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See page 358.

CONTENTS.

EDITORIALS.

Paragraphs.....	354
Be at Rest.....	354
China and the United States.....	354
A College-Bred Man.....	355
Obligation From Within.....	355
The Eastern Association.....	355
Resolutions.....	357
Sketch of the Berlin, New York, Church.....	358

MISSIONS.

Paragraph.....	358
Tithing What We Possess.....	358

WOMAN'S WORK.

Paragraph.....	359
----------------	-----

Silent Influences.....	359
"Christ Our Model".....	360
In Memoriam.....	360
Letter from Dr. Daland.....	361
Bird Rambles.....	361
Partnership with God.....	361
YOUNG PEOPLE'S WORK.	
What is the Greatest Hindrance to the Success of the Gospel?.....	362
Resolutions.....	362
Our Mirror—President's Letter.....	362
Paragraph.....	363
CHILDREN'S PAGE.	
When Mother Sits Down by the Fire—Poetry...	363
Johnny's Nap.....	363
Two Wood-Piles.....	364

OUR READING ROOM.

Paragraphs.....	364
News of the Week.....	364

Saint Helena as a Boer Prison.....	364
------------------------------------	-----

MARRIAGES	365
------------------------	-----

DEATHS	365
---------------------	-----

LITERARY NOTES	365
-----------------------------	-----

SPECIAL NOTICES	365
------------------------------	-----

SABBATH-SCHOOL.

Lesson for Sabbath-day, June 16, 1900.— The Feeding of the Five Thousand.....	366
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POPULAR SCIENCE.

A Few Remarkable Metals.....	366
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\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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J. P. MOSHER, - - - - - Business Manager.

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"A GREAT many sermons are preached in a lifeless, professional tone, as if the minister were preaching because it is his business and not because he has something to say." That sentence is from Gail Hamilton. Other writers have said the same thing. There ought to be no truth in it in any given case. There is too much truth in it in many cases. The themes which are worthy to engage the attention of the preacher ought to lift him above all listlessness, and inspire him with an ever-increasing desire to be earnest and attractive. When a man preaches according to the description given, he is worthy of condemnation for neglecting opportunities and doing wrong to truth. It is little less than outrage for man to stand between the living and the dead, where destiny for all time may hang upon his words, and be listless as one who dreams, or indolent, as one who cares only to accomplish a task with the least exertion. Better never go into the pulpit than to preach in such a lifeless way.

THE world does not care much for a religion which is kept like a treasure under a glass case in the best room. The glass case may save it from gathering dust, but it is useless, nevertheless. The world needs a religion not only in touch with life, but woven into life; a religion for festival days and Sabbaths, and for sad days and weary nights, as well. It needs a religion which lessens the burden of hard work, and lifts the doubting man toward hope and faith. The world needs a religion like the pure atmosphere of a spring morning, which, going into the lungs, purifies the blood and enriches the whole being. It needs to touch hearts, as oxygen touches the dark venous blood, and changes it to the bright, life-giving tint of the cherry. Life needs religion which spreads to the uttermost points, as the life-giving blood spreads under the skin, giving the glow of health. The world needs a religion which blows through the cellars of men's souls as the spring air does when the windows are thrown open and all the dead odors of winter are blown away to be forgotten. Such a religion is not a theory. It is nothing until transmuted into life. You are religious, and your life will bless the world in proportion as it enters into every other life with which you come in contact. Do not err; religion is a life more than a creed; breezy, purifying, brilliant, uplifting life.

WE are greatly pleased to note that one large railway company, whose headquarters are in Chicago, has issued orders that no cigarette-smoker will be retained in its employ. We have long felt that economic considerations, though not the highest standard, ought to be invoked, both in the matter of smoking and of liquor-drinking. When all men who drink shall be shut out from places where the public is to be served, and when smokers, notably cigarette-smokers, shall be treated in the same way, a strong influence for good, which is now wholly wanting, will appear. Drinking not only incapacitates men from serving the public, but makes their service doubly dangerous. Not many years

ago, we witnessed a serious accident because a hack-driver, too drunk to hold his reins, permitted his horse to run away, and the passenger whom he was carrying was thrown to the curb with a broken leg. The lack of good breeding and common courtesy which is associated with smoking is a shame to our civilization. The tobacco habit seems to paralyze the sense of propriety on the part of smokers, and they offend decency and good manners without seeming to be conscious of what they are doing. We trust that the example of this railroad company will be followed by many others.

You must pay some deference to other peoples' wishes if you expect to get through the world without friction. Those who demand that their wishes be recognized by others are sometimes the least likely to grant the same recognition to the wishes of others. Such people are always in trouble—hot water. Their elbows are always out, and their feet have a strange way of finding other peoples' corns. The essence of true religion is consideration of the rights and feelings of other people. We are sometimes overwhelmed with the thought that God never crowds himself upon the freedom of the individual soul. He waits long at the closed doors of men's hearts, pleading for entrance, seldom, if ever, breaking the door down. To consider the rights of another, to be careful lest his feelings be wounded, to give more than might be exacted, is Christ-like. This thought lies in his words: "If thine enemy smite thee upon the one cheek, turn to him the other also." Although the world is wide, and you have many rights therein, remember that there are other people in the same world, with rights quite equal to yours.

RELIGION finds one of its most important fields in the world of commerce. True religion pays its debts. It gives 16 ounces for a pound and 100 cents for a dollar. It recognizes the rights of other men. It checks the greed for gold and lust for power. Commerce and religion ought not to be satisfied with going hand in hand; they should mingle heart with heart and life with life, until the world comes to know a religious commerce and a commercial religion. One reason why the kingdom of God comes so slowly is because men separate religion from business, and talk about secular things and divine things as though they were two. God never meant them to be two, except as they unite to make that better one, the sanctified business man and the purified commercial life.

PROBABLY you will never fail through a great temptation. Great temptations are in some sense a safeguard. The very ugliness which lurks behind them keeps us from accepting them. Little meannesses, little annoyances, little variations from what is right, are the things that endanger us. Most men can stand to meet great troubles without flinching; not many can meet the annoyances that come with some trifle, without giving way, more or less. These slight beginnings, this temporary yielding to irritation, if continued, break down the power of resistance, and we are finally lost in the larger temptations because we have yielded to the lesser ones. Borrow no trouble about some great temptation of which you have dreamed, and which you dread. Be sure that you master the little ones that will assail you to-morrow.

SELF-RIGHTEOUS people take great pains, especially in public, to confess their sins, and, indirectly to berate themselves for want of love to God. If this be done with genuine feeling, as in the story of the publican, told in the New Testament, it is not only to be commended, but it is the beginning of new life. Often it appears to be quite otherwise. It is rather an assumed goodness, through self-righteousness, which seeks to be thought still more righteous by outward confession, in which the heart takes little part. This is a most offensive type of hypocrisy. If a man is bad, and, knowing himself to be bad, is truly repentant, he has few high-sounding words in his confession. He goes in the dust and prays, "God be merciful to me, a sinner." The man who can say, "I am bad, I am far from God, I am lacking in love," without any emotion, without a tremor of voice or a moistening of the eye, is either incomparably hard or else he is near to hypocrisy. If men really believe they are bad, they will repent. If they tell the same story of themselves an hundred times in succession, it is an empty form, or an evidence of insincerity.

BE AT REST.

"Lord, for to-morrow and its needs,
I do not pray;
Keep me, my God, from stain and sin,
Just for to-day."

This prayer of the poet is a worthy paraphrase upon the words of Christ, "Take no anxious thought for the morrow." Half our troubles would cease if we met only the duties of each day as they come, borrowing no care, harboring no anxiety concerning that which may come to-morrow. We do not mean that it is right or wise to be careless of the future. He is farthest removed from that who believes in the divine guidance, and bears only to-day's burdens for to-day. Sufficient unto the day is the evil thereof, said Christ; and this should be accepted by us in regard to all personal experiences. Tempted to-day, we should seek strength to fight to-day's battles. Burdened to-day, we are to grasp the burden joyously and not weary ourselves by carrying to-morrow's burdens also. The changes that lie between to-day and to-morrow may make the burdens of this hour the means of uplifting to-morrow. Cherish such thoughts as are enshrined in the little stanza quoted above, and so be helped to make personal application of Christ's words in little things, as well as in greater trials.

CHINA AND THE UNITED STATES.

The representative of China at Washington, Wu-Ting-fang, is saying many things which the American people ought to heed. His views are broad, his information correct, his diction is excellent, and any one might deem himself fortunate who can command the English language as he does. In an article published in the *New York Independent* for March 29, Wu-Ting-fang mentions several items of commerce in which China is already a large purchaser from the United States. Flour and kerosene oil figure in this list. He also suggests that American manufacturers would do well to learn what forms of cotton cloth are best fitted for use in China, and so fit themselves to the demands of the Chinese market. Wu-Ting-fang, in connection with Li-Hung-Chang, was first to develop railway building in China, and the information given concerning the rapidity with which the people have availed them-

selves of the railroad is of great value. He says, very wisely, that the Chinese question has not been studied by the American people as it ought to be, and, although it is done in the most gentlemanly manner, he takes us to task, justly, for the unfair and unwise prohibition of Chinese laborers. What he says, if considered from the standpoint of commerce alone, ought to lead the American Government to institute wiser and more just relations between the two countries. Above the low-ground interests of commerce, and in accord with the demands of manhood and Christianity, there are a number of points concerning which the American people owe it to themselves, as well as to China, that restrictions be removed and just relations be instituted.

A COLLEGE-BRED MAN.

The *Saturday Evening Post*, Philadelphia, May 26, gives its readers a rare treat in "The College Man's Number." The leading article is entitled, "Does a College Education Pay?" It is by ex-President Grover Cleveland. David Starr Jordan, President of Leland Stanford, Jr., University, of California, discusses "The College Man's Advantage in the Coming Century." Various College Presidents, Francis L. Patton of Princeton University, James B. Angel of the University of Michigan, Benjamin Ide Wheeler, President of the University of California, James G. K. McClure of Lake Forest University, discussed various important themes, such as "Should a Business Man Have a College Education?" "The Choice of a Calling;" "Is Scholarship a Promise of Success in Life?" and "The Student and His Money Account." These articles, together with several editorials, an article on "The Education of a Woman of Fashion," and others, make a library of suggestions valuable to every reader, and peculiarly pertinent to this time in the year. The appreciative reader, however much in doubt as to the value of a college education before reading this number of the *Post*, must lay the paper down convinced that, while many men succeed who have not had the advantage of a college education, the most important work of life is done by those who have, in some way, if not in college halls wholly, secured that training which is represented by a well-balanced college curriculum.

OBLIGATION FROM WITHIN.

It was many years ago we saw a statement something like this: Religion is not an arbitrary something put upon man from without, but an inherent need of the soul, for which it cries. The thought was something of a revelation then, for, under the conception of duty which we had entertained, obligation seemed something from without, rather than from within. We had been accustomed to think of God as putting duty on us and hedging life about with restrictions. The new thought soon blossomed into a richer faith, and was the beginning of a deep, calm hopefulness. In the light of that thought, the Gospels took on new glory, and the words of Christ new meaning. We recall this experience for your sake, reader. If you have deemed duty and obligation, requirement and the demands of law, as something foreign to yourself, and imposed upon you by the will of another, you have lost much and are yet groping in darkness. Your own life needs righteousness. You are born for communion

with God. Each better element of your soul cries out for him. Whenever you answer to the calls of his love, obligation springs up within you, not as a chain to bind, but as a life to develop. Law changes from a condemning power, without, to an ever-abiding, controlling presence within. Thus it is that law is love, and love is the highest type of law. Nothing is so exacting as love. Nothing lays such obligations upon the soul as love does; but they are silken chains, not harsh links. The glory of obedience is found in the fact that it is the way of life. We read this truth as it appears in the Proverbs, and fail to recognize that the essence of the Gospel is there expressed. Cease thinking of obligation as coming from without, and recognize in it the growth of truth within yourself. Do not speak of the demands of law, but rather of the fruits of love, which we call obedience.

THE EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association held its Sixty-fourth Annual Session with the church at Berlin, N. Y., May 24-27, 1900. The key-note of the sessions was, "The Spiritual Rock." "They drank of that spiritual rock that followed them, and that rock was Christ." 1 Cor. 10: 4.

In the absence of the President, Edgar R. Greene, and of the Vice-President, George B. Shaw, the Association was called to order by Geo. Seeley, pastor of the Berlin church, and O. U. Whitford, Westerly, R. I., was elected Moderator *pro tem*. Devotional services were conducted by Martin Sindall, of Dunellen, N. J., and Pastor Seeley welcomed the Association in an able and appropriate address, which was broad as to view, warm and spiritual. In organized work individuality is lost, to some extent, and the value of organized work depends upon the character of the individual members and their touch with each other. Seventh-day Baptists, of all others, must embody truth and righteousness in their lives. Pressed on every side, they must be consecrated, aggressive, and endued with divine power.

The Introductory Sermon was preached by Clayton A. Burdick, Ashaway, R. I. 1 Kings 19: 13. Theme, Hiding from Duty. Israel had sunk low through apostasy, wickedness sat on the throne, and heathenism triumphed in the church. Elijah stood alone against the flood of evil. A man standing thus is grand and glorious; fleeing before evil and hiding from duty, the glory of the hero is lost in the shame of the coward. Yesterday, on Mount Carmel, Elijah stood for God in perfect victory. To-day he hides in fear and prays to die. God's word came to him in hiding: "What doest thou here?" Lessons for us. 1. Never discourage yourself by contrasting your work with that of others. Creep not away to mourn, but push your work. 2. Do not despair because others are indifferent. These are days of depression in religious work. Worldliness abounds. Instead of hiding from duty, we should push to the front in service. 3. Hiding from duty is hiding from Christ, from strength, from peace, from victory. Elijah was nearest to success when he ran away to hide. As Seventh-day Baptists, we must learn these lessons. Great difficulties are around and before us, but God is greater than all that can come against us. The sermon was a call to battle and inspiration to hope.

