, and a Catholic church under way of construction.

There are seven professed Seventh-day Baptists here, with some scattered ones, in a radius of twenty miles. By invitation of the Sabbath friends here, and under direction of the Evangelistic Committee, the writer came here May 7, and set up the tent used in Ohio last season. With his eldest daughter to play the organ and help in the music, he began meetings on the evening of May 9. Notwithstanding a strong prejudice against anything that looks like Sabbath-teaching, we have been able to keep good audiences every day since the beginning. We have held a service on each Sabbath morning, and some of the First-day people have been in. The general interest in the religious teachings has increased, so that many who at first stood aloof and looked on have come into the meetings, and seem to feel that they are resulting in good to the town. Many of the boys who are called wild and rough have ceased to be noisy and inattentive, and now sit in the body of the audience, give good attention, and help sing. It is our hope, by careful teaching and a judicious use of literature, to so acquaint the people with God's Word, that some, at least, may not only be brought to the Lord, but to his Sabbath. Two have been up from the home church, to help a few nights in the work.

E. A. WITTER.

### How's This.

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

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

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

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

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

Hall's family Pills are the best.

### BIRD RAMBLES.

BY EVA ST. CLAIR CHAMPLIN.

#### THE VILLAGE.

"How blest is he who crowns, in shades like these,  
A youth of labor with an age of ease."

—Goldsmith.

Sweet village! loveliest of the hills! where nearly a century ago, a few brave men and women of Yankee stock built their log cabins, daring the terrors of the forest and the stone-filled soil that returned scarce thirty-fold for all their irksome labor. Simplicity was their watchword, and with faithful toil it led them a sure path to prosperity. Could they but see, to-day, the child of their sacrifice!

The village rests in a narrow valley, having but one outlet that does not lead to a hill. The valley itself is seventeen hundred feet above the sea level—in mountain air. Thus shut off from the great world, it retained for years the simplicity of pioneer life. Calico sat perfectly at ease in the white rectangular church which still serves the five hundred or more members of which it boasts. On the side of the great pine hill, over which the sun rose late every morning, grew up a co-educational college, which early gave a tone of culture to the village. Boys from adjacent farms studied by the light of pine-knots, lived on corn-meal cakes, cut cords of wood for the chapel fire,—all to gain the precious jewel—an education. Of their courage and perseverance and the noble work of the college were born great and loyal workers—now scattered in many lands. One came to be president of the college—a man great in body, mind, and spirit. His respect for merit, his love of justice, his faith in goodness, his compassion, his broad knowledge, made the valley wide and the hills low. When his spirit passed heavenward, the people to whom he had been an "Earnest" were left as sheep without a shepherd.

Change is everywhere, though the hills change not. Now the village boasts of brick and flagstone walks, shaded by rows of maple and graceful elms, of macademized roads, a dozen or more fine brick buildings, of Celadon Terra Cotta Works, of natural gas, of meat, grocery, milk, and ice wagons, a fireman's hall and town clock. Alas that she should have also her petty jealousies and gossip, her love of popularity, her political ring, her one-manism. Must a curse always follow a blessing? As city refinement takes root in our villages, city evils also find a responsive soil. The tares and the wheat!

But God and nature endure. The hills, the woods, the gorges, glens, the brooks and winding roads remain, beautiful until this day. Take the loveliest road of all, the grassy road where May flowers early bloom and autumn colors first glow, the road of June berries, daisies, goldenrod, and purple asters. There at twilight the thrushes sing, and in broad day is the Indigo Bird on a dead branch in the top of some tall tree, and the lone pewee calling, calling to his mate. In the words of Gibson, "Cherish the old grassy road, my village, my Judea! Guard it as the apple of thy eye, the jewel of thy coronet!"

#### OLD FRIENDS.

Orchard dreams! There, stretched in the shadow of the old sweet bow, childhood dreamed itself away. The spirit of nature reigned—an absolute monarchy. Just beyond were the woods—high, dense maples, and lower stout beeches—whence came the charm of twilight hours. Empyrean strains! Music for angels! The song of the Hermit Thrush—

first love among birds. Soul of the deep woods, whose high, clear, ringing notes, soft as the damp mosses beneath, unfathomable as the spirit world itself, inspire in hearts at one with nature the sublimest peace.

