

THE SABBATH RECORDER.

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WHEN I HAVE TIME.

WHEN I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with
care;

I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—*Medical Missionary Record.*

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PLAINFIELD N. J.

Sabbath Recorder.

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

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COPIES of an Appeal from the Tract Board are being sent out this week. It is hoped that their distribution throughout the churches will create a new and deeper interest in the pressing demands and the enlarging work of the Tract Society. All that can possibly be done will be far less than ought to be done, considering the rapid change of opinion which is going forward, and the opportunities thus afforded for the spreading of Sabbath truth. We feel certain that it is not so much an unwillingness on the part of the people, and surely not financial inability, as ignorance of the facts, or failure to study the facts so as to reach a just conclusion, that will prevent abundant response to this Appeal. We urge every reader to give the matter attention, and to forward the movement by such personal action and such advice to others as will help to meet the growing demand. The Board believes in the loyalty of the people, but there are evidences that full information concerning these demands does not find place in the minds and memories of the people as it ought. Hence it is that we must often appeal, and re-appeal, to those who have placed the work of the Tract Society in our hands, and without whose loyalty and liberality that work cannot be carried on.

FEELING sure that you read the communication from L. E. Livermore, in last week's RECORDER, we ask you to consider with care his suggestions concerning the Entertainment of Conference. That some such arrangement ought to be made is beyond question. We call the special attention of the officers of Conference and of the friends of Adams Centre and in the Central Association to the communication.

TOO MANY people think only of the Widow's mite, when they give money for the Lord's work. They say, "She was commended and I shall be." That depends. She was commended, not because she gave a small sum, but because it was all her living. When a man ought to give ten dollars and gives ten cents, instead of commendation, he is charged with nine dollars and ninety cents, and a lot of neglected opportunity besides. This principle applies to all forms of service, as much as to the giving of money.

MAKING the best of things does not mean to let things go as they will, without care or effort. If you have done all that is possible to secure a good breakfast, and must sit down to a crust only, make the best of it, and be content; but when the crust is eaten go out and hustle for something better for supper. It is brave and Christ-like to make the best of trials, misfortune and temporary failure. But it is lazy cowardice to sit down when things go against us, without effort to retrieve the lost and gain higher ground. We have no right to make the best of a thing which can be made better.

IN seeking to bring men to Christ, do not expect to find all men passing through the same type of emotional or even of intellectual experience. Above all, do not make some one experience the standard for all. The con-

viction of one's own sinfulness, the exercise of faith in the divine love and compassion, as revealed in Christ, and the willingness to accept salvation through him are the fundamental points which must exist in each experience. These are common points in which all experience must agree. Beyond that, make no arbitrary rule. Some natures, having passed through given experiences, will come into the kingdom of Christ as through a cyclone of conviction and conversion. Others will come as quietly as a May morning dawn, or as an autumn sunset dies. Never say that one is not equally genuine as compared with another.

IN a conference meeting last evening we listened to numerous testimonies which evinced deep love and consecration on the part of those speaking. We knew that other people sitting in the congregation, who did not speak were equal as to devotion and consecration to those who did, but who, because of natural peculiarities, or because they had failed to develop certain readiness for speaking in public, remained silent. The testimony of their lives, day by day, is as strong and helpful as the lives of those who spoke. Interchange of thought in words under such circumstances is most desirable, but it is not just to say that they who are silent are uninterested or unconsecrated.

STUDY Christ's treatment of his disciples, and you will see that he took the initiative in teaching them, telling them what they needed and how it should be attained. Very few of us are ready to answer the question, should it be put to us, "what do you need most?" This is an important consideration for all who teach. Your business as teacher, and especially as teacher in God's kingdom, is to place before people, children or adults, that which you see they need, you having sought guidance of God that you may see aright. Men have an appetite for truth even when they are far from it, and the business of the teacher is to so present truth as to awaken in the heart which needs it a consciousness of that need, and hence the desire to gain it. Do not go to your class or your congregation asking them what they want. Ask God and his Word what they need, and carry that to them with the earnestness and the authority of truth.

OUR faith in the over-ruling guidance of God is often sorely tested when those upon whom great trusts have been placed pass on to their rest. For the moment it seems that the work they were doing must fall into ruin. In one sense no man's place can be wholly filled by another, but God's over-ruling providence, while he permits the workers one after another to be buried, still makes it certain that his work shall go on. Sometimes many hands must take that which the hands of one have been carrying. Sometimes the burden and anxiety which have been born by one heart alone must be shared with several, but the history of God's kingdom shows that though the workers fall the work abides. Seen from one standpoint this makes less of each of our lives, but from another standpoint it shows them in a clearer light. When one is a part of God's great army, through which He is working abundantly and with power, his work partakes of the nature of the divine so far as extent of influence and permanency of results are concerned. Do your

work faithfully and well, wait the summons that call you to rest, and believe that somehow he who guideth the workers will make it sure that your work shall not fail when you pass from it.

A PASTOR, writing concerning the editorial of a little time since, in which we made suggestions concerning pastors preaching on denominational questions, indicates that he prefers to watch for opportunities, and to fit his denominational sermons, or references to denominational matter in sermons, to the circumstances peculiar to his people and work. We are in hearty accord with this thought. In the editorial referred to we spoke of sermons within a given period, having in mind the fact that there is great value in simultaneous action, and that all men are more likely to do a given thing if certain limits as to time be placed upon it. But we are glad that this correspondent has called our attention to the fact that each pastor can judge best as to when and how denominational questions shall be presented to his people. The thing we are anxious to attain is this: that during the present year, especially since the demands are so great, there shall be an unusual amount of discussion concerning denominational work, and a greatly increased volume of interest and effort along denominational lines. That the pastor who makes these suggestions is thoroughly alive to our denominational interests, we know, and to him and to all others we say, be guided by your own judgment as to when and what you shall say; and believe that the RECORDER, being eager that every church shall be stirred to greater action and more vigorous denominational life, speaks under the pressure of deepest convictions, and, we trust, under the guidance of the Holy Spirit, when it urges the value and duty of such preaching.