The delegates from sister Associations were M. G. Stillman, from the South-Eastern; H. C. Brown, from the Central (represented in his enforced absence by A. H. Lewis); J. G. Mahoney, from the Western, and S. L. Maxson from the North-Western. These delegates, together with the representatives of the denominational societies, boards and committees were welcomed to seats in the convention. Reports were presented by S. H. Davis, delegate to South-Eastern Association in 1900; by Geo. B. Shaw, to North-Western in 1899; by A. B. Prentice, joint delegate to South-Western in 1899; by the Executive Committee, by the Treasurer, A. J. Spicer, and by Winfred Curtis, Corresponding Secretary. Her report is given below:

To the Eastern Seventh-day Baptist Association:

Your Corresponding Secretary would report that letters were written to the clerks of the sixteen churches composing this Association, asking for reports as to their numbers and spiritual condition, and all have responded. From these reports the usual statistical table has been prepared for publication with the minutes.

A summary of this table shows the present membership to be as follows: Resident, 1,652; non-resident, 519; total, 2,171. During the year 32 members have been added by baptism, 33 by letter, and 3 by testimony, making a total addition of 68, compared with 35 last year. Death has claimed 35 from our numbers, 24 have transferred their membership, 5 have been dismissed, and 1 has withdrawn, making a total loss of 65, but showing a net gain of 3 for the year. As the net loss had been steadily increasing for the past three years, it is encouraging that a net gain can be reported this year, even if it is small. Considered as churches, 7 report a net gain, 6 a net loss, and 3 no change in numbers.

Only one change in pastors has taken place, Rev. E. B. Saunders having been ordained to take the place at Shiloh made vacant by the resignation of Rev. I. L. Cottrell.

Not all of the churches have reported definitely concerning their spiritual condition, but twelve report a good attendance and interest in the church services, and some of these a marked increase since last year.

The Berlin church is hoping the Association this year will be a great blessing to them and all who attend the meetings. Their pastor having resigned, they are soon to be without an undershepherd.

The New York church, with its members scattered over the great city, reports that the average attendance has about doubled in the past three years, and it has been found necessary to have a larger room for services. Prayer-meetings are maintained twice each month in private houses, and it is expected that the services will not be discontinued during the summer as formerly.

The Pawcatuck church reports the largest membership in its history, for although ten of its members have died during the year, 20 have been added, 13 by baptism and 7 by letter.

The Plainfield church has suffered much from illness and death among its members the past year, and they especially miss the beloved and honored Charles Potter. They report the baptism of six young people, and that twenty others signified their love for Christ at "Decision Day" in the Sabbath-school. They have organized a Home Department in connection with the Sabbath-school, which has about 50 members, and also have great interest in the Sabbath Evangelizing and Industrial Association, which has established headquarters at Plainfield during the past year.

The Second Westerly church at Niantic reports a very good interest, and the church in excellent spiritual condition.

The Shiloh church reports excellent interest in the regular services, a men's meeting and cottage prayer-meeting being well sustained in addition to the other services of the Sabbath. Eight of their members have passed on before—an unusually large number.

The Marlboro church sends greetings and prayers for the choicest heavenly blessings upon all the sessions of the Association. They report a year of great gain in every way, with the Sabbath-school especially well attended and interesting for a small church. The Christian Endeavor Society hold their meetings on Sunday evening, which is a favorable time for many from the surrounding neighborhood to attend and enjoy a gospel feast. After the prayer meeting has been led by one of the members, the pastor speaks upon the topic, and good interest is maintained. A successful series of revival meetings were

held during the winter, and one family and one young man of Catholic faith have embraced the Sabbath and joined the Marlboro church. Their contributions for missionary and church work average about \$9 per member.

No services are held at Woodville.

On the whole, the reports show much that is encouraging, and we may well take heart and go bravely forward in the work for the Master.

Respectfully submitted,

WINNIFRED J. CURTIS, *Cor. Sec.*

The sermon of the afternoon was by J. G. Mahoney; text, Isaiah 40: 30. Theme, "The Gospel Flying Machine." The Bible surpasses all other books. Its truths are richest of all, and its philosophy is deeper than human wisdom. Its prophecies unfold the future, and its counsels bring treasures of righteousness. 1. We should wait on the Lord, as an army waits for the commands of its leader. We should wait at his footstool in prayer, and at his table with joy. Through his grace we regain and renew the spiritual strength we lost in Adam. 2. As with wings of eagles we should rise above the world, while living in it. Our wings are Faith and Hope, Mercy and Truth, and the word of God in the Old and New Testaments. If we lose our wings by disobedience, we creep like turtles in the mud. The eagle is weakened when he is moulting. Too many Christians are always moulting and never flying. 3. The power to fly comes from the Holy Spirit. But we must not always be in the air. In Christ's name we must come down to men that we may reveal him to them, and teach them how to fly. The world is full of weak men, but God's people ought to be strong soldiers for the field of battle, not invalids in the hospital. Those who rise on wings of faith and obedience faint not, and never weary.

EVENING.

Clayton A. Burdick conducted a praise service at the opening of the evening session. A. E. Main preached from Isaiah 27: 12. God is the greatest of realities, or a stupendous lie. The Bible is the book of all books, or less than nothing. Christ is the world's Redeemer or a self-deceived and an arrant deceiver. If these are eternal realities we do well to heed them and to set ourselves right with God. The text combines beauty and hope with severity and condemnation. All evil may be changed to good, but unforgiven sin shall find its overthrow. God's people have a safe shelter and resting place in his abiding love and mercy. He keeps and cares for his church as a choice vineyard, and the gates of death can never prevail against it. But those who oppose God, whether men or nations, invite ruin. The strongest of earth are as nothing when they cross swords with God. The Church and Truth are moving toward victory. The Golden Age is in the future. God is training his people and pruning them for the glory of that coming triumph. He will gather the redeemed ones as men gather choice harvests, and the east wind of his righteous judgment will cleanse the earth from evil. Rejoice ye who love him, and hasten to him in repentance ye who know him not.

Following the sermon, E. B. Saunders conducted an "after meeting," in which many and comforting testimonies were given by those who rest in the peace of the redeemed.

SIXTH-DAY.

After devotional service, led by O. D. Sherman, the Sabbath-school Hour was conducted by Clayton A. Burdick, the program having been arranged by Geo. B. Shaw, President of

the Sabbath-school Board. L. D. Burdick, of Marlboro, N. J., discussed the

PREPARATION OF THE LESSON BY THE PUPIL.

Few pupils see the lesson until the class convenes, whereas they ought to give it diligent study beforehand, since only thus can the real treasures of truth be gained. Teachers promote this neglect by preaching to the class instead of questioning them. The Bible is God's direct message to each student, and should be studied as such with an unbiased mind and a sympathetic spirit.

PREPARATION BY THE TEACHER.

This was discussed by A. E. Main. Teachers and superintendents are associate pastors, whose work ought to be highly appreciated and magnified. No lesson is taught properly unless the pupils' knowledge is increased. The teacher should know the Bible as a whole. He should study the character and needs of those whom he teaches. He should be skilled in the science of teaching, and know the best methods. Above all, the teacher should be made wise and strong through the guidance of the Holy Spirit.

M. G. Stillman spoke upon Denominational Teaching in the Sabbath-school. Teach honesty in spiritual, intellectual and material things. Let special lessons upon Baptism, Sabbath-keeping and Sabbath Reform be published in the *Helping Hand*. Exalt the example of Christ in such lessons. An important factor in denominational teaching is to secure in the lives of the pupils grace, grit, gumption and greenbacks. Do not reverse the order and get greenbacks first and grace last. The program of the hour closed with prayer by D. E. Titsworth.

EDUCATION HOUR.

This hour was taken up, mainly, by an address from President B. C. Davis. Spiritual power is the first requisite to such an education as Seventh-day Baptists need. They must be taught to heed the words of God: "Son of man, stand on thy feet and I will speak to thee." They should be expectant and receptive; should seek truth and the highest efficiency in all they undertake. The world waits for men and women who can do important things well. Opportunity waits for such, and the world will grant them place, and respect their conscientious regard for the Sabbath. Overcrowded places are full of incompetent men. The fittest survive. The weak and uneducated go to the wall. Our young people should be educated in our own schools, surrounded by strong Christian influences and denominational inspiration. Christ is above science, and spiritual purity is above all human wisdom. The address was strong, impassioned, and moving.

MISSIONARY HOUR.

The first part of the afternoon was given up to mission work. A report of it appears on the Missionary Page of the RECORDER. This was followed by a sermon from M. G. Stillman. Text, 1 Peter 5: 5; theme: The Mission of Grace. We judge too hastily of men and measures, from outward appearances. Evil and wrong appear to be right when low standards are adopted. True grace is from God, and we gain it through loving service. Only eternal truth lives. The fictitious attracts for a time, and then dies. Grace gives us priceless salvation, everlasting riches and joyous service. Human pride and glory fail. Grace is enduring beauty. We are to grow

in grace, and thus in love and service and power and knowledge. Grace enriches our lives and leads us to consecration, to persistency, and to power in God's kingdom.

EVENING.

On Sixth-day evening the meeting was led by E. B. Saunders. The theme was Love, as set forth in 1 Cor. 13. The hour was abundant in good things, strong testimonies, and sweet spiritual experiences.

SABBATH-DAY.

In the world outside the day was a gem of May. In the house of God his people rejoiced. In the morning A. H. Lewis preached from 1 Kings 19: 18 and 2 Kings 6: 15, 17; theme: God's Reserve Forces. Climb the hilltops of God's promises, and behold how he surrounds his truth and his church with protecting forces which assure final victory. Among these forces are:

1. God's deep, passionate love for his children. He has enriched the world by love and care beyond our power to know, and such love can never leave its own to perish or fail.

2. In spite of the hindering influence of evil, of worldliness, and of unfaith, there are thousands seeking for higher life. The faith of God's people is enlarging. The work of the church is extending. New forms of service are being developed, and we are learning to believe more in the certain triumph of truth.

3. In our special work as Sabbath Reformers, the storm-center is not yet fully here. Down-dragging influences will increase. Disregard for both Sabbath and Sunday will grow. But honest hearts are seeking light and guidance. More and more will these accept the truth. Scattered ones will become new centers of influence and power. For such times as these we must bring stronger faith, clear-eyed hope and brave confiding in God. His reserve forces will aid, and the truth will prevail. Fear must be banished from our hearts. Consecration must crown our lives. Service must fill all our days, and exultant hope must lead us forward. As Elijah was reassured, because seven thousand were left in Israel who had not bowed to Baal, as Elisha's servant saw the mountains filled with protecting forces, so we must come to know that within us, and around us, God's reserve forces wait to bring truth, and all who love it, to victory.

SABBATH-SCHOOL.

The school on Sabbath afternoon was conducted by Frank J. Green, Superintendent. Lesson, Matt. 13: 24-34. A. E. Main spoke concerning the Kingdom of Heaven, its nature, extent, subjects and ruler. Martin Sindall spoke of the Seal of that Kingdom: the Word of God and the Christ-life in men's hearts. O. U. Whitford spoke of the Leaven of the Kingdom which permeates all, bringing life and curing sin, as antitoxine cures or prevents diphtheria. E. B. Saunders said: Whoever sows the seed finds abundant harvest; the forces of the kingdom work silently, but they are all-powerful.

The C. E. prayer-meeting was led by Clarence Rogers, of Plainfield, N. J. The theme was Patience. The meeting was full of life, and many good things were said and suggested concerning patience and forgiveness.

EVENING SESSION.

First, came the Young People's hour, under charge of Clayton A. Burdick, in behalf of L. Gertrude Stillman, by whom the pro-

gram had been prepared. Mr. Burdick will report the hour for the Young People's Page. This service was followed by

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION HOUR.

This hour was conducted by President David E. Titsworth, in the absence of Vice-President Henry M. Maxson, who was unavoidably kept away.

The meeting opened with a tender reference to the affliction which had come to Mr. and Mrs. Booth in the death of their baby-boy, John Gordon Booth; and the large audience, led by President Boothe C. Davis and Mrs. Anna C. Randolph, offered fervent prayer that divine comfort and strength might be granted to the sorrowing parents, and that their own lives and health might be spared.

The Rev. Arthur E. Main then gave an outline of the work done at Ayan Maim, on the Gold Coast, by correspondence, and by Dr. Daland early in this year. He stated that, pending Dr. Daland's arrival in this country, when the whole situation there will be carefully considered in the light of his personal observation, the Association is continuing the school opened by him, and is also contributing to the support of Rev. Joseph Ammokoo as pastor and evangelist. Dr. Main spoke feelingly of the great faith of the brethren composing the little church on the Gold Coast, and referred to the work there as an open door which we, as a people, must enter, or prove recreant to a plainly-indicated duty.