On the other side of the orchard stretched the timothy meadows—suggesting in memory, first, the strawberries, red and luscious; later, the continuous click and murmur of the mowing machine laying the fall green grass heads with their long, slender stems, low on the earth from whence they came. But the brightest vision is of the black and white birds, whose name is always in their mouths, singing in the tall grass, winging upward in the air, then sinking again, pouring forth volumes of clear, sweet, joyous melody. Who could resist that rapturous song? Bobolink! Bobolink! Think, think, think! How full of joy is the life we live here in the thick tall grass! Are you sad? Listen to me, I'll make you glad! Bubbling over with glee, glee, glee! Glorious voice of the meadow! Mid-summer—the Bobolink is silent, worn out with care of the nestlings on the grassy ground. The brilliant colors caught in his travels north from black night and golden dawn, fade into dull yellow and brown, the colors of the faithful mother. In August he wings for the Sunny Southland. On the way, by the banks of streams, he is the sad-voiced Reedbird. Again in his southern home, the rice fields mourn the presence of the Ricebird, and dinner plates await his end. One of nature's tragedies!

#### WINTER NEIGHBORS.

The Chickadees have lived in the willows all winter. They could tell you of sheltered nooks among the matted branches, of crevices in the brook-banks, and of the hollow high up in the ancient maple, for years the home of a pair of Wake-ups that made their name full of significance to the inmates of Willow Cottage. When the thermometer dropped to thirty-two, a thing unknown, even to the early settlers of the country, where were the small gray birds with black cap and neck-tie? Safe in some sheltered spot, for in a few days they were again flitting gayly about, whistling, calling "Phoebe," singing their winter song,—even in the midst of an ice storm which clothed the trees in sparkling crystals and brought out vividly their individuality. These pretty birds are company for us during the cold winter months—more than this, they are of great service in destroying eggs glued to limbs of trees, destined otherwise to become leaf-eating worms—fruit pests. The Chickadee deserves a warm place in our hearts.

A pair of Hairy Woodpeckers have wintered in the old maple. Nearly every morning they have summoned their friends to the window by their cheerful drumming. Surely there cannot be a crevice in the bark of that tree which their long, sharp bills have not explored. Mr. Drummer is larger than his wife, he has a rich red band on the nape of his neck, and there is a deeper, bolder tone in his drumming. He is a devoted mate in nesting time, but through the long, cold winter, Mrs. Drummer may look out for herself; her mate grants her this boon, she may follow his example. "Men are April when they woo, December when they wed."

#### A MORNING WALK.

One, two, three, four, five! It was the clock. I sprang up in bed, rubbed my eyes, and assured myself by a glance at the ancient time-keeper. How fortunate! The alarm would not go off in fifteen minutes, and the call of the white-haired mother who always rose and sang with the birds, had not yet sounded from

the foot of the stairs. The sun streamed in the eastern window; that glorious ball of light had already risen over Pine Hill. A light breeze, cool and fresh, stirred the branches of the maple by the window, where sat a Purple Finch, pouring forth from a swelling throat such a flood of melody as comes only from a bird early in the morning. The sunlight touched his head and throat and made them crimson.

I dressed quickly in shirt waist, short duck skirt, and thick-soled shoes, and hurried to the kitchen for boiled eggs, sandwiches and fruit—the open air breakfast. The mother's song was now filling the cottage; this morning it was from the loved Scotch bard, "Flow gently sweet Afton, Disturb not her dream." These morning songs had disturbed my dreams many a time. But I knew that the mother's theory of "Early to bed and early to rise" was wholesome, and I really loved to open my eyes to the melody of those sweet old songs and hymns. It is a precious memory.

The song had ceased. The baskets were ready. And there were voices on the veranda, joyous good mornings, laughter and jokes. The Professor was there, surrounded by enthusiastic youths and maidens. It was past six; we counted our party to see how many were as enthusiastic at sunrise as at sunset. And then we started. We were to follow the Glen road this morning. Each was armed with pencil and notebook; the Professor with a field glass, a genius for nature study, and a large stock of mother wit. Several bird books were in the party.