WHENEVER God asks you to do anything for him, do not reply, I am too busy. God and truth have no use for lazy men, nor for idlers. He is always seeking for busy men; indeed, they are the only ones who accomplish anything worth the while, whether for God or man. The history of all God's work is filled with evidences of this truth. Men are called to greater duty because they are doing that which is less. "Thou hast been faithful over a few things," is the only ground on which any one may expect to be called to rule over many things.

WE are often misled in our conception of God by supposing that he loved men better after Christ came than he did before. Equally unjust is it toward God, to make the wide distinction men so often make between the old dispensation, or the rule of law, and the new dispensation, or the rule of love. It shows a meager understanding, both of the nature of God and the nature of the Old Testament, to make such a distinction. Law is as truly a conception of love as is the Gospel. The fulfillment of sacrificial love, as it appears in the life of Christ and in the Gospel, is only the natural development of divine love as it appears from the first moment of human history. Cease to rob your own heart of that better conception of God which finds in him the ever-loving as well as the ever-living one. When the deeper meaning of his revelation is understood, there is but one dominant thought running through it all, and that thought is embodied in the word love.

CONTENTMENT with one's duty and with one's surroundings is a Christian grace. There is, however, a wide difference between contentment with one's position and satisfaction with one's attainments. Some years ago the writer prepared a lyceum lecture, under the title of "The Good of Being Dissatisfied." Probably the lecture sometimes demonstrated its own title, in the feelings of the audience; nevertheless, there is great benefit in being so far unsatisfied with our attainment that one is never at rest. We mean by this: never be willing to cease the struggle for higher attainment and richer knowledge. The great secret of growth, and peace of mind, in Christian living, is to let each day wherein we have done what has seemed best, under the guidance of the Spirit, pass to its close, satisfied to leave it and its record with God. But with equal earnestness, each new day should be hailed as another opportunity in which to gain something not yet gained, and to push on toward the completion of things already begun. Contentment is great gain; satisfaction which tends toward stagnation as to further effort is great loss.

A WRITER in the *Illustrated London News*, who has been traveling in America, speaks with special interest of the phrases which American people coin. He thinks some of them are notably vigorous specimens of English. He cites as an instance a sign which he saw in Chicago, where a certain corner of the street had become popular as a lounging-place. The proprietor placed over it the following notice: "One more loafer wanted to sit on this rail." Of course, the place was deserted. The Englishman declares that, had it been in England, the notice would have read: "Loiterers here will be prosecuted;" and he adds, with becoming honesty, the loiterers would pay no attention to such a sign. Still another, which he found in Chicago. At the door of a factory there was posted over the bell this notice, "We pay a man to ring this bell." In England, he said, this sign would read, "Please do not ring the bell;" and every boy of spirit would consider it a challenge to ring the bell and then run. The writer ends, by saying these American signs illustrate the excellent temper as well as the alertness of the American intelligence. His last remark provokes a smile, quite like that which is often induced when Americans, traveling in England, meet so many evidences that the average Englishman is surprised to find that Americans are sufficiently civilized to wear silk hats and speak the mother tongue so that they can be understood without an interpreter, "you know."

A CORRESPONDENT, speaking of the RECORDER, says, "I cannot tell you how eagerly we welcome its visits, how carefully we scan its pages. None but lone Sabbath-keepers can realize what the paper is to us." Such appreciation increases our eagerness to make the RECORDER worthy of a place in the homes and hearts of such readers.

A SUGGESTION FOR YOUNG PASTORS.

The closing sentence of a letter before us is as follows: "You must be a father to us younger ones." In connection with it is a request for advice in pastoral work. The writer has no wisdom to impart, save that which has come from experience, and which

may be vouchsafed by the guidance of the Spirit. To all young pastors we venture to say: You must love your work. You must love it for the work's sake, for the sake of truth, and the salvation of men. Be careful how you define this last expression. For the sake of the salvation of men means far more than enabling men to escape punishment for sin. It means the largest possible development in all things pertaining to righteousness, now and in the next life. Among human agencies the pastor's influence, in the pulpit and out, must be a prominent factor in saving men. He must be in personal life all that he would have his people be, and more. The strongest influence will not be found in his words, but rather in himself. Some of the most serious failures of life come because men cannot get away from themselves, nor overcome themselves. People are quick to detect a pastor's weaknesses. His mistakes will stand out with great boldness. It were well if we say to every young pastor: "Have great care concerning thyself." You need to be much with your people, but you need to be more with God; alone with God; alone with your own weaknesses and God; alone with your own wants and God's great helpfulness. You are to have no personal choices as to methods, or position, or your work in any way, that are not dominated and determined by something higher than yourself. The question must not be what you want, as an individual, but what God wants of you as a pastor. You will find this as difficult, if not more difficult, than any other one thing. Personal choices push themselves to the front, even when we are not aware, and we are in danger of thinking that our personal choice is God's will. When Christ taught us to pray, "Thy will be done," he taught that the divine will, as revealed in the Bible, and in Christ, is to be made the standard in every pastor's life in regard to his choices, his likes and dislikes, his efforts to teach, rebuke, guide and uplift. Young pastors, be much alone with God.

ANGLO-SAXON SUPREMACY.

The RECORDER has no purpose to champion any phase of the Anglo-Saxon question, and we publish in another column a communication from Mr. Wiseman, of London, to emphasize a single thought,—the RECORDER must be permitted to say that Mr. Wiseman's suggestions do not seem to have any legitimate connection with the passage from Genesis which is referred to in the heading of his article. The National questions which are of great interest to Englishmen have a certain general interest in the United States when they touch moral questions. No Anglo-Saxon union, either in the present or in the future, can bring value to humanity nor receive the blessing of God, unless it be a union which is in accordance with fundamental truth and the Word of Jehovah. The great English-speaking race will find its grave, in spite of the power of the British Empire and the vigor of the American Republic combined, if the course of future history does not find English-speaking people in conformity with right, and in submission to the everlasting truths of Jehovah. God is greater than the British Empire and the United States, and the history of the world is full of examples where national greatness without purity and righteousness has been the most efficient means of national suicide.

WHAT TYPE OF REVIVAL?