A paper by Henry M. Maxson on the Purpose, Plan and Needs of the Association, was then read, after which the meeting was thrown open for questions and remarks. Many questions relating to the purchase of the new estate, its location and opportunities, were asked and answered in such a way as to remove doubts in the minds of the doubting, and to strengthen those already favorable to the new situation. Commendatory remarks were made by Revs. McLearn, S. H. Davis, Main, Sherman and Sindall, President Boothe C. Davis, Secretaries Whitford and Lewis, and others.

The meeting was largely attended and full of interest, and will result in a new and increased zeal in the work of the Association.

FIRST-DAY—MORNING.

Devotional services were conducted by Leon D. Burdick. Reports of committees and other items of business were presented.

THE WOMANS' HOUR.

This was conducted by Anna C. Randolph, Associational Secretary. A report will be made by her through the Woman's Page. It was a strong hour.

Next in order was a sermon by S. L. Maxson. Theme, God's Love Reproduced in his Children; text, 1 John 3: 11. God's love has been the ruling thought in these sessions, and all hearts have been enriched by it. That love is always seeking for lost ones, and helping the weak. It is unfolded in Christ's parables, especially in the Prodigal Son. We are to seek virtue and power through service, rather than dream of ease and innocence. This divine love is the heart of all mission work, and of all service we render to each other. It brightens all life, and, abiding, cements the hearts of God's people in lasting union and love. It is exemplified in our lives more than in our theories. *All hail redeeming love.*

AFTERNOON.

Devotional services were conducted by the Moderator. The

LAYMEN'S HOUR

was conducted by A. H. Lewis, in place of Dr. H. C. Brown, who was prevented from being present. He condemned the popular distinction between laymen and clergymen, and showed that the people, men and women, control the destiny and determine the character of the church. The first duty of every man is to make the most and the best of himself, spiritually, as a worker in the kingdom of Christ. In the home, and in their influence upon childhood, those whom we call laymen hold the balance of power, influence and destiny.

A portion of the hour was used in considering a letter from Mrs. G. H. F. Randolph, of Fouke, Ark., which had been read during the Woman's hour in the forenoon—a valuable letter concerning the needs of the South-Western field. O. D. Sherman, A. E. Main, O. U. Whitford and A. McLearn took part in that discussion.

TRACT SOCIETY'S HOUR.

A. H. Lewis conducted the Tract Society's hour. He said that the work of the Society in the distribution of literature and the issue of new publications had been much enlarged during the present year; but the growing demands are greater than the Society can meet. He urged that the work of the Society was fundamental in the life and mission of the denomination. It involves the reason for our existence. If that reason, with all it involves, be pushed out of mind, all our work will suffer loss. Pastor Seeley read a letter from a correspondent in Oregon, a Baptist minister, who wrote asking that Mr. Seeley send a full account of his experience in coming to the Sabbath, to be read before an association of Baptist ministers. The letter evinced deep earnestness, and showed how the seeds of truth are falling over the land.

An open parliament followed, in which Alexander McLearn, O. D. Sherman, D. E. Titsworth, A. E. Main, B. C. Davis, and others, took part. Each of the speakers, from personal experience, or from observation, brought out additional reason for pushing the work of the Tract Society as a vital influence in denominational life.

CLOSING SESSION.

The closing session of the Association on First-day evening included an opening praise service, led by Martin Sindall, and a sermon by S. H. Davis; text, John 19: 5; theme, Beholding Christ. It is easy to deny theories. The presence of a man is beyond dispute. The face of a man reveals his soul, and commends or condemns him. Christ, clamored against by the multitude, stood uncondemned by Pilate. Looking into his divine face, the Roman ruler was compelled to say, "I find no fault in him." Consider again him who is the Light of the World.

1. His Humanity. The Babe of Bethlehem was a real human child, living, loving, and developing, as children have always done. As he grew he was subject to his parents in glad obedience. Eighteen years of his earlier life are covered from us, but we know that they were years of perfect humanity.

2. His Divinity. The spirit of divine reverence for law, for his Father's will and commands mingle with other proofs that he was

more than human. His manner of work and his clear knowledge of men showed that more than human power and wisdom filled his life and guided his work. He never experimented. He knew. He did not philosophise, but his wisdom surpassed all earthly philosophy. Christ was divinely calm. He faced success and failure, hope and despair, with divine self-poise and restfulness. His plans were divinely great. They included the subjugation of the world, through love, truth and righteousness, without appeal to worldly power or human help. When he died on the cross, everything cried defeat. But he left to his followers only one plan of battle, one purpose—universal victory and everlasting triumph. Behold, believe, love and accept the matchless divine man, the faultless Redeemer.

The sermon was a fitting close of a series of sessions in which concord, wisdom and deep spiritual power found constant expression. Taken as a whole, the Association was abundant in good things. The hills and valleys of Berlin were in May-day dress. The hospitality and pains-taking of the people went far beyond necessity, in bounteous comforts and hearty welcome. But the presence of the Master was above all else. It was like a benediction on the retiring pastor, whose official relations close on the 10th of June, and the church will abide under a richer blessing through the influence of the meetings.

RESOLUTIONS.

Adopted at the South-Eastern Association, May, 1900.

Resolved, That it is our duty to enter as best we can the open doors which God has placed before us for missionary effort, but it is no less our duty to provide and care for the important interests which we already have in hand, and therefore we pledge our renewed fidelity and support to our home fields and our China mission.

Resolved, That we hereby recognize and appreciate the great value of the SABBATH RECORDER, and of the other publications of the American Sabbath Tract Society, because of their influence in cultivating Christian living in our homes, of strengthening denominational unity, and in extending a knowledge of Sabbath truth and the gospel of Christ in the world.

Resolved, That we heartily endorse, and seek to aid by our prayers and our means, the work of the student quartets; for the sake of the students themselves, for the sake of the churches from which they go, and for the salvation of souls in the communities in which they are called to labor.

Resolved, That since God has, in such a wonderful manner, opened doors for us in East and West Africa, that we pledge ourselves to the maintenance of our African work.

Resolved, That we as a Christian body do hereby express our unqualified disapproval of the sale of alcoholic beverages of any description whatever, to any person or persons at any Canteen, Military Post or other Reservation of the United States Army or Navy.

WHEREAS, we see the wonderful change that has come to our annual Associations and denominational work in the last few years, in the attendance, interest and efficient leadership of our young men and women; therefore,

Resolved, That for this great blessing and encouragement that has come to us from the Christian zeal and spiritual lives of these young people, we are largely indebted to the untiring energy and consecrated spiritual lives and influence of our honored Presidents and teachers of Salem College; therefore,

Resolved, That this noble institution may continue to live and grow in favor and strength, we, as an Association, ought to give it more financial support, and our personal encouragement and patronage.

Resolved, That we as a Seventh-day Baptist denomination should vote and pray against the sale of strong drink, because it blights the home and family and nation.

Resolved, That the breadth of the atoning love of Jesus Christ, the world-wide spirit and purpose of his gospel commission, and the high-calling of fellow-workers with him in the evangelization of the world calls upon us all for greater consecration to Christ, a more active service and more liberal giving for the salvation of lost men.

SKETCH OF THE BERLIN, NEW YORK, CHURCH.

The RECORDER is indebted to Rev. Geo. Seeley for the following sketch:

The Seventh-day Baptist church at Berlin, New York, was organized Sept. 24, 1780, under the name of Little Hoosick church. It was named Berlin in 1806. The first house of worship was erected in 1798. It was a plain building, 34x44 feet, with twelve-foot posts, and warmed by a large fireplace. It was not dedicated until June, 1801. This house was destroyed by a tornado in August, 1822. The present building, a picture of which appears upon our first page, was erected upon the old foundation, and was dedicated in December, 1824. In 1848 a vestibule and bell-tower were added, and the bell which still hangs in the tower was then placed in position. This house was remodeled somewhat, and repaired, in 1848, and again in 1876. During the present season it has been still further changed and re-decorated, adding several items as to convenience and attractive appearance. The parsonage, which is also shown in the picture, was erected in 1896. Fine old trees adorn the grounds. The property is entirely free from financial encumbrance.

The pastors of the church at Berlin, so near as we can secure names and dates, have been as follows:

William Coon was pastor from 1780 to 1801. He was succeeded by Asa Coon, who lived but a few months after becoming pastor. William Satterlee commenced preaching in 1804, and was ordained in 1805. He continued pastor through the time of his active life, until 1844. The church produced several others for the ministry. Stillman Coon preached from 1822; he was ordained in 1831, and spent many years in the ministry in the West. Solomon Carpenter was ordained in 1842, and became pastor in Shiloh, N. J., in 1844. A few years later he went to China, where he and Nathan Gardner founded our China Mission. W. B. Maxson was pastor for two years from May, 1844. H. H. Baker was licensed at Berlin in 1843, and preached more or less for the church until 1852. The first Sabbath-school of the church was organized by H. H. Baker, aided by Mrs. Mary Ann Davis, in 1845. J. L. Scott was pastor from 1847-1849; J. H. Cochran, from 1849-1851; L. C. Rogers, from 1853-1857. James A. Garfield, afterwards President of the United States, was a classmate of Mr. Rogers at Williamstown, and preached in the church at Berlin during his pastorate. A. W. Coon was pastor from 1858-1863. Varnum Hull succeeded Mr. Coon, and was pastor until 1865. James Summerbell came to the church in 1868. He was succeeded by B. F. Rogers in 1875, who continued pastor between sixteen and seventeen years. W. C. Whitford (Alfred) was pastor from August, 1892, to June, 1893. G. H. F. Randolph—then lately returned from China—was pastor from July, 1893, to October, 1895. George Seeley, a convert to the Sabbath, from New Brunswick, Canada, the present incumbent, became pastor in June, 1896, and remained until June, 1900, when he returned to his former home.

The deacons who have been ordained by the church are as follows: 1780, William Greenman; 1794, John Green, cousin of General Nathaniel; John Bliss, Silvanus Carpenter and Zebulon Scriven, in 1818; Asa Coon, in 1821; Jared Coon and Joshua Maxson, in 1855; James L. Green, in 1856, and Caleb Bentley and F. J. Green (since 1896).

Missions.

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

THERE was not a large delegation from the churches attendant upon the Eastern Association. Indeed, it was small. The meetings, however, were well attended by the Berlin people. The weather was fine and we never saw the hills and mountains environing the village of Berlin look so beautiful and grand as at this time.

The sessions of the Association grew in interest and power so that the last day was the best of the feast. The sermons and addresses were first-class, and the hours of the different societies and boards were very instructive, interesting and inspiring. The Missionary Hour was opened by the reading of passages of Scripture bearing upon the evangelizing of the world, by the Conductor. This was followed by prayers by Rev. Clayton A. Burdick and Dr. Main for the workers and the mission fields and for Dr. Ella F. Swinney. The grand old missionary hymn, "From Greenland's Icy Mountains," was sung with the spirit and the understanding.

The Conductor, after remarks upon the fundamental and vital relation of missions to all our other lines of work as a people, gave a survey of our mission fields, the old doors and the new doors of opportunity and of work. This was followed by an address from Dr. Main upon the present and future effects of the Ecumenical Conference. 1. It gave us a wide information of the geography and extent of the foreign mission fields and of the new doors open for the gospel.

2. The magnitude of the work being done abroad and at home.

3. It gave a broad understanding of the departments and methods of foreign mission work.

4. It gave a grand view of what foreign missions had done in a century for the spread of the gospel, the planting of churches, what missionaries and missions had done for education, science, commerce, industries, and a Christian civilization in heathen lands.

5. What these missions had done to save and elevate women and social life.

6. There will result from that Conference, from the information given and the association with missionaries from all lands in attendance, their instructive and inspiring words, greater interest in foreign missions, greater devotion and enlarged gifts.

7. There will result from that Conference wiser plans, larger ideas and greater success in all lines of foreign mission work—schools, medical missions, evangelistic efforts, industrial missions, and in the preparation of native evangelists and sending them out.

8. We may look for a general revival of the foreign missionary spirit, and of foreign mission effort throughout Christendom as one of the results of the Conference.

9. There must come to Seventh-day Baptists a greater interest, a larger idea, and a greater devotion in the work of world-wide evangelization.

10. For all denominations there will and must come greater unity and greater co-operation in the work of foreign missions, and a greater exaltation of Christ.

The Rev. S. H. Davis gave a stirring address upon systematic giving for the support of missions, and as a method even in the support of the church.

This closed a very interesting and profitable missionary hour.

TITHING WHAT WE POSSESS.

[This paper was presented by M. H. Van Horn at the Hour of the Tither's Union at the South-Eastern Association. It seemed to be so helpful to one who wishes to tithe it, especially in answering the question as to the income on which one should tithe, that I asked for it for publication on this page. Everybody read it.]

O. U. W.]

There is one personal and very practical benefit derived from tithing, aside from the great benefits to missions and other benevolent institutions, and that is its necessitating the keeping of accounts. A great many people do not keep accounts in any form. But the man who does not in some way keep account of moneys received and expended will never succeed in business. He can in no other way know whether he is making or losing. It is by means of accounts that he knows just where he stands and what he is doing.

Also, if the man who uses tobacco or indulges in any expensive habit, will keep an account thereof for a year or two, he will be surprised at the enormity of the account, and thus have a strong incentive to break off the habit. Hence there is what might be called an educational benefit derived from tithing. It teaches—it makes it necessary to do business both with the world and with God along systematic business plans.

The question often arises, What can I count as my net income? This question is perhaps most easily answered by the salaried person. Yet even to the person whose only income is his salary, there may arise questions that will require careful thought and consideration. Skill, knowledge, or the ability to do is often the salaried man's only stock in trade. If, then, this stock needs improvement in the way of new books, study or travel, should the expense thereof be deducted from the ten-tenths or the nine-tenths? Of course such questions are best left to individuals to settle for themselves with God and their own consciences. But if compelled to settle the question for myself, my salary would be divided by ten before such expense be deducted.