O, the bright June sunshine and fragrance of that early morning! Invigorating? Ask those who sauntered with exclamations of rapture through open fields, the Glen, and the deep woods beyond. Note their lists of thirty or more species seen on the walk. Not one but feels that the burning glimpse of that Fanager, alone, as he flew over the sunlit road in Cemetery woods, whose openings are filled with sun rays and bird music, was a complete recompense for broken dreams and possible after-weariness.

(Concluded next week.)

MARRIAGES.

WILSON—HILL.—In Independence, N. Y., May 22, 1900, by Elder J. Kenyon, at his home, Ward Wilson and Mrs. Mary S. Hill, all of Independence.

DEATHS.

GREENE.—In Plainfield, N. J., Sara Titsworth Greene; born Feb. 17, 1842; went home May 21, 1900.

A. E. M.

CLARKE.—At Rockville, Allegany Co., N. Y., April 23, 1900, Elbert W. Clarke, in the 26th year of his age.

He was the oldest son of Dea. C. Ella and Julia Clarke. In early life he became a member of the Seventh-day Baptist church at Brookfield, in which town the most of his life was spent. In 1897 he was married to Anna Clarke, and last fall moved to Rockville. The wife and infant daughter are left with a large circle of sympathizing friends. The large concourse of people attending the funeral, conducted by his former pastor, Eld. J. M. Todd, attests the esteem in which he was held.

T. J. V.

BOOTH.—At Mitsidi Station, Blantyre, B. C. A., March 28, 1900, John Gordon, son of Joseph and Annie Booth, aged one month and one day.

T.

GROVES.—Near Maplewood, Ohio, May 13, 1900, Mrs. Clara M. Lippincott Groves, in the 41st year of her age.

Sister Groves united with the Seventh-day Baptist church at Jackson Centre, when about 15 years of age, and remained a faithful member till called home. She has left a husband and seven children, her aged mother, and a number of brothers and sisters to mourn her early death. She was sick but three days, and seemed to know from the first that she was not to live. She loved God and his people, was a faithful mother, and exemplified her faith so that none needed to ask whether she was a child of God. It was not her privilege to attend the public services of the church very often, as she lived about seven miles distant. She will be greatly missed by her family, but they have the blessed assurance that their loss is her gain. Funeral services were held in the Jackson Centre church May 15, 1900. A crowded house witnessed to her worth. Text, Luke 12:40; "Be ye also ready."

A. G. C.

Literary Notes.

THE CYCLOPEDIA OF CLASSIFIED DATES, by Charles E. Little. Designed for students of history and for all persons who desire speedy access to the facts which relate to the history of the various countries of the world from the earliest recorded dates. 8x10 inches. pp. 1,454. To this is added The Perfect Calendar for Every Year of the Christian Era. This Calendar covers 33 pages. Price, Cloth, \$10, Sheep, \$12.50, Half Morocco, \$15, Full Morocco, \$18. Funk & Wagnalls Co., 30 Lafayette Place, New York.