The other day a pastor, who has passed from a country parish to one where his church is in close contact with the churches of other denominations in a village community, expressed sorrow and disappointment that the results of revival services to which he had been accustomed could not be secured in his new field. One with whom he conversed answered that such results could not be expected under the changed circumstances. His present field is hemmed in so closely by religious influences represented by other churches, that any extensive reaching over the surrounding limits must be a breaking down of neighboring churches. A very small percentage of any congregation which he can now gather, either in ordinary church services or in extra meetings, would be made up of unconverted persons. He must now recognize the fact that the main growth in his church must be through the younger members, and that the primary influence in bringing them in are to be Home, Christian Endeavor Society and Sabbath-school. Great public meetings and great religious excitement, such as might be attained in a country community, where a large field is represented by a single church, cannot be attained under circumstances like those we have alluded to.

It is pertinent to say, in this connection, that changed methods in the teaching of children and young people, within the last quarter of a century, have made it impossible, in many fields, whether in country or in city, to secure the old-fashioned type of revival. From this time forward, the salvation of men is to be more an individual work; and hand-picked fruit in the Master's vineyard is to form a large part of the pastor's harvest. It is unfortunate when men feel that they are not doing things in the right way, and that God is not blessing their work, because, under changed circumstances, former methods of revival are found inapplicable or ineffectual. There are still fields wherein the old type of "protracted meeting" may serve a good purpose, but those fields are growing less each year, and we believe that, as a result, a more healthful and permanent growth is being attained by our churches. The bringing of men to real conversion, under the excitement of a special effort, is a very small part of their development in Christian life. For this reason, together with others, the work of great revivals has always been comparatively ephemeral, and correspondingly inefficient.

JUST as we go to press it comes to our knowledge that the evangelistic work at Boulder, Col., is progressing with growing interest. Mrs. Townsend spoke on "Christian Citizenship," by invitation of the pastor, at one of the largest churches in the city, on the 28th of January. It is added that "Sabbath truth is in the air." Our readers will rejoice with us in this news. A suggestion that the health of Bro. Wheeler is somewhat impaired causes a regret in which his friends will share.

POLITENESS is to the mind what beauty is to the face; it is the reflection of a kind heart.—*Voltaire*.

WE love dollars so much more than brothers, that we are becoming human cash-registers.—*Edwin Markham*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Alfred, N. Y.

"Will We Do It?"

It is a little singular that in the same issue which presented our question, "Will they do it?" E. T. P., on the Woman's Page, asks the question, "Will we do it?" While the two writers refer to different specific purposes, the evangelistic movement of the pastors and the efforts of our women toward lifting the debt of the Missionary Board, are each a part of the forward march of our people. The success of each will give aid and comfort to the other, for the work is one. We like her form of question the better for its additional touch of unity and personal responsibility. "Will we do it?"

The Man Who Defeats You.

There is only one man who can cause your downfall—and that is you yourself. Men may lie about you, rob you, scorn you, hack your reputation, and snatch your opportunities; but to the man who bears the spirit of his Lord, real victory shall arise from the ashes of apparent defeat—always—always. This is not a pious platitude, but a fact. You and I may lose our vision of the truth, but it is forever true just the same. The heart that conceived the following assurances had met persecutions compared with which ours are indeed light. The hand that wrote the words bore a chain: "But I would you should understand, brethren, that the things which happened (that word happen is not in the original, it is supplied by the translators in an effort to fill out the sense) unto me have fallen out rather unto the furtherance of the gospel; so that my bonds for Christ are manifest in all the palace and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Lot's Wife Looking Backward.

There is a right way and a wrong way to do things. Marshall P. Wilder calls attention to the fact that Edward Bellamy made \$20,000 by Looking Backward; Lot's wife tried the same thing—and only made her salt.

A Continuous Revival at Milton.

The Christian Association prayer-meeting on Friday evening at Milton is looked back to by hundreds of old students with tenderness and gratitude. It is even a greater power than ever. The room is crowded at every meeting, and young people who can hardly be induced to attend any other religious service seem to enjoy coming. Conversions take place frequently, and, no less important fact, there is a constant development and deepening of the spiritual life of Christians. Outside evangelistic work is also receiving attention, and an organization has been formed.

Alfred From a Reporter's Standpoint.

The Buffalo Courier, of January 21, published an illustrated article on Alfred University, which occupies nearly an entire page. It is, on the whole, quite satisfactory, and fairly accurate for the work of a non-resident reporter, who must gather impressions and express them at typewriter speed. The halftones of Pres. Allen, Pres. Davis and the various buildings are excellent. The statements that in the village "all of the people are Sev-

enth-day Baptists," and that "for miles around in every direction the farmers are all Sabbatarians," while expressing a consummation to be desired, are not strictly fulfilled. Some extracts may prove interesting to readers of the RECORDER.

"The oldest University in Western New York and the only Seventh-day Baptist University in the United States, is located in Alfred, amid as picturesque surroundings as the state affords. Although founded and supported in the main by the Seventh-day Baptist church, Alfred University is non-sectarian in every way."

"It is related that at one time seven of the professors entered into a compact with each other to remain with the struggling University seven years, that none of them should receive anything for his labor except barely enough to meet the actual necessities of himself and family for food, shelter and clothing. Some years the average compensation for each professor did not exceed \$300."

Pres. Allen is spoken of as "one of the grandest men Western New York ever knew, a profound scholar, a born teacher, a man of lofty ideals and endowed with a sympathy that reached out to every struggling youth that came under his fostering care. Pres. Allen was a commanding figure in any assembly. He was full six feet in height, straight, broad-shouldered, keen eyed, with the face of a student and the head of a prophet."

"It was here in Alfred that the first literary society in the United States for women was organized, and it remains in existence to-day."

Of Pres. Davis it is said: "He is a young man only 36 years old, of pleasing personality, fine address, an able lecturer and a writer of force. Since his coming the University has taken a new lease of life and is more prosperous than ever. Two hundred students are enrolled and the number is steadily increasing."

"The village of Alfred is a model university town. No liquor has been sold in the village in seventy years. At sundown on Friday all business is suspended. The stores, post-office and all business places are closed and remain closed until sundown on Saturday. Sunday is a busy day in the village. The people are cultured and hospitable. The university spirit is the spirit of the village. Disagreements among the people are so rare that no lawyer was ever able to make a living here. As there is but one church, the people are closely united in religious work, and there is no opening for a church trust such as the Rev. Charles M. Sheldon advocates in 'The Miracle at Markham.'"