With the farmer the tithing question is more complicated. There are the chickens, the eggs, the butter, the sheep, horses and cattle, with all their increase and decrease to be taken into account. Too many people get all these items of income into their mind in one heap and then claim they cannot tithe because they cannot determine their income. But nothing is easier if they will dispose of but one thing at a time. At some stated time in each year an invoice should be taken in which the value of all the different kinds of farm property should be carefully estimated, and a sum total made. Then as produce is raised and sold throughout the year, an account of the same can be easily kept as each item is sold. The value of all property that is kept throughout the year can, at the end of the year, be placed in another invoice and the sum total found. The difference between this total and that of the preceding year, plus the income from the produce, will be the farmer's net income.

Now, some of the farmers, also merchants, shoemakers and others, have borrowed capital. Shall the interest thereon be taken from the ten-tenths or the nine-tenths? Since money borrowed is not the user's own money, the interest is rightly considered a part of the expense of business, and may be deducted from the whole income. So, also, with rent, taxes and insurance. But one's living, such as food and clothing, also payments on borrowed money, improvements in machinery and apparatus, and all other similar expense, should all the time come out of the nine-tenths.

Woman's Work.

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

"EIGHT or nine months of famine lie before the people of India, even if the rain comes next monsoon."

LAST Sabbath, May 26, the First Alfred church took up a collection for starving India. This call for help to save the forty million people, who are dying of hunger and thirst, has been long and loud. The British Government and our Government are doing a wonderful work in the rescue of this unfortunate and suffering people. Private individuals have sent their thousands of dollars. The many have responded generously from their small incomes, and still we have daily appeals for help.

The famine exceeds in severity any known since British rule over India. Scores of millions are suffering—hundreds dying daily. The missionaries from India in attendance on the Ecumenical Conference described the famine as "A calamity so overwhelming in its vastness, so appalling in the suffering it inflicts on millions of the most helpless of mankind, that it claims the attention, the pity and the succor of every member of the family of nations." A missionary in India writes that "Many of the Christians are living on one meal every two or three days. Millions are literally starving."

It is wonderful how much a little money will do; five cents will save a life for a day; one dollar will feed twenty for a day; five dollars will save one life for a month; twenty-five dollars will furnish cheap garments for fifty women, or seventy-five blankets for protection against the cold; fifty dollars will rescue from starvation and support fifty children for a month; one hundred dollars will dig a well that will insure bountiful crops on several acres of land and secure many families against future famines.

The rains have been withheld; homes are broken up; people are wandering here and there, searching for food, begging from every one they meet; digging roots and searching refuse heaps; and, as they wander, they drop by the wayside and die, vultures and jackals devouring their bodies.

What rich blessings are ours! Are we doing what we can to help save this afflicted people?

SILENT INFLUENCES.

A paper read at the Woman's Hour, South-Eastern Association, Lost Creek, West Virginia, May 20, 1900, name of writer unknown to the Editor of the RECORDER.

The sun gives light, warmth and joy to this otherwise cold world. Without its silent, yet powerful influence, all animal and vegetable life would perish. All life needs and seeks sunshine. It is essential to health and happiness. Even the flowers turn their eager faces toward its life-giving rays, and we can almost imagine their smiles of gladness while their leaves and petals the more beautifully display their colors. How weak and frail plant-life would be, were it not for the wonderful effects which are wrought by the sunlight! It is the sun which acts upon the coloring matter of the chlorophyl bodies which plants contain, and gives to the foliage of the plants the beautiful green color. We all know the appearance of plants which have not been permitted to receive the warming influence of the sun's rays, how pale and almost worthless they seem.

May we not draw a lesson from this illustration in plant-life? Do we realize how weak, frail, and almost worthless mankind is when God's love is not permitted to dwell in the heart? A heart full of God's spirit gives out to those about it rays of love which may bring out the rich, grand coloring in other lives which may never before have been developed. A heart filled with love for God and humanity cannot fail to influence others for better and nobler achievements. The tiny flower may be obscure perhaps to view, yet this modest, unassuming blessing from God sheds its fragrance abroad, and does its little part in making nature seem sweeter and lovelier. So a gentle, sweet life may not make great pretenses in the world; in fact, it may receive but little attention from the world in general, yet its sweetness and loveliness will reach the hearts of those with whom this life is associated, and its influence will live long after the earthly remains have returned to dust. The impressions made by this pure life will still live in the hearts of those over whom it has had a silent yet lasting influence.

On the other hand, let us look, for a moment, at the effects which are produced by destructive elements whose destroying influences soon produce disease and finally death.

A plant or tree may be apparently in a perfectly sound state when soon we discover that the leaves are drooping, and perhaps falling, and the branches look dead. We decide, very soon, that some parasite or blight is working with destroying effects upon the life of the plant or tree, and we realize that perhaps it is too late to save the little life that remains in its vegetable system. We hardly need to particularize how the disease germs effect the human system. We well know one kind which all too quickly takes young lives of usefulness from the world—the germs of tuberculosis. We note how unconscious the victim is that these disease germs have entered his system, and that they will so soon accomplish their dreadful missions. The victim of this dreaded disease gradually wastes away until death claims him.

May we not draw a lesson from these two illustrations which will prove to us how silently, and perhaps unconsciously, evil influences may be brought to bear upon lives of men and women, and especially while they are only children? Every human being is consciously or unconsciously influencing some other individual. We may not realize it at the time, but the general trend of our lives has its effect upon the lives of those about us. It need not be a spoken word or a seeming desire to influence others, but the mold by which our actions are formed in every-day life unconsciously stamps the actions of those with whom we associate.

It is natural for man, from childhood to maturity, to seek a model in some other person. Children imitate their elders with word and action; they naturally look to some one older for an example, and if this example be not good, what woe and suffering comes to the one who seeks,—for instance, the young boy who wishes to appear like some man whom he has seen loafing around stores and street corners, and thinks if only he has a cigarette gracefully poised between his lips that he has reached the grand ultimatum which he has been seeking to attain, while instead he is not only degrading himself in

the eyes of true men and women, but is taking into his system a poison, and if he long pursues the habit, it will bring to him an untimely death. Many other illustrations of self-degradation, brought about by evil influences, might be mentioned if it were necessary.

Prominent among other sources of influence are books. Their silent yet lasting influences impart pure and holy or evil and degrading thoughts to the mind. One cannot read a book, either good or evil, without it leaves with him a lasting impression which will either elevate or debase his mind. Thomas Carlyle says, "If time is precious, no book that will not improve by repeated readings deserves to be read at all."

Public school teachers and college professors have wide fields of work, from the primary department to the completion of the college course, wherein they may exert influences by means of example which will not only fit their students for good citizenship, but which will also fit them for lives of usefulness in church work and the mission fields.

The teacher in the Sabbath-school also has excellent opportunities for exerting helpful influences over the members of his class. But we are not all teachers; some of us feel that we have nothing outside of the home that we are fitted to do; but because we haven't a place in public life, let us not think that our opportunities are limited for doing good. The home is, above all other places, the one in which the character is molded, and the habits formed. Here all may have a part in setting some good example for others to follow. With the mother rests much of the responsibility of character-forming, for children naturally look to mother for an ideal, and this one fact ought to be the greatest incentive for her to make her life the best, the most exemplary possible.

The late Dwight L. Moody spoke of his mother in most complimentary terms. One instance of this might be mentioned which will show the high esteem in which she was held by her son. At one time when the World's Students' Conference was held at Northfield, before they were to hold their first meeting, Mr. Moody requested them to visit the home of his mother. He wished her, as she was unable to attend the Conference, to hear some of them speak, and hear them all sing, as she was much interested in the work, and had prayed for its success. He wished them to receive her blessing. These were his words to them: "I want you to receive my mother's blessing before we go to the mountains to pray, for next to the blessing of God I place that of my mother."

Is there anything then that we as women can by our influence do to make the world better for our having lived in it?

I think the tendency too often is to look for something beyond the present opportunities which are nearest to us. We feel that we must accomplish some great task, and neglect to look for the little ways in which we may wield a great influence for good over those about us.

Then let us watch our lives, see that our every word and deed is such that it will have a helpful rather than a harmful influence. Let us strive to make our every word and action an answer to the question, "What would Jesus do?" If we feel that we meet with many discouragements, let us remember that if we

conquer these little hindrances we shall be the stronger for having overcome them. If we have failed in the past to make our lives helpful, let us resolve anew, with God's help, to make them more nearly like our perfect pattern—Christ.

Let the following words, which Frances Anne Kemble has so beautifully expressed, serve to point out the responsibility which rests upon each of us, and cheer us onward with new resolves to strive for higher ideals, and a firm determination to more truly live:

"A sacred burden is this life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

"CHRIST OUR MODEL."

A paper read at the Woman's Hour, at the South-Eastern Association, Lost Creek, W. Va., May 30, 1900. Name of writer unknown to the Editor.

"It has been truly said that youth needs a model, and it should be further said, youth will have a model. As the trees of the forest and the grasses and flowers of the field yield their growth to the life-giving power of the source of warmth and light, so youth yields to the most potent influence (good or evil) with which it comes in touch, and so readily partakes of its characteristics, that ere we are aware the character is almost unalterably fixed. Then, is it not of the utmost importance that the young life, while yet incapable of recognizing God, be surrounded by such holy influences as will point with unmistakable clearness to our only perfect model?

The young heart is readily inclined to the things which are good and beautiful and pure, because of the desire to imitate that which is admirable in others. None of us live to ourselves alone. No matter whether we are conscious of it or not, we are inevitably wielding an influence. There are always those to whom we are in some degree a model. If we accept Christ as our model, and develop that part of our nature which is divine, our influence must be effective in leading and shaping other lives for Christ.

If we reject Christ and yield ourselves to the things which are untrue and unholy, we must render account to God for the part we have in turning from the right path those who look to us for example. It is possible that we, by keeping in touch with the Christ-spirit and yielding ourselves to its leadings, can receive, moment by moment, that grace divine that will enable us to attain to that highest, purest and noblest standard of manhood and womanhood possible for humanity.

It is only as we obey the law of God that we rise, and, in conformity to his teachings, grow into his image and form a beautiful character. It is said that character is the fruit of thought and the seed of action. We cannot build it in a day, but it is the steady, solid growth of many years. If we have our thoughts centered on Christ, and day by day come to him in simple faith, desiring to conform to his will, we shall receive that grace which will enable us to become like him. But in coming, we must lay all upon the altar of sacrifice; for, if we yield not fully, we yield not at all. For, if we do not crown him Lord of all, we do not crown him Lord at all. The individual who secretly harbors or openly cherishes a single sin, try as he may to overbalance it with good deeds, shuts God out of the heart as effectually as if he yields his whole life to sin, for God can have nothing in

common with sin. He will not dwell in its presence, nor can he give his blessing to one who does not count him all in all by yielding all.

"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

If Christ (the Prince of Heaven) counted life not too great a sacrifice for the joy of heaven, and endured the cross that we might share his joy, should any worldly pleasure suffice to hold us from a friend so faithful, so true? Let us, as Seventh-day Baptist girls and women, stand true to our trust, and live such lives that those with whom we associate may know that Christ is our model.

The night was black above thy head;
Thy cup was bitterness and shame.
We—do we ask for light instead,
And sweetness in the cup we claim?

Still in the night thy friends betray;
Thy foes are pressing on in power.
Lord, shall we also turn away,
Nor watch with thee one little hour?

IN MEMORIAM.

EMELINE LEWIS MAXSON CLAWSON.

When a friend whose life has been helpful and uplifting passes from earth, we love to recall the inspiring influences which have come to us from the general trend of such a life. There is an unwritten law which governs the mind and causes it to so dwell on that which was lovely in the character of departed friends, that the human imperfections which obtain, in every earthly life, are overshadowed by the good qualities.

It is a pleasure to recall these dominant qualities in the character of my departed sister, Mrs. Emeline Clawson, a sketch of whose life was kindly prepared by Dr. O. U. Whitford, and published in a recent issue of the RECORDER. Her life was a source of strength and inspiration to me, and to a host of friends, both East and West, as many have testified, and I wish to place on record an added tribute to her memory, and in doing so will give some of the testimonials which have come from appreciative friends. Beautiful letters from friends at Adams Centre show how highly she was esteemed by those who had been her associates in former years. All their loving services at the time of her funeral bear testimony to their regard. Their tribute of flowers, and tears and words of tenderness are held in grateful remembrance by her near relatives.

From one whose acquaintance with Mrs. Clawson extends over many years come these words: "Your sister Emeline was very dear to me. A feeling of tenderness wells up from the depths of my heart whenever I recall her kindness to me when I first went to —, a stranger and bride, so very young and inexperienced. O, she was always so kind and motherly, I never can forget it. I have felt so sad to think she is gone, that I shall see her no more. But it is well. The words placed upon her casket are so sweet and appropriate, 'At Rest.' We know she is at rest. If I go to the coming General Conference, at Adams Centre, I shall take pleasure in visiting her grave and placing flowers upon it."

My own memory goes back to my third summer when, with an elder sister, now the

wife of Lorenzo Maxson, of Farina, Ill., I was left motherless, and my half sister, Emeline, took me to her heart and home and tried to comfort me, and fill, as far as possible, the place of the mother I had lost. The ties of love and sympathy then formed were strengthened as years went by, and she ever filled in the affections of both myself and my sister, Mrs. Maxson, the place of both mother and sister.