The extent of this book makes a detailed notice impossible, while the amount of valuable matter included makes the book of extraordinary value to professional men, to the business men, to students, and to the common reader. It contains about 95,000 entries, and each entry includes from three to one hundred important historical facts. The matter is classified geographically by countries, chronologically by dates, and in the third place, according to the nature of the event noticed. These classifications are meant to answer the three leading questions, where? when? and what? A copious index, covering 290 pages and containing 125,000 entries, presents a topical view of the matter contained in the book. The first date given in the book is 5004 B. C. and the last dates are in the year 1894, bringing the facts down to 1895. The book covers a period of seventy centuries. Seventy-nine different countries are included, arranged alphabetically, beginning with Abyssinia. One of the smaller departments is that of deaths and births, in which ten thousand names are recorded. Events in the history of the United States occupy a large space, although other countries are by no means neglected. The book may be called, not inappropriately, *the search-light of history*. Opening at random, on page 16, under the dates 1500 to 1518, we find that in 1509 our new territory of Puerto Rico was subjugated by the Spanish commander, Ponce de Leon, and that the Italian navigator, Vespucci Amerigo, for whom America is named, sailed on his third voyage May 14, 1501, and died in 1512. Opening on page 116, we learn that on January 9, 1811, the entire militia force of New Orleans was called out to suppress a negro insurrection, and that on the third of May, 1809, the general Association of the Congregational churches of New Hampshire was organized, and on September of that year Lyman Beecher was installed pastor of the Congregational church at Litchfield, Conn. From page 248 we learn that on the 17th of June, 1865, a monument was erected at Lowell, Mass., in memory of the first victims of the Civil war, from that state. On the opposite page we discover that on the first of July, 1865, the price of cotton was 43 cents a pound, and the value of a gold dollar was 136 to 138 cents. Passing to page 1160, and the west coast of Africa, we learn that Cape Coast Colony, lately referred to by Dr. Daland in a letter to the RECORDER from the Gold Coast, was captured by the Dutch, from the Portuguese in 1643, and that Henry Clay and other Americans established the American Colonization Society for the colonization of negroes in Liberia in 1816, and that the Republic of Liberia, organized by emancipated slaves from America, was founded in 1826, and its independence was proclaimed in 1859. Turning to page 875, we learn that watches were first brought from Germany in 1577, and that the College of Edinburg, Scotland, was chartered by King James VI. in 1582. From page 624 we learn that the number of missionaries in China in 1889 was 1,295, representing 42 different organizations. From page 581 we learn that the Grand Trunk Railroad through Canada was commenced in 1847, and that the first Atlantic cable was laid in 1858. From page 418 we learn that Rev. Henry P. Smith was arraigned on trial for heresy in the Presbyterian church at Cincinnati, Ohio, November 14, 1892. Page 202 reveals the fact that on the tenth of January, 1861, Col. James A. Garfield won the battle of Middle Creek, and that on the 6th of February in the same year Fort Henry, on the Cumberland River, in Tennessee, was captured by Captain Foote. Page 358 informs us that on the 10th of May, 1890, the reading of the Bible was prohibited in the public schools of Providence, R. I. Page 63 assures us that a stage route was opened from New York to Boston in 1732, by which means the journey between the two cities was accomplished in the extraordinarily brief period of fourteen days.

These examples must suffice to assure our readers that no reference library can afford to be without this Cyclopaedia. The office library of the SABBATH RECORDER is enriched by it, and we can almost venture to promise to answer any question which our inquisitive readers may ask.

THE Bible exhorts us to that patient continuance in well-doing that is necessary to the building of Christ-like character.—J. R. Shannon.

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.

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

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTTRELL, Pastor. 201 Canistota St.

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 at Homer, N. Y., 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, }

**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.

**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.

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

**THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.**

**SABBATH LITERATURE and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 31 Clarence Road, Wood Green, London, N.**

**PROGRAM of the Seventh-day Baptist North-Western Association, at North Loup, Neb., June 14-17, 1900.**

**FIFTH-DAY—MORNING.**

- 10.00. Call to order. Devotional Services, led by H. C. VanHorn.  
10.30. Welcome by the Pastor of the North Loup church. Response by the Moderator.  
11.00. Introductory Sermon, E. H. Socwell.  
12.00. Adjournment.

**AFTERNOON.**

- 2.00. Communications from Churches and Corresponding Bodies. Reports of Delegates to Sister Associations. Appointment of Standing Committees.  
3.30. Devotional Services, led by Mrs. M. G. Townsend.  
3.45. Sabbath-school Hour, conducted by H. D. Clarke.

**EVENING.**

- 8.00. Praise Service, led by C. C. VanHorn.  
8.30. Sermon, M. G. Stillman, Delegate from the South-Eastern Association

**SIXTH-DAY—MORNING.**

- 9.30. Annual Reports, and Other Business.  
10.30. Devotional Services, conducted by L. A. Platts.  
10.45. Missionary Hour, led by Secretary O. U. Whitford.  
12.00. Adjournment.

**AFTERNOON.**

- 2.00. Miscellaneous Business.  
2.30. Woman's Hour, led by Mrs. Nettie M. West.  
3.30. Devotional Exercises, led by Geo. W. Hills.  
3.45. Educational Hour, conducted by W. C. Whitford.  
5.00. Adjournment.