Aunt Temperance's Birthday.

It is a beautiful sight when children and grandchildren all hail the aged mother's birthday as a glad event and remember her by their presence when near, by a letter when far away. Aunt Temperance's own cheery welcoming face had something to do with it, for she certainly has the secret of growing old sweetly. The home circle, though widely scattered, is held dear to her heart, and her bright eyes answer responsively to every sentiment of loving interest.

The idea was so kind and the budget of letters so interesting that I begged the privilege of sharing some of the extracts with the RECORDER readers.

From a grandson: "In the first place let me congratulate you and give you an old-fashioned kiss. I would so much like to do this in reality, but, though I can only put it on paper for you to read, I am sure that you understand and that distance in no wise lessens the strength of our affection."

From a granddaughter: "We shall think of you all day long, November 15, and in spirit will be with you. I hope that it may be one of the brightest and happiest days of your life. We pray that the loving Father who has so long been your refuge and your strength, may be with you to strengthen and sustain you every day and hour."

From a daughter: "To my loved mother. In memory of her 88th birthday, and greeting to the dear friends gathered in loving remembrance. I rejoice, dear mother, that God's goodness has been so manifest in sparing your life another year, making your children glad and your many friends. His promises have been and are fulfilled to-day in your life. 'With long life will I satisfy him and show him my salvation.' You say you hope my last days may be my best. They surely will, for I am going to Christ, not from him, and as he tasted death for the whole world, I pray that not one of our kindred will fail to have an abundant entrance."

From a son: "Our dear, loving mother. Another year, fraught with its countless blessings from the loving Father's hand has been yours to enjoy. Another birthday—as an added gem to deck your brow—is now given you in your ripe old age, and we rejoice with you on this festive occasion. May all of your dear ones be permitted to meet in the eternal reunion in the paradise of God to be separated no more forever."

From a former pastor: "Dear sister and friend, I am made aware that another birthday is now at hand for you. I am reminded of the many pleasant visits I have had with you and your dear family both in sickness and in health, during the six years it was my privilege to have my home in your community.

'Though sundered far, by faith we meet
Around one common mercy-seat.'

The dear Lord has been indeed good to you, and as each year adds to you its weight, may you lean more heavily upon his strong arm."

Since writing the above, word has come that Aunt Temperance has gone on to the heavenly home. Several generations have known her and loved her, for her pilgrimage was long. As we think of the vacant place, there arises a tender feeling of gratitude for the kind words that brightened her last anniversary on earth.

HOPE is the cordial of the human heart.—
Robert Burns.

WANTED!

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

Conference Minutes, 1807-1855.
Seventh-day Baptist Register, Vol. 1, No. 4.
Sabbath Visitor, Vol. I., No. 20.
" Vol. III., Nos. 28, 51.
" Vol. IV., Nos. 48, 44.
" Vol. V., Nos. 26, 38, 40, 42, 49.
" Vol. VI., No. 50.
" Vol. XI., No. 44.
Sabbath Recorder, Vol. XVII., Nos. 37, 51.
" Vol. XVII., No. 27.
" Vol. XVIII., No. 22.
" Vol. XIX., No. 21.
" Vol. XX., Nos. 23, 26, 31, 35.
" Vol. XXI., Nos. 1, 51, 52.
" Vols. XXII-XLVI., entire.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

A LETTER FROM ELDER ABRAM COON TO THE GENERAL CONFERENCE.

We present below a letter written by the pastor of the First Hopkinton church, and addressed to "The Sabbatarian General Conference Holden at Berlin [N. Y.], September the 10th, A. D., 1812." No one will object to modernizing the spelling of some words in our copy of the original letter, and to dividing it into several paragraphs. It will repay careful reading in a number of respects. It shows the literary style in which religious epistles were usually composed by leaders in our churches nearly a hundred years ago. The sentiments expressed and the Scriptural language used, often appeared at the time also in the sermons and exhortations heard on the Sabbath. It emphasizes the joys of Christian fellowship, an abiding interest in the work of the denomination, the valuable effects of the annual meetings of the Conference, the needed preaching of the essential truths and precepts of the gospel, the practical advice of an able minister and aged Seventh-day Baptist, and his farewell counsel to the brethren in the ministry and their churches.

It will be remembered that his name is the seventh in the list of the early pastors of the church above mentioned, which dedicated the ministers' monument to them in the old Hopkinton Cemetery, the 28th of August last. His charge began in 1802, and closed a year after this letter was written. Elder Henry Clarke, in his history of our people, published in 1811, says of Elder Coon: "He is a preacher very universally admired for soundness of ideas and for eloquence of delivery, as well as for force of argument. He preaches abundantly among different denominations to their great satisfaction; and his worth as a leader in discipline is manifest, in that he has uniformly been chosen Moderator in our General Conference for a number of years." This body was organized in the Hopkinton church at the beginning of his pastorate. He was its first Moderator, and filled that position eight times in the next decade. This fact gives additional significance to his communication, as follows:

Beloved elders, messengers and brethren in Conference assembled, unto whom I wish abundance of peace from God our heavenly Father. That knowledge and wisdom may rest [upon] and abide with you all, and that God will give you grace and wisdom—grace to comfort your souls and wisdom to direct in all your deliberations, and [to] make your anniversary season a joyful time to all and [to] terminate to the declarative glory of God, in the advancement of the cause of truth, is the prayer of your brother in tribulation.

Beloved, when I contemplate the privilege of meeting with friends and brethren, and hearing from all the churches in fellowship, and the comfort in obtaining general information of their state, I am almost ready to say, as the apostle did, when you are come together and my spirit [is] with you, [that] although absent in body [I am] present in spirit and mind, beholding your order and the steadfastness of your faith in Christ Jesus. But alas, I find my thoughts to be merely imaginary. I am confined in a weak and tottering body, almost worn out with fatigue and pain; not able to go to the house of the Lord in mine own land, much less able to follow my anxious thoughts in meeting with you. Neither can I converse with you [in] any other way, but in this; and [I] think it a favor that I can, at times with my feeble body and trembling hand, communicate a small part of my thoughts intelligibly by writing.