When womanhood and family cares came it was sister Emeline who advised when grave questions were to be settled, who comforted when sorrows came, who was as a tower of strength to my inexperience. Her practical common-sense, sound judgment, and wide experience eminently fitted her to be a helpful friend and advisor.

After a separation of some years we met again when her youngest child, little Asa, was a winsome babe, the pet and darling of the household—the little Joseph among the four elder children, as he was fondly called. He was only permitted to brighten their home for a few years, and when his childish prattle no longer made music for them, and their hearts were wrung with anguish for his loss, it was beautiful to witness the spirit of resignation which his mother was finally able to manifest. Her spiritual life was enriched by the experiences which came through this great bereavement. Henceforth to her, life had a new meaning. A new tie bound her soul to the Good Shepherd who had taken her lamb to his bosom. Later the sad experiences which came with the loss of those who were nearest and dearest helped to ripen her Christian character, and when she last visited Adams Centre, N. Y., where her children were reared, and where her first husband, Harvey Maxson, and three of her children were buried, her old friends could but mark the change.

From Farina, Ill., where she lived for many years after her marriage with Deacon Isaac Clawson, have come abundant testimonies to her worth, added to those of friends who preceded her to the heavenly home. I recall the reverent tenderness with which Rev. W. C. Titsworth used to speak of her motherly kindness to him when he entered upon, and all through, his ministerial labors at Farina, and how much he depended on her for counsel.

A friend who knew her well writes: "Mrs. Clawson was a most excellent neighbor, a capable advisor, a valued friend in sickness, where her services were greatly prized. Her untiring care of her invalid husband proved her devotion and ability as a nurse. She had a keen and active mind, and was always posted on the events of the day, both political and religious, and could discuss them intelligently with anyone, however learned. She also possessed rare social qualities, and loved to entertain her friends, who always enjoyed gathering at her hospitable home for social recreation." Her genial social qualities were always in the ascendant, and her ready wit and humorous speeches added a glow of good cheer to social gatherings. She retained her bright conversational powers in a marked degree till the close of life. On her last visit to Alfred in 1896, she was a center of attraction to many young people who were in attendance at the General Conference, and who declared that she was the most entertaining old lady they ever met.

Her interest in Christian service, and in all denominational work for the spread of the

Gospel never waned. Her aid was gladly given, and could be depended on to sustain all missionary and Sabbath reform enterprises. She loved to attend religious services, and no one enjoyed our Anniversary sessions more than she, or would make greater effort to attend them. Her visit at Alfred in 1896 was planned primarily for the sake of attending Conference. The month afterward spent with her friends here will ever be remembered with pleasure. While here she celebrated her 80th birthday, which her friends made pleasant by taking her to Almond to revisit the scenes of her earlier childhood. How keenly she enjoyed the drive, and her visit to the old, old house, which was once her home.

The last visit she made was at Richmond, Va., where she spent nearly two weeks, an honored guest in the home of the Rev. J. M. Bachelidor, A. M., the proprietor and principal of Bachelidor's Business College. She greatly enjoyed this visit, for the family tried to make it very pleasant, entertaining her with music in the evening, and with pleasant drives in the morning, and visits to places of interest in the city.

After returning to her home, which was with her granddaughter at Newport News, Va., her health began to fail rapidly, and she felt that the time of her departure was near; and, with her characteristic forethought, made all arrangements for it. She wrote to Dr. Whitford, who was for a time her beloved pastor at Farina, asking him to prepare a sketch of her life, when the end should come. It was a great grief to her that her only surviving child, Mrs. J. J. Townsend, was prevented by illness from being with her in her last hours, and this grief was shared by her daughter, who longed to be present to minister to her wants and receive her parting blessing. This bereaved daughter has the tenderest sympathy of relatives and friends, who would gladly comfort her if they could, but who commit her to the loving ministry of the Infinite Father, who knows all her sorrow, and who alone can give comfort and sustaining grace. May she be comforted, too, by the thought that her dear mother has gone to the heavenly mansions, where no sorrow can again reach her. Yes, a long and useful life has passed to a higher state of being; and while we, the sisters and daughter, and other relatives, mourn our loss, we know that it is infinite gain to her who has been taken from us.

Rest, sister, rest!
The storms of life are o'er,
The morning breaks in Paradise;
Thou hast gained the golden shore.

MRS. C. M. LEWIS.

LETTER FROM DR. DALAND.

HAARLEM, Holland, May 21, 1900.

To the Editor of the SABBATH RECORDER:

In the kind Providence of God, by the request of the church in Haarlem, it has been my privilege to spend a Sabbath with them and give an account of the formation of the church at Ayan Maim and of my visit in West Africa. The experience has been a blessed one, and you will be glad to hear of the happy Sabbath we have passed.

In the first place, it was a great pleasure for me to see the dear Dutch people once more and enjoy their hearty fellowship and hospitality. This pleasure I had hardly ventured to hope again to have. Then you can well believe it was a happiness for me to see the familiar face of the dear pastor of the

church here, as he stood on the platform at the station when my train arrived Friday morning. That countenance, beaming with love and friendliness, and revealing at once that Bro. Velthuysen is now restored to health, and happy in his Christian life, was to me a most welcome sight.

On the way from the station Bro. Velthuysen showed me a post-card he had received from Prof. C. E. Crandall, stating that he and Mrs. Crandall would be in Haarlem to spend the Sabbath. Accordingly in the evening they came, and it was a great joy to see again these American Seventh-day Baptist friends, and to greet Bro. Crandall, after his long absence in Egypt, Syria and Palestine.

On the eve of the Sabbath, also, we were gladdened by the coming of a dear sister from Alkmaar, Mrs. Buysman, who has some time been a Sabbath-keeper in the midst of many discouragements. She came to be baptized and to unite with the church.

Sabbath morning, at nine, we had a prayer-meeting, at which letters were read from absent or non-resident members. At ten was the morning service, at which I gave an account of the interest in West Africa, which was received with marked attention. In the afternoon the baptismal service was followed by the Lord's Supper, and the Holy Spirit was evidently with us, for the effect upon us all was one of deeply solemn joy. Bro. Crandall gave a brief account of his visit in Palestine. This church, which always seems like one household, was caused to rejoice also in the presence at these services of a dear sister, who was able the first time after a long illness, to be present at the meetings. So passed the Sabbath, with many occasions of thankfulness to God.

Yesterday Brother and Sister Crandall continued on their way, expecting to be in England soon. Last evening I addressed a general meeting on West Africa. The little chapel was full, many strangers attending the meeting, which had been advertised. They voted a hearty greeting to the church at Ayan Maim.

To-night I return, God willing, to London, and I know this visit has been refreshing to my heart. Rejoice, brethren, at the goodness of God to these faithful children.

BIRD RAMBLES.

BY EVA ST. CLAIR CHAMPLIN.

(Concluded from last week.)

ON THE RIVER.

What charm is there in water to give such power to song? Music strains are baptized on the sparkling surface of the river, and reach our ears purified and inspirited.

Untie the Mayflower, grasp the oars, and row slowly up the river. The river is not wide, the current not too swift for arms habituated.

On either bank are low willows, and slender white birches bending over the water, the birch trunks gleaming in the depths beneath like snow in sunlight. See that black bird with red or orange on his shoulders! The red shows plainly when his wings are spread. Now he has alighted. He is speaking: Quonkuree! Quonquereel! 'tis the Red-winged Blackbird.

What a medley song; listen, over there in that clump of willows. Fascinating, all but that queer note to which the singer ever returns. How smoothly the gray feathers fit this bird, about as large as a robin. Row under the willow—he is so engrossed in his

song he will not move. He is the bird we have known in the berry fields by his cat-like noise. But this beautiful medley song! not seeing the throat from which it came we might have confused the song with the brown Thrasher, which, perhaps, he is trying to imitate. The catbird is our Northern mocking bird.

But see, ahead, those small olive-yellow birds in the low willows! They look like female goldfinches, only smaller. Their song resembles that of the goldfinch. What charming black eyes! These birds are yellow warblers. But there is one with queer black markings on his forehead, cheeks, and sides of head, giving him an odd look as if masked. He flew from that skunk cabbage in the marsh beyond the bushes. Perhaps a bulky nest is there, for the Maryland yellow-throat often chooses that unhallowed plant for the cradle of her nestlings.

The boat moves on against the slow current and the gentle breeze. The voice of catbird seems tireless. The swallows and swifts circle above us, now swooping down to the water's surface, now sailing far above, chatting with joy. Here the river seems to divide. Take the smaller stream, to the left, and follow its windings through tangle shades. Peet-weet! Peet-weet! comes from the banks ahead. Is it a frog? No,—there on that little stretch of muddy, pebbly beach, are birds. Note the long slender legs, the spotted brown and white breast, and the peculiar tipping movement—they cannot seem to hold their bodies still. Peet-weet! Peet-weet! The spotted sandpiper, the Tip-up! The bird about which Celia Thaxter wrote that beautiful poem.

The boat glides on; the stream is deep though narrow; there are great trees with immense roots reaching down into the dark water, wild grape and clematis drape from the branches. There are young ash trees leaning gracefully toward the water. Can those birds be Orioles? No, they are too small, and see, the breasts are white. How spry—how they tumble through the air, snapping the tiny insects! Now one rests a moment—his throat swells. What lisping notes—"tsee, 'tsee, 'tset," over and over. If there were a crescendo in his song, it might call to mind that of the Ovenbird. We must admit the American Redstart one of the handsomest of warblers.

The shade grows deeper, it is nearing sunset. The boat turns about and seeks again the river. The voices of the bird-lovers are now in tune, and the boat floats down the current with Beethoven's melody and Tom Moore's words:

To teach me God, from every snare
And stain of passion free,
Aloft through virtue's sun-lit air
To wing my course to thee!"

(Continued on page 367.)

PARTNERSHIP WITH GOD.

When we pray that we may live in fellowship with God we assert on our own part an eagerness for holiness in all the duties of life. By fellowship we mean companionship—the condition of being sharers or partakers—community of interest and feeling. We avow by our prayer a desire for this companionship, not in the hour of public worship or at the family altar alone, nor yet in the season of retirement and seclusion. If we rightly apprehend the meaning of our prayer, we pledge our desire to take God into silent partnership in our business, to make him a party to every contract, and to do to others as we entreat him to do to us. Never can there be fellowship with him from which these conditions are absent.—Exchange.

Young People's Work

By EDWIN SHAW, Milton, Wis.

WHAT IS THE GREATEST HINDRANCE TO THE SUCCESS OF THE GOSPEL?

A paper read before the Ministerial Conference of Southern Wisconsin, at Milton, May 25, 1900, by Prof. Edwin Shaw, of Milton College.

The consideration of this question is not only interesting and important, but it is also difficult and serious. It is a question which must present itself to Christian people, and especially to Seventh-day Baptists. Why is it that the kingdom of heaven makes, or at least seems to make, such slow progress in the world? Why is it that only a small per cent of the population of Christian lands is identified with the churches? Why is it that so many of those whose names are on church rolls have so little interest and do so little? Why is it that within the sound of the church bell and under the very shadow of the church spire God's name is profaned and his law disregarded? Why is that people do not come flocking in throngs, by millions, to eat of the bread of life, and to drink of the fountain which gives peace and happiness and contentment?

This is by no means a new question. It is one which seems to have troubled the disciples of Jesus Christ, and I know of no better answer to it than the answer Jesus gave to his followers in the Parable of the Sower, when some seed fell by the way-side, some fell on stony places, some fell into ground where thorns and thistles grew, and some fell into good ground. The best answer, then, that I can now give to the question proposed, "What is the greatest hindrance to the success of the gospel?" would be this, "Poor soil." It seems very evident that the Parable of the Sower was given to explain to those who could understand its meaning why it was that the Word, *the gospel*, did not have a wider, or more general acceptance. Whether Jesus intended it to be one of the reasons, or the principal reason, I cannot say, but it is the best answer I can give. Poor soil is the greatest hindrance to the success of the gospel.

To be sure, Jesus teaches us that the growth of the Kingdom of heaven (which I understand to be but another way of stating the spreading of the gospel) the growth of the Kingdom of heaven is slow, its development is unobservable, save as we compare its condition at times separated by a considerable interval. The success of the gospel is like the mustard seed, or like the leaven, and its growth during the lifetime of any one individual may be quite inconsiderable when compared with its full growth throughout the centuries. Then Jesus teaches in the Parable of the Tares that the nature of his kingdom is such that the just and the unjust grow together side by side till the consummation of the ages. It is possible, then, that we of this generation, occupying but a hand's breadth in the great sweep of the on-going years, have formed somewhat erroneous ideas as to the rapidity of the growth of the reign of the gospel. We are possibly in too much of a hurry; possibly we are looking for a huge oak tree to reach a full development in the lifetime of a mushroom.

However this may be, we do know that the success of the gospel is in the face of oppositions and obstructions, and I know of no more potent hindrance than that I have mentioned, namely, "Poor soil."