**EVENING.**

- 8.00. Prayer and Conference Meeting, conducted by S. H. Babcock.

**SABBATH-DAY—MORNING.**

- 10.00. Sermon, T. J. VanHorn, Delegate from the Central Association. Followed by a Collection for the Tract and Missionary Societies.  
11.30. Sabbath-school, conducted by the Superintendent of the North Loup Sabbath-school.

**AFTERNOON.**

- 3.00. Sermon, A. H. Lewis.  
**EVENING.**  
8.00. Praise Service, S. L. Maxson.  
8.30. Sermon, O. D. Sherman, Delegate from the Eastern Association.

**FIRST-DAY—MORNING.**

- 9.30. Business Session.  
10.30. Sermon, F. E. Peterson, Delegate from the Western Association.  
11.00. Tract Society Hour, conducted by Secretary A. H. Lewis. Followed by Collection for the Tract and Missionary Societies.

**AFTERNOON.**

- 2.00. Business Session.  
2.30. Y. P. S. C. E. Hour, conducted by Miss Lura M. Burdick.  
3.30. Sermon, G. J. Crandall.

**EVENING.**

- 8.00. Praise Service, led by J. H. Hurley.  
8.30. Sermon, M. B. Kelly. Followed by a Farewell Conference.

A. L. BURDICK, M. D., Moderator.

F. O. BURDICK, M. D., Secretary.

**THE NORTH-WESTERN ASSOCIATION will hold its session with the North Loop church, beginning June 14, at 10 A. M. The church is hoping for a large delegation. Preparations are made to welcome and care for all the friends of our Zion who shall feel to come to our Western home. Those leaving Chicago Tuesday evening will reach here Wednesday P. M. at 3.30. Those leaving Omaha by the morning train will reach here at the same time. Let us, dear brethren, gather in the name of the Lord, to plan for his work.**

E. A. WITTER.

**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.

**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.**

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REV. WILLIAM C. WHITFORD, Professor of Biblical  
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### 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 XI.—THE DEATH OF JOHN THE BAPTIST.

For Sabbath-day, June 9, 1900.

LESSON TEXT—Mark 6: 14-29.

GOLDEN TEXT.—Pe not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5: 18.

#### INTRODUCTION.

Our present lesson follows closely after last week's lesson, while the apostles were absent upon their mission. It is to be noted however that not all the verses of our lesson refer to the same time. The account of the seizure of John the Baptist belongs chronologically in the latter part of the first year of Jesus' ministry, and the account of his death some little time before that Herod, hearing of Jesus' work, thought that he was John risen from the dead. The fame of Jesus is now more widely spread abroad by the teaching and miracles of his apostles, and comes at length to the ears of the voluptuous monarch, Herod Antipas, tetrarch of Galilee and Perea. We are not told in the Bible of the place of John's death. There is, however, no reason to doubt the statement of Josephus, that it was at a castle of Herod's called Macherus, a few miles to the eastward of the Dead Sea.

#### NOTES.

14. **And king Herod heard of him.** Herod Antipas was not exactly a king, but rather a tetrarch, a ruler of a small province or small part of a province. The title means etymologically, the ruler of a fourth part. **And he said, That John the Baptist was risen from the dead.** The quotation is direct. The word "That" should, therefore, be omitted, as in the Revised Version. We need not infer from these words that Herod was a believer in the doctrine metempsychosis, or transmigration of souls; but rather that to his conscience-stricken heart the wonders performed by Jesus suggested that the wonderful man whom he had murdered had come to life again. We do not know that John the Baptist wrought any miracles; but it is not necessary to look for any logical explanation of Herod's hasty conclusion. **And therefore mighty works do show forth themselves in him.** That is, because he is one risen from the dead.