And now suffer me to give a word of advice and counsel. Beloved elders, messengers and brethren, while in your session evade all speculative questions, and be not hasty to decide any that will wound the weak brother

for whom Christ died; but condescend to men of low estate, bearing and forbearing one with another. Remember [that] our blessed Saviour endured all things, and suffered for us, that he might bring us to God; and [that] the great apostle saith, Let that same mind be in you, which was in Christ Jesus.

Brethren, when questions come before [the] Conference respecting church government, [you will find that] the traditions and customs of different parts [of the denomination] differ one from another, and [that] it is as difficult to remove errors early imbibed and long continued in, as it is to pull up the tares among the wheat and not root up the wheat also. But hold up your light and let your moderation be known, and strive together for the unity of the faith, and be of one mind and one judgment, speaking the same things; and, then, will your anniversary meetings be happy, and none will be willing to give up so golden a season, although attended with much labor and expense. But, my brethren, how can you improve your time better than [in] endeavoring to advance the cause of truth? Did not the apostle say that he had suffered the loss of all things, and counted it as dung and dross, that he might win Christ and be found in him? Now, it was not for himself alone he suffered, but that by all means he might save some. And so, my brethren, be not weary in well-doing; for in due season you shall reap, if you faint not.

To the churches represented in [the] Conference, Beloved brethren and sisters, think it not a burden to support your ministers and messengers [sent] to [the] Conference. But consider it a privilege, that, by your messengers, you can hear of the estate of Zion and [of] the distant branches in our connection. Consider especially those whom you have called and appointed to take the charge over and [to] lead among you, and as servants to all. Assist them by bearing burdens with them, and not suffer such a one to come to want through your neglect. Dear brethren, [to] what better use can you improve your property than to support the gospel? By these means, sinners are saved, and Christians are comforted, and the cause of God advanced, and you are made to rejoice in that salvation which appears to all men.

Now, brethren, I must conclude my address with a word of exhortation. And, first, it is not probable that all [of] you, among whom I have heretofore been preaching the gospel, will see my face again in the flesh; for I feel the seeds of mortality ripening [in] my mortal body for the grave, and have experienced a long confinement, and [have] many times wished the hour to take place that would put an end to my bodily distress, [I] having a hope that I have a building of God, a house not made with hands, eternal in the heavens. And now, my beloved, be not grieved, neither let your hearts be troubled at these sayings; for when I think of you, especially the churches at Burlington, [Conn.], and Berlin, [N. Y.], I am ready to say, there are some who are as seals of my ministry, among whom I have traveled until, I trust, Christ was formed in you. Dearly beloved, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage; for if it should be that it would please God, in some measure to restore me as to my health, I shall not be altered in doctrine or sentiment. I have a good conscience this day, with all my retrospective views, that I have preached the gospel of Christ in simplicity, not in the wisdom of men, nor according to the popular notion among men, but according as I understand the Word of God, in sincerity and truth, though very imperfectly, in which I expect to stand before my Judge and [to] meet my hearers there.

Beloved, one and all, I must bid you farewell. To the elders, I say, be ye fathers and exemplars to the younger, to the middle aged, be sober, vigilant, kind and tender-hearted one to another, not covetous, nor too worldly-minded; but above all things, attend to the worship of God, both in public and in your own families, that your children may learn to fear and serve the Lord. To the youth, (a most blessed time [in which] to serve the Lord), be ye strong in the Lord. Since ye are made free by the truths, stand fast in the same, watch unto prayer; and remember that, unless you watch and pray, you will fall into temptations and fall from your steadfastness; and then how awful [will be] the state of the apostate!

My brethren, I rejoice that the doctrines of free grace are yet preached; and I hope that God will still raise up and qualify men to preach the gospel, witnessing that the grace of God, which bringeth salvation, appears to all men, and teaching those denying ungodliness, that we should live soberly and godly in this present world, and [also teaching] the necessity of obedience to God's

commands rather than [to] the traditions and commands of men. My brethren in the ministry, fear not the frowns of the world, nor seek the applause of the popular [crowd], but let them all know you are the servants of the living God, and [you] regard his commandments more than all the traditions of men. Brethren, I am more and more confirmed that it is [our] duty to teach the doctrine of free salvation offered to all men, the necessity of obedience to all God's holy commandments, [that enjoining] his holy Sabbath as well as the other nine, [in order] that we may be accepted of him who saith by his servant, that it is not the hearer of the law who is justified, but the doer of the word; therefore, be ye faithful unto death, and you shall have a crown of life.

And now, beloved, all, farewell. May the grace of our Lord Jesus Christ, the love of God our heavenly Father, and the communion and fellowship of the Holy Ghost be with you all. Amen.

From your brother in [the] bonds of confinement, not [under] the power of persecution, but [in the] infirmity of body, remember my bonds.

ABRAM COON.

HOPKINTON, September the 2d, A. D., 1812.

SABBATH-SCHOOL BOARD WORK.

NEW YORK CITY, Jan. 25, 1900.

The Sabbath-school Board is receiving many encouragements in its effort to arouse interest in the Sabbath-school, and to provide printed helps for the study of the lessons. We earnestly hope to see something accomplished this year. There is food for thought in the fact that in response to earnest appeals sent to all superintendents and pastors, that not one of our large schools has been heard from. The largest contribution thus far received comes from Dell Rapids, S. D.; and the third largest from Farnam, Neb. Although not intended for publication, we take the liberty to give you one of these letters, not because of the generous contribution, but because of the spirit in which it is given.

"Our collection amounted to \$1.97, but I will send five dollars; and my prayer shall be that God will bless our little gift, and that you may succeed in publishing such a leaflet as will lead our Sabbath-schools to higher and nobler living. I add the hope that you may attain the highest success, and thus bring honor and glory to Christ our Lord, and salvation to lost men."

But of more importance than gifts of money is the support of the *Helping Hand* and the *Intermediate Leaflet*. It is the opinion of the President of the Board that these "helps" should be improved, that they will be improved, and that Seventh-day Baptist Sabbath-schools that do not support the publications of their own people will all die a natural death. This is simply an opinion. The Board welcomes suggestions in all lines of its work. It is thankful for criticisms already received.

We are especially anxious that some Institute work be done in every Association this year, and earnestly invite correspondence in regard to this matter. The President of the Board is sharpening his pencil to find out why more schools have not taken the new leaflet. There may be very good reasons, but you may just as well be getting ready to tell what they are.