In the parable Jesus classifies the world under the picture of the field into, 1. Good soil; and 2. Poor soil. Poor soil is again classified into three kinds. 1. Way-side. 2. Stony ground, and 3. Ground producing thorns; or I may term them, 1. Hard soil. 2. Thin soil, and 3. Foul soil. The first may represent *hardened indifference*. The second, *weak instability*, and the third, *worrying selfishness*; or, to leave off the adjectives, indifference, instability, and selfishness. It seems to me that in the world the first class is represented by those who, although they have had repeated opportunities, have never accepted Jesus Christ as their Saviour; the second class by the great host of back-sliders, and the third class by those who are nominally followers of Jesus, but whose religious life is strangled almost to death, whose power at least, to blossom and bear fruit is wholly gone. And then who of us can stand up and claim a heart the soil of which is entirely free from thorns and weeds?

If, then, I have rightly answered this question, if, indeed, the greatest hindrance to the success of the gospel is *poor soil*, the important thing for us is to exert every effort to prepare for the reception of the Word, first our own heart; and then so far as we can, the hearts of others.

It is possible that those who assigned to me this topic intended that I should be more specific, and decide, for example, which is the greatest hindrance, hard soil, thin soil, or foul soil, or to approach the topic from a slightly different point of view, which is a greater hindrance, the hardness of men's hearts, or the inconsistent living of Christians? Or from another point of view, which is a greater hindrance, intellectual unbelief, or a lack of conscience? Or still from another point of view, which is a greater hindrance, the methods used by Christian people in extending the kingdom, or the spirit in which these methods are used?

In the United States at least, I am convinced that one of the greatest hindrances to the success of the gospel lies in the old adage, that "A little learning is a dangerous thing." The comparative ease with which an ordinary education is now secured has given to many people a sort of intellectual pride, which seems to yield as one of its first and most baneful fruits a falling away of religious conviction, a loss of conscience. I would not belittle independence of thought; I would not belittle the dignity of man's reason; but when reason has been enthroned, then it must *command*, and command with a strong hand, or its reign will be precarious; it must be upheld by strong religious convictions, a conscience which knows no compromise with evil, or the appearance of evil. I think that it is quite generally conceded that the Sunday desecrated, so much talked about and so much lamented, is due very largely to a loss of conviction in regard to the sacredness of the Sunday. I lament very much this spirit, not because thereby the Sunday is desecrated, but because it indicates, as I fear, a general tendency to hold the Bible and religious beliefs lightly; it indicates, as I have said, the want of a deep, strong conviction in reference to the religious life. If I am asked to classify this condition of things under the head of poor soil, I shall hesitate, and then call it, not "the cares of the world and the deceit of riches," but another variety of thorns which, springing up, choke the Word and it becometh unfruitful.

In a specific way again, what may be the greatest hindrance to the success of the gospel in Milton, may not be the greatest hindrance in Albion, the greatest hindrance in Wisconsin may not be the greatest in New York City. The greatest in America may not be the greatest in Spain, and the greatest in Europe may not be the greatest in the islands of the sea. What may be the greatest hindrance in the city may not be the greatest in the country, and what may be the greatest among the poor may not be the greatest among the rich. And what may be the greatest hindrance to the gospel in my life may not be the greatest in yours. It is for each of us to study the conditions of our own hearts, and of our own communities, then adapt ourselves to those conditions, and remove so far as lies within us all the smallest as well as the greatest hindrances to the success of the gospel.

RESOLUTIONS.

WHEREAS, Our Heavenly Father has, in his infinite wisdom, taken to himself our beloved brother, Emory B. Ticknor, cutting short a life of promised usefulness; therefore,

Resolved, By the Milton Junction Y. P. S. C. E., of which Society he was a faithful member, that we deeply feel the loss of one who, by his social qualities, upright conduct, religious zeal, and conscientious devotion to duty, has endeared himself to his associates.

Resolved, That we bow in humble submission to the will of him who doeth all things well, knowing he doth not willingly afflict, and that following the darkness of the night will come the glad light of the morning.

Resolved, That we express to the family our heartfelt sympathy, and commend them to the loving care of him in whom Emory trusted.

Resolved, That a copy of these resolutions be sent to the family, and also to the SABBATH RECORDER for publication.

NETTIE M. WEST,
REV. GEO. J. CRANDALL, } *Com.*
BENTA A. BURDICK,

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

What are we here for? What relationship do we sustain to the responsibilities now being borne by our denominational leaders? Is the neglected truth which they are emphasizing dear to our hearts, or is it a matter of indifference? Please hold your thought closely to these questions for a few moments.

As a denomination, we are making efforts to advance the kingdom of Christ by preaching the complete gospel. The twenty-five or more special workers to be sent into the field this summer are to aid in this work. The pity is that they cannot be kept permanently in the field to follow up any interest begun. For want of this we have certainly lost much and gained little; and we as a people will sooner or later have to face the stern fact that no marked advance will be made by us until our churches become much more aggressive. We may accomplish much good through the instrumentality of our quartets, but we may accomplish a hundred-fold more good if the spirit of our student evangelists should permeate all of our churches and become a permanent factor therein, by means of which individual churches would "enlarge the place of their tents, and stretch forth the curtains of their habitations," and thus be enabled to follow up every new interest. There is no way in which this may be more quickly brought about than by we young people fully committing ourselves to this work, and cultivating a spirit of constant, rather than spasmodic, effort.

We are called Christian Endeavorers; are we

really, or only naturally, so? The student evangelists are practical illustrations of ideal Christian Endeavorers. Very few of them will preach from the pulpit; they will be diligent in personal efforts to induce men to come to meeting where they may hear the eternal gospel preached in sermon and song. Why not work upon the same principle at home? You have a faithful pastor who will preach with earnestness, perhaps every Sabbath this summer. Suppose the C. E.'s of each church constitute themselves into an evangelistic band, with their pastor as leader, to work at home in the manner the student evangelists work away from home. Organize quartets, go out and get people to come to the regular meetings of the church.

Think what it would mean if each member should succeed only in securing one other regular attendant at church; the attendance doubled, courage revived, apathy overcome, stronger sermons than ever before, conversions frequent, truth advanced and God's name glorified. This is within the bounds of easy possibilities if we will only arise to our privileges under the grace of Christ. Is it worth striving for? I leave you to answer.

M. B. KELLY.

CHICAGO, Ill., May 28, 1900.

THE Local Union of Christian Endeavor Societies of Westerly, R. I., and vicinity, held its quarterly meeting on the evening of May 17, with the Pawcatuck Society. The attendance was large, in view of the fact that the public schools held a Nature study exhibition by Edward F. Bigelow at the Opera-house the same evening, which necessarily kept away a number of the young people. The meeting was presided over by the President of the Union, Rev. J. G. Dutton, pastor of the Broad Street Christian church. Besides the devotional, praise and consecration services, two excellent papers were read, the first by Horatio R. Thompson, of the Congregational Society, on "How Does the Christian Endeavor Society Help a Young Man to be a Christian?" and the second by our Corresponding Secretary, Miss H. Louise Ayres, on "The Individual Society the Strength of the Local Union." Both were well received, and deserving of the applause which was given them. Announcement was made that Westerly Endeavorers were to be favored with an address by Rev. R. A. Torrey, D. D., of Chicago, on "Power of the Word of God," at the First Baptist church, on the evening of May 31. A social hour followed the meeting, for which our Society provided refreshments. The four Endeavor Societies of Westerly have been holding union meetings of late on the last week in each month, and the one for May was held with our Society on the 26th. Not many visitors were in attendance, but the meeting was a good one, led by John H. Austin. A solo, "Just for To-day," was well rendered by William H. Browning. Mr. Dutton gave notice that the next union service would be held at the Broad Street Christian church Sunday evening, June 24, and that it would be the last one before the summer vacation. w.

MAY 29, 1900.

EVERY promise is a staff—able, if we have faith to lean upon it, to bear our whole weight of sin and care and trouble.—*Charles Bridges.*

"INFALLIBILITY" is the inability to confess error where error most abounds.—*A. M. Fairbairn.*

Children's Page.

WHEN MOTHER SITS DOWN BY THE FIRE.

Oh, the five o'clock chime brings the coziest time,
That is found in the whole of the day,
When Larry and Gus, and the others of us,
Come in from our study and play;
When we push the big chair to the hearth over there,
And pile the wood higher and higher,
And we make her a space in the very best place—
And mother sits down by the fire.

There's a great deal to say at the close of the day,
And so much to talk over with mother:
There's a comical sight or a horrible plight,
Or a ball game, or something or other.
And she'll laugh with Larry and sigh with Harry,
And smile to our heart's desire
At a triumph won or a task well done—
When sitting down there by the fire.

Then little she'll care for the clothes that we tear,
Or the havoc we make on her larder;
For the toil and the strife of our every day life
She will love us a little bit harder.
Then our lady is she, and her knights we would be,
And her trust doughty deeds will inspire;
For we long then anew to be generous and true—
When mother sits down by the fire.

—Independent.

JOHNNY'S NAP.

Johnny's room opened out of Sister Mae's, and after he had gone to bed he heard Mae reading aloud to Cousin Helen, who had come for a little visit. It was a funny story, about Rip Van Winkle, who went to sleep upon a mountain and slept for twenty years. When he went to sleep the country was governed by the King of England, but before he waked the war for independence had been fought, and now the people were choosing a President. Everything was changed, and he couldn't understand it all. At first he couldn't find any one who knew him, for most of his friends were dead. At last he found his daughter and went to live with her, where he was very happy.

Johnny did not feel sleepy at all, strange to say. But as he lay there listening to Mae's pleasant voice, he thought how nice it would be if he could take a good, long nap, and to wake up to find that schools were all out of fashion, and boys could play all the time and never have any lessons to learn. How nice to go fishing in the river every day in summer, and skate and coast all winter long! Then he wouldn't need to eat his breakfast so fast, for fear of being late. He wouldn't have to study verbs and map questions, and, best of all, there wouldn't be any sums to do. "Oh, but wouldn't it be nice to be like Rip Van Winkle?" he thought. "I'd just like to try it for a little while, any way."

Johnny thought he did go to sleep, but all at once it was daylight, and there was a loud shouting in the street below. He hardly knew how he did it, but he was dressed in a jiffy, and running along in the midst of a crowd of boys toward the river.

"Why, here's Johnny Blake, sure's the world!" cried Sam Green, one of Johnny's best friends. "Where have you been all this long time, Johnny?"

"What do you mean?" asked Johnny.

"Why, it's mor'n a year since I saw you!" said Sam, "and I'm glad enough yo've come back again, for it's dreadful hard for a fellow to find anything to do nowadays,—no school, and nothing to do but play from morning till night. I'm so tired of it I don't know what to do."

"Hurrah!" cried Johnny. "You don't mean it, though, Sam? Isn't there any school any more, now, honest?"

"Not a bit of it," said Sam. "Didn't you know that?"

"Hurrah!" cried Johnny again. "I declare, I do believe I've been and taken a nap like Rip Van Winkle. That's just what I wanted—no school, and plenty of time to play. But where are we going now?"

"Don't you see? Ned Jones is going to duck Freddy Nye in the river, and we're all going down to see the fun," was Sam's reply.

"That's mean!" said Johnny. "I don't call that fun, for a big boy to treat a little chap that way."

"I know it," said Sam; "but, you see, we don't know what to do with ourselves nowadays. We must have a little variety. We can't play all the time. Oh dear! I wish they'd have a school again. Mother doesn't have dinner ready, either, till I'm just about starved. She says it doesn't make so much difference now there isn't any school. We can eat one time as well as another."

"Ho! that's nothing," cried Johnny. "I guess I'll have time enough to eat all I want to now."

The river was half-a-mile away from the village. Before the boys could reach it they had to turn down a broad cart-road shaded on one side by trees. On the other side was a sloping bank facing the south, and Johnny was surprised to find that it was covered with boys lying at full length on the grass. Such a sight as that was! All had unwashed faces and unkempt hair. Some were fast asleep, and others were lazily blinking at the sky.

"What are they doing there?" asked Johnny.

"Nothing," said Sam; "what else have boys got to do, nowadays, anyhow?"

Just then they reached the river, and Johnny saw Ned throwing off his jacket and getting ready to put Freddy overboard.

"Wait a bit, Ned!" he called out. "I won't see Freddy treated that way. Come, Sam, he's in my sister's Sabbath-school class, and let's stand by him,—won't we?"

"Sabbath-school!" said Sam. "Oh dear! I should think you had been asleep, Johnny. Why, don't you know there isn't any Sabbath-school either now? Folks think there isn't any use of having them, any more than the other kind of schools, nowadays. You see the boys almost forgot how to read the Bible, or anything else, by this time, and the little ones don't learn how, and so 'tisn't any use to try to know anything any more, I s'pose. I tried to get a place in a shop the other day, but the man said they'd have to give up keeping shop pretty soon, for if the boys don't study 'rithm'tic, they can't learn how to make change, and how can they buy or sell anything?"

"That's true," said Johnny. "I didn't think of that. But oh! the Sabbath-school's the worst thing to give up. It's wicked to play Sabbaths, and I don't see what we can do all day. Miss Morant tells us such splendid Bible stories, too, after we have said the lesson. And the library books and papers,—don't you have any now?"

"Course we don't," said Sam.

Just then there was a splash in the water. Ned Jones had pushed Freddy off the bank, and Freddy called out, "Johnny! Johnny!"

Johnny sprang to help him, but—why—what was the matter? Ha, ha! sure enough, he had been asleep, and it was all a dream, for there were the bed-clothes tucked in so tightly that when he tried to spring he could only struggle to get out. And Mae's voice

was calling from down-stairs, "Johnny! Johnny! come down to breakfast, or you'll be late at school."

Johnny was glad enough to go to school that day, and when he told Sam Green about his dream, they agreed together never to say they hated school again.

TWO WOOD-PILES.