15. **Others said, That it is Elias.** That is, Elijah. They mistook Jesus for the forerunner of the Messiah, promised in the Book of Malachi. It is not necessary to suppose that they thought of the actual Elijah of the Old Testament living again, but rather one like him in character and work. However some may have had the former idea. When John the Baptist began his preaching in the Wilderness, the priests sent to ask him if he were Elijah. **And others said, That it is a prophet, or as one of the prophets.** There was uncertainty of opinion as was shown by the questions to John the Baptist. [John 1: 19-22.] But it was the common impression that Jesus was a messenger of God.

16. **It is John whom I beheaded.** Others may hold merely speculative opinions, but Herod is positive in his peculiar view. **He is risen from the dead.** Some have inferred from Mark 8: 15 and Matt. 16: 6 that Herod was a Sadducee; but from this verse we may conclude that he believed in the

resurrection of the dead, and therefore could not be a Sadducee.

17. **For Herod himself had sent forth and laid hold upon John.** That is, in latter part of the year 27, say in November, fifteen months or so before the time of the preceding verses. In regard to Herodias and Philip see "Persons" above. Herod had put away his own wife, a daughter of King Aretas, of Arabia, for the sake of Herodias.

18. **For John had said unto Herod, etc.** John the Baptist had preached unto all the doctrine of repentance. He was bold even to condemn the scribes and Pharisees, the religious leaders, and as we see in this case, the highest in political authority.

19. **Therefore Herodias had a quarrel against him, etc.** Nothing is more common than for the wicked to be angry against those who reprove them. Her desire for revenge was to be satisfied by nothing short of the death of the bold reformer.

20. **For Herod feared John, etc.** It seems that although Herod arrested John to please Herodias, he had thus far stood in the way of the complete vengeance which she desired. In Matthew's Gospel we are told that Herod desired to kill John; but that he feared the people. He was apparently bold in his wickedness; but like many another bad man, he was really a coward. He seemed to have been moved by diverse motives. He recognized the true greatness of John, and was inclined to save him from Herodias. He listened to the teachings of John and believed much more than he was willing to accept. **And observed him.** Better, "and kept him safely," as in Revised Version. **He did many things.** Better, "he was much perplexed," as in the Revised Version.

21. **And when a convenient day came.** That is, a convenient day for the purpose of Herodias. She took advantage of the birthday celebration. **Lords, high captains, etc.** His guests included his courtiers and military officers and other prominent men of Galilee. The word "estates" in the Authorized Version is used in a sense now almost obsolete.

22. **And when the daughter of the said Herodias came in.** Better, "the daughter of Herodias herself," as in the Revised Version. The emphasis is on the fact that she was not an ordinary dancing girl. The very daughter of Herodias condescended to dance before these revelers. We may imagine rather than describe what would be pleasing to them. This damsel, whose name was Salome, was afterwards married to her uncle Philip the tetrarch. **Ask of me whatsoever thou wilt, and I will give it thee.** Half-drunken as Herod probably was, the pleasure which the girl had given him seemed so great that no reward was too magnificent. It is more than likely that Herodias had hoped for such an offer.

23. **And he swore unto her.** In his eagerness he confirmed his promise with an oath. **Whatsoever thou shalt ask of me. I will give it thee, unto the half of my kingdom.** An extravagant offer. Compare Esther 5: 3; 7: 2.

24. **And she went forth and said unto her mother, What shall I ask?** It is probable that Herodias had not even made a confident of her daughter in regard to her guilty plan. The expression, "being before instructed," in the Authorized Version of Matt. 14: 8, is better rendered, "being urged forward," or "instigated."

25. **By and by.** Rather, "immediately." Herodias was eager for vengeance. She may have thought also that she would be more likely to have her request granted at that very time, than she would be if no time were specified. **Charger.** In modern English we would say *plate*.

26. **And the king was exceeding sorry.** He may have been sorry for John the Baptist; but probably also sorry for himself that he seemed compelled to do what he had planned not to do. **For his oath's sakes and for their sakes which sat with him.** He had no doubt sworn repeatedly to give her what she should ask. He did not wish to appear as a perjurer in the eyes of his guests. **Reject her.** That is, deny the fulfillment of her request.

27. **An executioner.** The Greek word which is really a Latin word transferred into the Greek, means a member of the body-guard. **And beheaded him.** A not unusual method of execution at that time.