G. B. S.

FINE art is that in which the hand, the head, and the heart of man go together.—*John Ruskin*.

It is not by his faults, but by his excellences, that we must measure a great man.—*G. H. Lewes*.

THE gentle mind by gentle deeds is known.—*Geoffrey Chaucer*.

Missions.

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

MISS ELLA F. SWINNEY, M. D., of Shiloh, N. J., who has been seriously ill the past two months, has been compelled to relinquish the care of her mother, Mrs. Eliza F. Swinney; and, by the advice of her physician, she left last Thursday (Feb. 1), to spend a few weeks at "Walter's Sanitarium." That her health may be fully restored once more is the desire and prayer of her many friends. Our readers will recall that Dr. Swinney was, for many years, at the head of our Medical Mission in Shanghai, China. Her friends may address her at Walter's Park, Pa.

Soul salvation is the one great work in which God, Christ, the Holy Spirit, angels, all heaven are interested in and are using their forces to accomplish. By supernatural influences and human agencies, they are carrying forward this work. Such is God's estimate of the value and importance of this work, that on his part there is no sacrifice too great, no array of forces and means too large, no labor or grace too vast for the accomplishment of it. (1) What is our estimate of the work of soul-saving? Is it commensurate with the worth of a soul? God's estimate of the worth of a soul is the giving of his Only Begotten Son to redeem it. Christ asked, What shall it profit a man if he shall gain the whole world and lose his own soul? A city, with all its splendor and wealth, is not worth a human soul. The universe is nothing to the eternal worth of a soul, for when it is entirely destroyed the soul shall live forever. Are our efforts to save souls commensurate to the intrinsic and eternal value of a soul? (2.) Are our efforts and sacrifices to save souls in keeping with the efforts and sacrifice of Christ? He became incarnate. He became so poor, that though the foxes had holes, and the birds the air, the Son of Man had not where to lay his head. He denied self, sacrificed himself, and died as a malefactor on the cruel cross to save us. What devotion and sacrifice! What is our sacrifice, our self-denial and devotion in the work of saving men? (3.) Is our estimate of the work of saving souls commensurate with the obligations of a sinner saved? We are saved. What do we owe to Jesus for saving us? Since he has saved us, are we not under obligations to him to save others? He makes us in the soul-saving work ambassadors for him and fellow-workers with him. Do we feel our responsibility and our obligation? Are we discharging that obligation and responsibility to the best of our ability, or are we shirking it? (4.) Does our work of soul-saving correspond with our opportunities? Are there souls in our own homes unsaved? Are their souls in our own congregations, in our own communities, without a saving hope in Christ? Are the souls in Pagan lands without the light of salvation? Is Providence withholding from us opportunities to warn, to teach, to plead, to persuade men to accept Christ and live? Behold opportunities at your very door! Hear the Macedonian cry from distant lands! He that knoweth to do good (that is, hath the opportunity and the power), and doeth it not, to him it is sin. Ought we not, as Christians, ask and prayerfully consider the following questions:

1. Has Christ verily saved my soul?

2. If so, is it the chief desire and purpose of my life to help save others?

3. Does the burden of souls press heavily on my heart?

4. Am I earnest, self-sacrificing and devoted in the work of soul-saving?

5. Have I reason to hope that some souls have been saved through my instrumentality?

6. Are my heart, prayers and efforts at present going out in behalf of saving any particular soul?

GENERAL REPORT OF ELEVEN AND A HALF YEARS OF MISSIONARY LABORS.

BY E. H. SOCWELL.

August 7, 1888, I, with my family, arrived at Garwin, Iowa, and I began my labors as pastor of our church in Garwin as missionary in general. The state of Iowa had never been organized as a missionary field. I was a total stranger in the state, and had no data from which to plan my labor, hence the difficulties under which I was placed were many.

The home furnished us was the best the people of Garwin could at that time provide, but it was small and not adequate to our needs; however, we accepted it with thankfulness and took up the work cheerfully. Soon after our arrival, we brought the question of parsonage before our people, and with one accord they took the matter in hand, and before winter began the parsonage was erected and we were occupying it.

The United Brethren were holding a series of tent meetings in Garwin at the time of our arrival, and in this tent my first sermon in Iowa was preached. Upon that evening an acquaintance was begun with the people of that vicinity which has since ripened into a warm and abiding love.

The first trip from Garwin was made Oct. 5, 1888, to Welton, to attend the Iowa Annual Meeting, the expenses of this trip being met by the young people of our society. The next trip was made to Grand Junction, Nov. 9, where, on Nov. 11, I organized the Grand Junction church, with ten constituent members. Thus was my labor upon the Iowa field begun, which, after eleven years and five months, is now laid down.

One of the first tasks undertaken was to learn the names and location of the scattered Seventh-day Baptists in the state. This required much correspondence and personal inquiry, and fully two years passed by before I had completed this task. During the years that have followed, I have had the privilege of visiting the homes of almost all the scattered ones in our state, though they are located at more than twenty different places, and have corresponded with the few upon whom I have not been able to call.

I was not long in learning that a deep prejudice existed against Seventh-day Baptists, both at Garwin and upon the field at large, and because of this I was avoided by many and hindered very much in my work. In some cases this prejudice had arisen because our people had been exclusive and had not shown a friendly spirit toward their First-day neighbors. In other cases the prejudice was due to the questionable manner of life practiced by some of our people, and in other cases it was due to the fact that many First-day people mistook our people for Adventists.

Years were spent by Mrs. Socwell and myself in treating our First-day neighbors with kindness and love, and in cultivating a social

spirit toward them before this unkind feeling toward us was removed; little by little, however, it gave way till not even a remnant of it remains anywhere in the state where we are known. People who were formerly bitter against us, simply because we were Seventh-day Baptists, soon became our warm and sympathizing friends, and churches which once held aloof from me have long since, and on repeated occasions, invited me into their pulpits, given me large, attentive congregations and shown many kindnesses.

GETTING ACQUAINTED.

Realizing the difficulty that attends laboring upon an unorganized field and among prejudiced people, I made the field and the people the subjects of a careful study. I acquainted myself with the various religious denominations in the state, the location of their churches, the names and location of their leading clergymen, the location and character of the many colleges and other schools of higher education, the towns and cities, the railways, and every interest in our state that could be made to aid me in the work I had undertaken. This study was never for a moment laid down during my labor upon the Iowa field, and, as the result, I came to know the state of Iowa, her people and all of her interests, as well as any person in the state.