"Ho, hum!" sighed Roy Miller, as he sauntered out to the back-yard and stood looking at the wood which had just been drawn into the yard. "That all has to be sawed and split and piled. For once I wish I had an elder brother;" and he shrugged his shoulders as he started toward the shed for the saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. As he came out from the shed he noticed that Luke Stafford and James Brent were both at the same kind of work. These two boys lived just across the street from each other, and before Roy went to work he stood and watched them a few minutes.

James was busy piling the wood that he had already sawed and split, and it made an even, regular pile that any boy might have been proud of.

"That's the way Jim always works," Roy thought, with an admiring glance at the result of his friend's labors.

Just then the minister passed by the Brents' front gate. "All done but sand-papery, James?" he inquired, with a smile.

James blushed at the implied compliment, and answered, "Pretty near, sir."

Roy's attention was attracted by the voice of Luke Stafford, across the way. Luke's load of wood had been in the yard for about a week, but none of it was piled, and only a few sticks lying in a heap beside him had been sawed. Now he called out, in drawing tones: "Maw! how many sticks do you need to-day?"

The sharp contrast between the two boys that he was watching struck Roy as decidedly comical, and he sat down upon his own load of wood and laughed. Then he picked up the saw and went to work with a will.

"I may not be able to rival Jim," he said to himself as he sawed, "but I'm bound I won't be like Luke, not if I have to stay up and saw nights."

When Mrs. Miller came out to call Roy to supper, she looked in surprise at the wood which he had put in order.

"Why, Roy, how much you have done!" she said. "I am glad to see you take hold of your task so well."

"Oh," replied Roy, "I didn't relish the undertaking when I began, but I had an object lesson which did me good."

"What was that?" asked his mother, looking interested.

"It was the contrast between Jim's and Luke's wood," replied Roy, pointing as he spoke.

And Mrs. Miller, who knew both boys well, looked and laughed; and then she said:

"I like the choice you made of patterns."

And the pattern proved to be one which lasted Roy all his life. If he were tempted to shirk any task after that, he was sure to hear Luke's lazy tones as he asked, "How many sticks do you need to-day?"—*Young People's Weekly.*

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.

WESTERLY, R. I.—The pastor of the Pawcatuck church has been absent the past two Sabbaths, attending the South-Eastern and Eastern Associations, and Rev. W. L. Swan, pastor of the First Baptist church, has occupied the pulpit and preached two most earnest and practical sermons. The Friday evening meetings were conducted by Deacon George H. Utter, and were most helpful services of prayer and testimony. Mrs. S. H. Davis is visiting at Alfred, N. Y., and at her old home in Pennsylvania. The Sabbath-school is learning new music for a Children's Day service, to be held next month. The date of the annual concert by the choir at the church has been set for June 12. The program will include "The Building of the Ship," by the choir; an organ recital by Prof. Frederick Maxson, of Philadelphia, and solos by Earl Gulick, the famous boy soprano, of New York, all of which will be well worth hearing by those who appreciate good music. Westerly people have again been favored with an opportunity to hear a lecture by Rev. C. H. Mead, of New York. May 22 he gave "Wanted, a Man," at the Opera House, under the auspices of the senior class of the Westerly High School. The patronage was not large, but those present were highly entertained, and instructed as well. The Veterans of the town attended services at the Calvary Baptist church on the evening of Memorial Sunday, when the pastor, Rev. William J. Sholar, preached a sermon appropriate to the occasion. Memorial Day is to be observed by the usual decoration of graves and an address in the evening by Rev. N. V. P. Levis, rector of Christ church.

MAY 29, 1900.

ITHACA, N. Y.—Perhaps the readers of the RECORDER would be interested to know that there are four Seventh-day Baptists in Ithaca, two students, Samuel W. Clarke, of Independence, N. Y., and myself, and also Mr. and Mrs. Anson King, of 504 West Mill street. The latter are the only ones left of the little society organized here fifteen or eighteen years ago by Rev. L. C. Rogers, and it is only recently that they and the students have known of each other. Mr. and Mrs. King would be glad to become acquainted with any of our people who may come through Ithaca.

IRVING A. HUNTING.

518 NORTH AURORA ST., MAY 28, 1900.

NEWS OF THE WEEK.

The special correspondent of the *Public Ledger*, Philadelphia, at Pretoria cables that President Kruger is personally directing the defense of the Boer capital, and that the British attacking force was repulsed on the morning of May 31, the battle being still in progress. Lord Roberts reports that his forces have captured Johannesburg, and that the British flag is floating over the Government buildings. Lord Cecil Manners, son of the Duke of Rutland, who is acting as a newspaper war correspondent, was among the prisoners captured by the Boers during Lord Roberts's advance on Tuesday. A despatch from Cape Town says the British have occupied Heidelberg, on the railroad connecting Johannes-

burg with the Transvaal frontier town of Volks Rust, on the Natal frontier, near Laing's Nek. The British War Office knows nothing about the reported capture of President Kruger. A despatch from Cape Town says that Gen. Rundle has defeated a Boer commando at Senekal. His casualties were 45 killed and many wounded.

A special train left Tien-Tsin May 31 for Peking, carrying detachments of marines from American, British, French, Italian, Russian and Japanese war ships. The foreign contingent took with them five quick-firing guns.

Sweeping reductions in salaries and offices have been made in the Postal Department of Cuba.

In Luzon, Corino, Governor of Benguet Province, an active partizan of Aguinaldo, was captured by American troops.

The *Independent* has received from Professor Rufus B. Richardson, director of the American School of Archaeology at Athens, under date of May 29, the following cable message: The American School of Archaeology at Athens has just made an important discovery at Corinth, the excavation of which site has been assigned to the American School. In excavating the Agora, at the depth of 20 feet an ancient Greek fountain has been found, with bronze lion-head spouts in their original position. Besides this unique discovery much valuable sculpture has been found, and enough of the great propylæa has been laid open to make it possible to restore the topography of Corinth. The Greek Government finds these discoveries so important that it will build a special museum for preserving the monuments that have been recovered.

The Publishers' Building of the Paris Exposition was opened by the United States Ambassador, General Horace Porter, and the usual American officials, May 31. A big gathering of Americans were present.

SAINT HELENA AS A BOER PRISON.

The selection of Saint Helena as a Boer prison is not without a certain historic fitness. We read in Major Ellis's "West African Islands": "In 1645 the Dutch attempted to establish a settlement [on the island], but relinquished it to the English in 1651; and in 1668 the commander of a homeward bound East India fleet of English vessels took formal possession of it in the name of Charles II. In the same year that monarch made it over to the East India Company. In 1672 the Dutch again obtained possession through the treachery of one of the inhabitants; but in May, 1673, it was recaptured by Captain Richard Munden, with three ships.

"Almost throughout its entire circumference of twenty-eight miles, the island presents to the eye an unbroken wall of cliffs, varying from five hundred to a thousand feet in height; and there are only two places at which a landing can be effected, namely, James's Bay and Rupert's Bay. The latter of these, having no water supply, is not habitable, but the Dutch had fortified both of these positions; and occupying them in force at the approach of the British ships, they considered themselves quite safe. Captain Munden, however, landed two hundred men on the rocks in Prosperous Bay; and one sailor, scaling the almost inaccessible cliffs, let down to his comrades a rope by which they all climbed to the summit. This feat is still commemorated by the precipitous rock known as 'Holdfast Tom.' The Dutch, being thus taken in rear, surrendered; and the island has ever since remained a British possession."

MARRIAGES.

BURDICK-CASS.—At the home of the bride's parents, Mr. and Mrs. D. M. Cass, in the town of Wirt, Allegany Co., N. Y., May 24, 1900, by the Rev. W. D. Burdick, Willis R. Burdick, of Alfred, and Luella M. Cass, of Wirt.

DEATHS.

LEWIS.—At Leonardsville, N. Y., May 22, 1900, of a complication of diseases, Rev. Henry B. Lewis, in the 79th year of his age.

Funeral services were held at the church in Leonardsville on Sabbath, May 26, conducted by Rev. T. J. Van Horn, assisted by Rev. J. M. Todd, Rev. Madison Harry and the pastor of the M. E. church at Leonardsville. A faithful and devoted servant of the Master has gone to his reward, at a ripe age and full of honors.

GRIDLEY.—At Alfred Station, N. Y., May 19, 1900, Laura A., wife of Lorin L. Gridley.

Sister Gridley was born in Coudersport, Pa., July 25, 1861. She was the daughter of William and Mary Dingman. At the age of sixteen she was baptized by Eld. B. F. Rogers, and united with the Hebron Seventh-day Baptist church. Two years ago she removed her membership to the Second Alfred church. She was married Nov. 3, 1880. She leaves a mother, husband, four sisters and one brother. Sister Gridley was an earnest and active Christian, and will be greatly missed in the church and community. Funeral services were conducted by her pastor in the church, Tuesday, May 22. Text, Rev. 14: 13, "Blessed are the dead which die in the Lord."

F. E. P.

JORDAN.—James W. Jordan was born in Schuyler county, N. Y., June 6, 1835, and died at his home in Nile, N. Y., May 12, 1900.

His parents moved to Wirt, N. Y., when he was about two years old. He was married to Charlotte C. Burdick in 1854, and to them were born three children, two of whom are living, Mrs. Robinson, of Pennsylvania, and Milton J. Jordan, of Wirt. Mrs. Jordan died in 1865. He was married to Amanda M. Burdick Nov. 30, 1869, and to them were born three children, Henry N., of Alfred; Alfred R., of Allentown, and Avis E., of Nile. A large company of relatives and friends were present at the funeral services, held in the Seventh-day Baptist church at Nile.

W. D. B.

Literary Notes.

McClure's Magazine for June.

The June number of *McClure's* is particularly strong and varied in its contents, both as regards fiction and special articles. President Kruger of the South African Republic is portrayed in an acute character-study by F. Edmund Garrett, who has had the advantage of personal contact with the remarkable Boer leader, and is thoroughly familiar with his past career and with the political history of the Boers. Excellent portraits of Kruger and his wife are included.

The *Treasury of Religious Thought* for June, 1900, shows the order of the new volume fairly established. We miss the devout Minerva who last year stood guard on the cover, but we can spare her, and in her place the contents are more fully and helpfully given. The leading sermon this month is by Dr. J. W. Weddell, of Davenport, Ia., whose strong and beautiful argument on "Christian Science" ought to help those apt to be misled by that delusion. Rev. M. J. McLeod follows, in the second sermon, with "An Introduction to Jesus Christ." The opening article, "Better Days in Porto Rico," shows something of the school and missionary work which is helping that new colony.

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

I. L. COTTRELL, Pastor.

201 Canisteo St.

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 Chorister First Genesee Church.
- 8.00. Sermon, by Delegate, Rev. M. G. Stillman.

SIXTH-DAY—MORNING.

- 9.00. Devotional Services, Rev. George Kenyon.
- 9.10. Business.
- 9.40. Reports from Delegates.
- 10.10. Paper or Address, Mrs. V. A. Willard; The Apocryphal Books of the Bible, Rev. B. F. Rogers; Our Young People, Mrs. P. A. Burdick; Return to Bible Authority, Rev. Stephen Burdick.
- 11.20. Sabbath-school Hour, Rev. W. C. Whitford.

AFTERNOON.

- 2.00. Mission Hour, led by Rev. O. U. Whitford.
- 3.00. Sermon, by Delegate, Rev. O. D. Sherman.

EVENING.

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

SABBATH MORNING.

- 10.30. Song Service, Alfred Quartets.
- 11.00. Sermon by Delegate, Rev. T. J. VanHorn. 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 Services, Rev. B. F. Rogers.
- 10.00. Sermon, by Delegate, Rev. S. L. Masson.
- 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, Rev. 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 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 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. WITTEB.

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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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1900.

SECOND QUARTER.

Mar. 31.	The Beatitudes.....	Matt. 4: 25 to 5: 12
April 7.	Precepts and Promises.....	Matt. 7: 1-14
April 14.	The Daughter of Jairus Raised.....	Mark 5: 22-24; 35-43
April 21.	The Centurion's Servant Healed.....	Luke 7: 1-10
April 28.	Jesus and John the Baptist.....	Luke 7: 18-28
May 5.	Jesus Warning and Inviting.....	Matt. 11: 20-30
May 12.	Jesus at the Pharisee's House.....	Luke 7: 36-50
May 19.	The Parable of the Sower.....	Matt. 13: 1-5; 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 XII.—THE FEEDING OF THE FIVE THOUSAND.

For Sabbath-day, June 16, 1900.

LESSON TEXT—John 6: 5-14.

GOLDEN TEXT.—Give us this day our daily bread.—Matt. 6: 11.

INTRODUCTION.

This miracle of feeding the five thousand is remarkable as the only one recorded by all four of the Evangelists. John relates this miracle as a historical introduction to the discourse concerning the Bread of Life, which follows in the same chapter. This discourse marks the turning point in our Lord's ministry. From this time many of his disciples went back and walked no more with him. After this time Jesus was more directly devoting his attention to the work of training the Twelve to take up the work that he must as a man lay down.

TIME.—About the time of passover, that is in the early part of April, of the year 29.

PLACE.—In an uninhabited place on the north-eastern shore of the Sea of Galilee, near Bethsaida. Many writers upon Biblical geography have thought that there are two Bethsaidas mentioned in the Gospels, both on the shore of the lake, one near Capernaum and the other a few miles east of the Jordan. George Adam Smith suggests that it is improbable that two cities of the same name would be situated so near each other, and thinks that there was one city Bethsaida, situated on both sides of the Jordan, as it empties into the lake. There is no weighty objection to this view.