29. **And when his disciples heard, etc.** They had probably lived nearby during the time of their master's imprisonment.

## Popular Science.

BY H. H. BAKER.

### Wonderful Discoveries.

Joseph Fraunhofer was born at Straubing, in Bavaria, March 6, 1787, of poor parents. His father, a glazier, died in 1798. At the age of 12 years young Fraunhofer was apprenticed to a looking-glass maker; he devoted all his spare moments to the study of optics.

On the 21st of July, he nearly lost his life by the fall of the house in which he lodged. Joseph Maximilian, a nobleman of Bavaria, was present when Fraunhofer was taken from under the ruins, and gave him a sum of money. On recovering, with a part of this money he bought the balance of his time of apprenticeship, and with the remainder he bought a glass-polishing machine. He then set up for himself, and commenced making optical-glasses and engraving on metal.

The dark lines of the spectrum were first discovered by Dr. Wollaston, in 1802, when Fraunhofer, by means of the telescope of a theodolite, between which and a distant slit admitting light, he placed a prism, whereupon dark lines appeared, to which he gave careful observation. He constructed a map containing 576 of these lines, which since have been known as "Fraunhofer's lines."

The division of the sun's light was marked on his map as follows: 1, red; 2, red-orange; 3, orange; 4, orange-yellow; 5, yellow; 6, green-yellow and yellow-green; 7, green and blue-green; 8, cyan-blue; 9, blue and blue-violet; 10, violet.

Below the red, and above the violet, are dark rays. These two rays, although unseen upon the spectrum, are most wonderful, and produce the most astonishing results of all the rays. The one below the red produces heat. The one above the violet produces magnetic energy.

This invisible ray which is found above the violet ray in the spectrum is the one which really produces the photograph, and is the ray which decomposes chemical compounds and solutions. This ray also produces magnetic effects, by which some wonderful results are being secured.

Since the days of Fraunhofer, Henry, Morse, Vail, Brown, Loomis, Rowland, Lodge, Edison, Tesla and Marconi, and some others, have given much thought as to what results may be obtained by this unseen and unknown ray.

The results are now beginning to be manifested by wireless telegraphy, taking photographs in the dark, and by Mr. Loomis, of Washington, D. C., sending signals by this ray sixteen miles, between two hills in Virginia, in 1871.

Two patents have been granted, of late, for manipulating this wonderful dark ray. One to Mr. Karl Zickler, of Austria, for sending and receiving telegraph messages without wires; and the other to Mr. Axel Ormlinger, of Sweden, and his associate, Mr. James T. Armstrong, of London, for guiding boats from the shore without the aid of trailing wires.

It is reported that these gentlemen have sent out a torpedo-boat for several miles, keeping it under perfect control by means of this unseen ray acting upon an electrical apparatus on board the boat. It is stated, also, that after the boat has arrived at its destination, the same ray can be made to fire the torpedo, and then cause the return of the boat to the place from whence it started.

This dark ray above the violet becomes noticeable on account of its remarkable power to penetrate, passing through solids as though they were simply air, penetrating the darkest closet, and acting on chemicals.

My friend Buell, of the Puerto Rico Commission, assures me that Bell and others assert that telephoning can be accomplished by throwing radiated rays upon selenium resistance in a telephone arrangement; and further, that by the use of selenium, a photograph of a horse-race was transmitted and thrown on a screen in Australia.

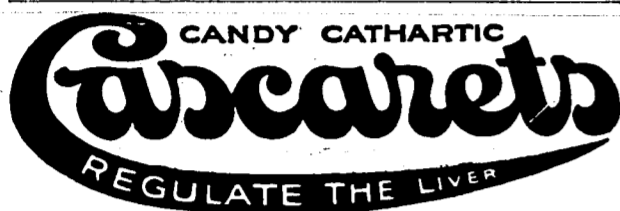
Do not misunderstand us, and think we may have in mind the wonderful "X" ray. No. We are chasing after the "actinic" ray that is out of sight in the spectrum above the violet—the ray that works wonders.

God's promises must drive us to his precepts as our rule, and then his precepts must send us back to his promises for strength, for without his grace we can do nothing.—Matthew Henry.

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