This study was carried on, day by day, as I performed my duties as missionary, and took me into every town of importance in the state, in many of which I have preached to large and appreciative audiences, and into churches and homes throughout the state. This persistent and anxious toil brought to me a wide acquaintance not only with the people in general upon the field, but it embraced all the leading pastors, missionaries, evangelists and educators in our state, and introduced me into all of our leading universities and colleges and into several of our state institutions. The one object I had in forming such an acquaintance was that I might be prepared to do my very best as missionary, and to establish in Iowa the standing that Seventh-day Baptists merit.

Everywhere I have gone, Christ and the Sabbath, of which he is Lord, has been kindly and lovingly advocated. Everywhere I have preached I have insisted upon being introduced as a Seventh-day Baptist, and upon the privilege of introducing my discourse by defining briefly the leading doctrines held by us as a people. These conditions have always been met and thousands of First-day people have thereby listened to a statement of the beliefs and practices of us as a people, and many such people have afterward expressed their gratification at learning that Seventh-day Baptists are an educated, progressive and evangelistic people.

GENERAL MISSIONARY LABOR.

General missionary labor has been the prominent work of the eleven busy years spent in Iowa. This work has brought me into intimate relations with throngs of people of various denominations and with a very large number who hold no church connections. I have been welcomed into homes of wealth and luxury and have been made doubly welcome in humble sod and log homes. Devoted homes, infidelic homes, homes of refinement and homes of ignorance have been visited, and around these hearthstones the story of Jesus and his wonderful love has been repeated to parents and children. Not a home has been found too high, too low or too vicious for me to enter and lovingly tell the inmates of the world's Redeemer, and everywhere I have gone I have been kindly treated, even in homes where friends have feared to have me enter lest I should be badly treated.

(To be continued.)

Woman's Work.

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

THE absolute unselfishness of Christ is our example. His own life was throughout a life of self-denial. He asks nothing of his children that he himself did not experience. Outward service alone is of no value. Love means obedience; we obey him when we take his life for our example, and follow in his steps.

FROM MRS. FRYER.

OUR SCHOOLS IN CHINA.

Mr. Davis spends much of his time at work in the Boys' School. While he now has a very good native teacher whose influence and example are helpful to those under his charge, yet in order to make the school thoroughly a success, he finds it necessary to be with them much of the time. Mrs. Davis also devotes herself to this school and to some day-schools in the vicinity. Contrary to their best ideas of a Chinese school, they are teaching English to many of the pupils. This they are obliged to do as the demand for it is so great that the Chinese will only go where they can learn the "foreign language." We found all the other missions doing the same thing. For teaching this, those who study English only a portion of the day are required to pay a small fee, which helps somewhat in the support of the school. I was not able to visit this school, but saw the boys at the chapel on Sabbaths where they came to the preaching service and Sabbath-school. They are a good looking, tidy, and bright lot of boys, who always seemed to be orderly and well-behaved. At a conference meeting, the first Sabbath I was there, Mr. Davis called upon those who had expressed a desire to enter the church upon probation. Seven of the boys from the school, who, I should say, are from twelve to fifteen years of age, arose one by one and gave expression to the conviction that the one true God is our Father, and that Christ is our Elder Brother and Saviour. After declaring these convictions and their experiences regarding them, they went up to the table in front and signed their names to the church book. Some good advice was then given them by their teacher, who also led in prayer, pleading that they might not enter upon this new life lightly or without much serious and earnest thought and determination. Mr. Davis told me that these boys had, one by one, come forward in the prayer-meetings at the school, and without any urging had asked to put down their names as students of the Bible and seekers after truth. Of course the great testing time will come when they leave the school, and have to go out into the world and struggle for their support. On every hand they will come in contact with those who are in heathen darkness, and among Christians they will see the financial advantages there are for those who observe Sunday as the Sabbath.

Mr. Davis has been thinking much about plans for an industrial school that could be made self-supporting or nearly so, by having the boys spend a portion of their time in some kind of manual labor while pursuing their studies. He has considered several branches of industry which might greatly aid in the support of such a school, but to undertake such a work, there would have to be some one—it might be a layman—who could devote the greater part of his time to it in order to

make it a success. There seems to be a good field here for some such undertaking if just the right kind of a man should come out and give himself to its promotion. Such an one would have to come to stay—to spend and be spent in the cause he undertakes—be prepared to meet much opposition and discouragement, but one who would be so full of faith in the outcome of his labors that nothing could daunt or hinder its success.

The Sabbath-school in the chapel is usually held in the afternoon, directly after the preaching service. Here gather the pupils from the two boarding schools and from some of the day schools near by; besides these there are always some from the outside who come in either out of curiosity, or with a desire to learn about the "Jesus doctrine" which they hear more or less spoken about amid the routine of their common everyday life. During the forenoons, special Sabbath-schools are held in some of the day schools, which are too far distant for the pupils all to come to the chapel. After the close of the preaching service some of the classes march into another room with their teachers, while others remain where they are for their class work. The first Sabbath, I sat with the women, and listened to dear Quae-yung, as she explained to them the mission of Christ to the earth. As she proceeded, she drew many lessons from the subject and reminded me forcibly of her father, Lee Erlow, one of the first native helpers, who died many years ago, but whose place has never been filled by another.

After the Sabbath-school comes the Girl's Christian Endeavor meetings, which were most interesting to me, showing the intellectual and spiritual growth of many of the girls in the Boarding School, who took part in these meetings. The first Sabbath it was a "Missionary meeting," and would have done credit to any meeting of the kind I ever attended. All was in the Chinese language and showed much faithful study and research in the preparation. One of the girls read a long and interesting paper upon the life of Morrison, one of the earliest missionaries to China. Another read a paper upon the life and work of William Carey in India. Doctor Palmberg gave a history of Adoniram Judson, and Miss Burdick had a biography upon one of the first missionaries to India. At the same time these Endeavor meetings are held, another is going on for boys at their school-building, but this one I did not attend.