PERSONS.—Jesus and his twelve disciples; the multitude.

OUTLINE.

1. The Great Need. v. 5-7.
2. The Scanty Supply. v. 8-9.
3. The Miraculous Feast. v. 10-14.

NOTES.

5. **When Jesus then lifted up his eyes and saw a great company.** Matthew, Mark and Luke give us the impression at first reading that Jesus saw the multitude as soon as he came forth from the boat. But it seems hardly likely that a great crowd could have reached the spot so quickly. The coming forth was probably from his retirement in the mountain. See v. 3. **And saith unto Philip.** The Synoptists rarely mention the apostles by name. John gives us occasionally such personal allusions as in this verse and in verse 8, thus helping us to a closer acquaintance with the Twelve. Philip was the one who brought Nathaniel to Jesus, and who asked for a revelation of the Father as recorded in John 14: 8, 9. **Whence shall we buy bread that these may eat?** The striking difference between this account of the miracle and the others is that Jesus here suggests the matter of feeding the people, whereas, in the other accounts, the disciples propose that Jesus send the people away to procure food for themselves. It is possible that Jesus spoke thus to Philip early in the day, and that the disciples came forward with their suggestion after Jesus had been teaching and healing for several hours. Still there seems to be no break in John's narrative, and we need not feel obliged to explain every discrepancy in the Gospel narratives. It would be strange indeed if they did agree in all points.

6. **And this he said to prove him.** That is, to test him to see whether he would think of any other than human means.

7. **Two hundred pennyworth of bread.** The word translated penny is *denarius*, a silver coin of the Greeks, worth about seventeen cents. Its value seems to have been equivalent to a day's work of a laboring man. Compare Matt. 20: 2. Philip does not estimate that even this large amount, doubtless much more than Jesus and his followers had, as ample for a full meal for the company present; but rather as not quite sufficient that each should have a scanty refreshment.

8. **Andrew, the brother of Simon Peter.** Andrew is frequently described thus. The prominence of Peter serves to define his brother, although Andrew was apparently the older.

9. **There is a lad here.** Matthew, Mark and Luke say nothing about the boy, and represent the scanty provision as their own. It seems very probable that the boy had this provision for sale, and that the disciples bought it, although it is possible that he had the loaves and fishes for his own lunch and gave them to the disciples. **Five barley loaves and two small fishes; but what are they among so many?** Andrew is ashamed of his own suggestion. It seems so inadequate to the need. Barley loaves were the food of the poor. John uses a different word for fish than the other Evangelists. He refers to a small fish pickled and used as a relish along with other food, perhaps something like a sardine.

10. **Make the men sit down.** That is, for convenience in serving them. Mark tells us that they were arranged by hundreds and by fifties; and that the several divisions were like garden plots. They certainly must have presented a very picturesque scene. **Now there was much grass in the place.** Mark adds that the grass was green. We must understand the "desert place" of Matthew, Mark and Luke as simply an uninhabited region, not by any means a desert in our modern use of the term. **About five thousand.** All the Evangelists mention the number of men; and the word translated "men" in the latter part of the verse, is not that which designates members of the human race, but rather men as distinct from women or children. Matthew also explicitly adds, "besides women and children." Some have supposed that there were ten or fifteen thousand of the women and children, but the more probable view is that they were very few. The reference to the passover in the verse before the lesson suggests that this company may have been made up, in part, of men on their way to Jerusalem to attend this feast.

11. **And when he had given thanks.** Probably by the simple prayer of thanksgiving usual before a repast; perhaps in these words, "Blessed art thou, Jehovah our God, King of the world, who causeth to come forth bread from the earth." **He distributed to the disciples, and the disciples to them that were set down.** The Revised Version following better manuscript authority omits the reference to the disciples, which is given by the other Evangelists. **And likewise of the fishes as much as they would.** It was no scanty repast, such as that for which Philip made the estimate. We do not know just when the loaves were multiplied, whether in the hands of our Lord as he gave to his disciples, or in the hands of the disciples as they gave to the people. The former case seems more likely. Compare v. 23, which implies that this increase took place during the prayer of Thanksgiving.

12. **When they were filled.** Each had all that he wanted. **Gather up the fragments that remain, that nothing be lost.** By "fragments" we are to understand the whole pieces that were unused, not the portions which some might have thrown away.

13. **And filled twelve baskets with the fragments of the five barley loaves.** These were the small baskets in which the disciples had to carry their food. In the case of the feeding of the four thousand, the baskets mentioned were a different kind—large provision baskets like that in which Paul was let down from the wall of Damascus.

14. **This is of a truth that prophet which should come into the world.** Compare Deut. 18: 15 and other passages. They recognize in him the expected Messiah; but they made a mistake in regard to his character. They were eager for a world-prince to lead them in successful rebellion against the Roman government, and were unwilling to receive a spiritual teacher of repentance.

Popular Science.

BY H. H. BAKER.

A Few Remarkable Metals.

NICKEL.

Nickel was first discovered by Constredt, in 1751. It is closely allied to cobalt, a metal of a steel gray color, of the same specific gravity as nickel, which is given at 8.357. Nickel and cobalt are almost always found together, and have nearly the same ductility, malleability and tenacity, and closely resemble iron. The ores of nickel are quite widely distributed, but are found nowhere in great abundance. Native nickel metal has been found only in one locality, in flattened pieces among scales of gold on Fraser river.

Within a few years nickel has become of commercial importance, and is largely used for plating iron to improve its appearance and keep it from rusting. It is used in the coinage of money in Belgium, Switzerland, Germany and Mexico, and quite extensively in this country. In the arts, it forms a valuable alloy especially with German silver, and is now much used in that direction, making what is called white metal.

SODIUM.

Sodium is a silver white metal having a high luster. On exposure to air it oxidizes rapidly, especially when the air is moist. Heated in the air, it burns rapidly with a bright yellow flame; plunged into cold water, it oxidizes, but is not hot enough to set the evolved hydrogen gas on fire, as potassium does; but if thrown into hot water, ignition of hydrogen gas will take place. At ordinary temperature it has the consistency of wax; it melts at 204 degrees F., and looks like mercury. As a conductor of heat and electricity, it stands next to copper, silver and gold.

Sodium is a powerful reducing agent, and is much used for that purpose. Its chemical action is very much like that of potassium. Two of its compounds are to be found widely scattered over the world, and are of the highest importance to the welfare and happiness of the human family, also to much of the brute creation. One of these compounds is our common salt, and the other the carbonate of soda.

PLATINUM.

This is an important metal, because it does not oxidize in the least, in the air, and is not affected by any of the common acids. It does not occur as an ore, but is found alloyed with other metals. Platinum is surpassed in ductility and malleability by gold, silver and copper, but it is easily rolled into sheets or drawn into wire. Its specific gravity is 21.5, which is higher than any known substance except osmium and iridium.

Platinum is a rare metal. It can only be fused by the oxyhydrogen blowpipe, or electric current. It is chiefly used for purposes of chemical manufacture and analysis, on account of its resistance to heat and acids, which makes it of special value. It is found only in a few places; most of it comes from South America, Borneo and the Ural Mountains.

ALUMINUM.

Aluminum, as a metal, was discovered by Sir Humphrey Davy, who was born at Penzance, Cornwall, Eng., Dec. 17, 1778, and died at Geneva, May 20, 1829. He became a celebrated chemist, and discovered this new metal about the year 1812-13.

Aluminum is of a silver white color, and brilliant luster, very malleable and ductile; about as hard as zinc, highly sonorous, and a good conductor of heat and electricity. It is remarkable for its low specific gravity, 2.56, which is only about one-third that of iron. It does not tarnish when exposed to air, and its melting point is lower than that of silver. In combination with oxygen, it forms the common earth alumina which exists in nature, and is known as the mineral corundum of which the ruby and sapphire are varieties.

Aluminum forms a part of a very large number of

minerals. An important portion of them are the feldspars. When decomposed these form clay which is a hydrated silicate of aluminum, which stands connected or associated with not less than thirty to forty other minerals, and it is estimated that, in one way or another, aluminum forms at least one-twelfth of the crust of the earth. In consequence of its lightness, freedom from tarnish, and great strength, it is becoming used to a considerable extent in cooking utensils, and other articles for the army and navy, and for various purposes in domestic affairs.

In former days the great difficulty in separating the metal from the clay, or bauxite, rendered it very costly, but since it has been found that it can be separated readily by electricity it has become greatly cheapened, and is now in demand for many purposes.

At the time the Washington Monument was completed, it was thought a great feat was accomplished, when a cap for the apex was obtained, weighing a hundred ounces; but such has been the scientific improvement in obtaining this metal, that an order for a hundred tons could now as readily be filled.

There is a great future before us for the use of this remarkable metal, whose specific gravity is only 2.56.

GLUCINUM.

Now comes a metal that is even lighter than aluminum, whose specific gravity is only 2.1. We believe it to be the lightest metal now known. It belongs to the alkaline earths, and is prepared from beryl, a native compound, which is very rare. It occurs in some oxids, silicates and phosphates. Many of the salts of this metal have a sweet taste. It is remarkable how diffused are the precious metals, from the precious gold, all the way along to the precious iron, which, when converted into steel, is more precious and useful than gold.

Bird Rambles.

(Continued from page 361.)

SHUTTLE-MEADOW DRIVES.

The city bird-lover, though not so fortunate as the country dweller, still has many opportunities which, improved, bring a rich return of knowledge and enjoyment. In large cities are beautiful parks. Mr. Parkhurst has shown us, in his "Birds' Calendar," how much may be learned of birds in Central Park. Many birds come, in their migrations, to the trees in our streets and back yards. In the summer of 1895, Wood Thrushes were singing and building in the large maples on Broad street, Norwich, Conn. The electric cars are at our doors ready to carry us to the fields and woods beyond the city limits. But the happiest thing is to drive with a few friends early in the morning. Leave the dust and heat and noise behind. With breakfast in the carriage, drive far out into the country. When hungry, scramble up on some wood-pile by the roadside and partake with true country freedom. For drink, there is the cool spring. The horse meanwhile is eagerly nipping the dew wet grass. A chorus of bird voices fills the air. This is a foretaste of heaven! From within the deep woods comes the divine voice of the Hermit, the Poet of the Woods. And behold! Over the road, there in that maple branch is a nest; it looks like a robin's,—but no, the owners are Wood Thrushes. What a beautiful cinnamon brown back and spotted breast! He sings: "Me, do, sol; sol, me, do; la, la, la, re." Listen and you may fix the notes in memory. Perhaps the next one you meet will not make the same combination of notes, but you will recognize the rich liquid tones.

On the left of the road is a fallow grown up to low bushes; most of the forest trees are represented in miniature, with sumacks, elders and briars. Here you may discover the Brown Thrasher, largest and plainest of thrushes, a pretty singer, but not to be compared with the Hermit, or Wood, or Veery. His song is much more earthly. Near the Thrush are Catbirds, noisy as usual. And close by is another bird seeming very much at home in this bushy fallow. He is black above with white breast, chestnut on the sides, wings and outer tail feathers marked with white. He looks some like a robin, but is too small and his back too dark. His note reveals his name—"chewink, chewink."

Look up! See that dark blue singer on a dead limb in the very top of that tree. "Sweet, sweet, sweet" is his song sung over and over with variations. He loves the sunshine full on his indigo coat. The Indigo Bunting must be happy in tropical climes.

How accommodating the birds are! They do not fear a vehicle, but flit from fence to fence, from tree to tree. Passing teams annoy them little. The meddlesome footman is the object of their terror. Now, the lessening slant of the sun's rays prove that noon-tide is approaching. The carriage wheels homeward. You must again launch into the whirl and hum of city life. But you enter with something beautiful to dream over, with a joy and inspiration that comes only from communion with God's fresh, sweet world.

THE MADEHEN CLUB.

Children take naturally to the open-air study of birds. Their eyes and ears are so quick to notice size, color, sounds! Their irrepressible prattle and laughter are their greatest enemies. With some one older and experienced to caution and suggest, much may be accomplished in an early morning bird-walk for little folks. Boys are often too daring and sometimes heartless. They have such a passion for nests and eggs! But they soon learn the better way. How happy the children are as they gather in some lovely spot to breakfast upon the contents of baskets filled by thoughtful mothers! Looking into their sweet faces the bird-lover is more than recompensed.

The Madehen club was born early in March. Four girls living near together in one end of the village and their leader constitute the club. They are studying birds, making note in a little book of the dates of arrivals and the leading characteristics of the birds observed. What a blessing to their lives must be this friendship with our sweet songsters!

The club will also study trees, learn to know the trees about us as individuals, the distinguishing beauties of each. They will mount a pressed leaf from each different species, writing under it a brief description. When the summer ends, these four girls will have roses in their cheeks and many happy nature truths in store for coming clouds and cold. Spring, to them, will henceforth mean the return of gentle friends from the far Southland—friends that sing our hearts full of gladness and of gratitude to the Author of all "sweetness and light."

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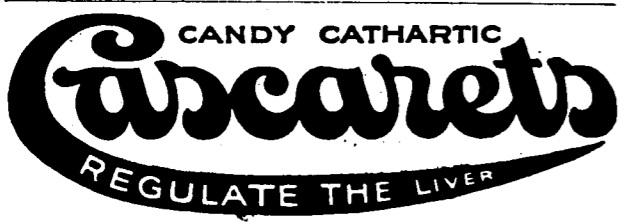
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