June 24. (From my diary.) "To-day being Sabbath, I went to our mission to attend the Chinese service. Mr. Davis was in the midst of a sermon as I went in, on the subject of the Sabbath. The room was well-filled with attentive listeners. After the sermon, a portion of the floor being removed, preparations were soon made for observing the rite of baptism. Six of the Boarding School girls had given in their names several months ago, but it was not decided until quite recently that they were to be baptized to-day. At the testimony meeting in which they all gave their experiences, two of the younger girls asked that their names might be placed on the roll as trial members."

(Continued.)

God alone can finish; and the more intelligent the human mind becomes, the more the infiniteness of interval is felt between human and divine work.—John Ruskin.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

BY MARY D. TOMLINSON.

[Concluded from last week.]

We reached the city an hour later to find it raining; but the women and men were there to take us to their homes. We should have reached Seattle in the morning, had we not desired to pass over the mountains by day, and this was a disappointment to the citizens, who had arranged a most triumphant welcome, as the Seattle paper will testify:

"The train will be met by the various state committees, city officials and officers of the state W. C. T. U. These, with the visitors, will form in line of march and proceed to the Hotel Seattle, where the formal reception will take place. The delegates will be met at the depot, and then the procession will form as follows: Representatives of the Ministerial Association, representatives of the Seattle Chamber of Commerce, Y. M. C. A., Good Templars, W. C. T. U., women forming on the sidewalk, men in the street, to lead the carriages containing the officials."

Then followed the names of those in the carriages, headed by Mayor Humes and E. O. Graves, President of the Chamber of Commerce. Following that the line of march. Then a "double line will be formed on each side of the line of march from the carriages on the north side of James street across the street to the hotel entrance, women inside, men outside. The officials will alight from the carriages and march to the hotel between these lines, and will be met at the entrance by a troop of little girls, who will strew the way with flowers. The escorting bodies will then fall in behind the officials in regular order; when all will march to the Seattle Hotel parlors, where the reception will be held."

Twenty-five gentlemen of the Chamber of Commerce were a special committee to receive the National officers. "The members of the Chamber will wear white badges, on the front side of which is printed, 'W. C. T. U.—Seattle Chamber of Commerce, Reception Committee. For God and Home and Every Land.' On the reverse side is the inscription: 'The Chamber of Commerce joins with all citizens in extending cordial greeting and warm welcome to the Woman's Christian Temperance Union of the United States in National Convention at Seattle, October 20—25, 1899.'"

The stores were decorated with "Welcome to the W. C. T. U.," even the dummies wore the white ribbon. One grocery store had the letters W. C. T. U. in coffee, while another had a bow made of white sugar. The citizens were very hospitable, and did not want us to come away so soon; at least they said so, and we believe they were sincere. The Governor, Mayor, Presidents of the Chamber of Commerce and Board of Trade, ministers, all gave us a royal welcome, the first evening of the Convention.

What of the Convention? Time forbids my telling of the President's Address, which was instructive, helpful and full of good suggestions to help us onward and upward; of the fine reports of twenty-three Superintendents; of the work done by the organizers, as they tramp, tramp over the states sacrificing ease, that our cause may be strengthened, and Christ's name honored; of our brilliant speakers on platform nights, who cannot be excelled in eloquence and pathos; of the discussions upon the floor, when some pertinent

question was brought before us; of the Evangelistic hour, from eleven to twelve each day. The one on Wednesday, conducted by Mrs. Henry, being the very best, when nearly two hundred took part; of the Loyal Temperance Legion, who marched up the aisles one evening singing "Saloons, Saloons, Saloons Must Go"; of the Y.'s, who occupied one evening, when a letter was read from our brave Clara Parish, who gained a thousand members in Japan, the year she was there, and who has visited China, and is now in India gaining recruits; the report of the Y. Secretary, that they now have 10,000 Y.'s who are endeavoring to win others. The half could not be told. Four states had made a gain of over 500 members, but Indiana carried the beautiful white silk star-spangled banner, that dear Miss Willard designed, back with her. Last year she gained 1,100 members, this year over 600.

This was the twenty-fifth Convention of the Woman's Christian Temperance Union, and Seventh-day afternoon, October 21, was set apart for holding our "Silver Jubilee."

After the devotions, conducted by Mrs. Forbes, President of Connecticut, and singing "Jesus, Lover of My Soul," came the greetings from the Crusaders, Signers of the Chautauqua Call, members of the Cleveland Convention and others. Many interesting reminiscences of the formation of our grand organization were related by some of the old veterans who were present at that memorable gathering. Among them was Mrs. Mary B. Reese, of Seattle, who was a Crusader in Ohio. "She told of the band of women who obeyed the call of the Lord; and that while the cry went out all over the land that the Crusade was a failure, it was not true; for the Crusaders had prepared the way, and they had rooted out old prejudices, broken down denominational walls, which developed the Woman's Christian Temperance Union." Think of this little seed-sowing, which has grown like the banyan tree, spreading its branches all over the World.

"All round the world the ribbon white is twined;
All round the world the glorious light has shined;
All round the world our cause has right of way,
We'll raise the anthem swell of victory, some glad day,
It's coming, it's coming! The morn for which we pray,
Will take the world for Christ's own kingdom, some glad day."

Mrs. Stevens stated that during the organization Convention, they sang even as the Crusaders eleven months before had sung, "Rock of Ages," and she invited the audience to stand and sing heartily this old Crusade hymn. Not only the Crusade women spoke, but men who had lived in Ohio at that time bore testimony. A bishop whose name I do not now recall, said that he was in the saloon when his mother and Mrs. Reese were praying on the sidewalk, and he left it never to enter its doors again, and pledged to God that he would never drink anything of an alcoholic nature, coffee nor tea, and would abstain from the use of tobacco. Presidents of the states represented at Cleveland, Ohio, 1874—Maine, Vermont, Massachusetts, New York, Pennsylvania, Alabama, West Virginia, Ohio, Indiana, Michigan, Wisconsin, Illinois, Iowa, Kansas, Colorado and California were to have told "the best thing my state has done in twenty-five years"; but time did not permit. Mrs. Chambers, of Pennsylvania, alluded to the fact that Mrs. Ida McKinley, the first woman of the land, was a Crusader; Mrs. Chambers and her mother having been associated with her in that work in Canton.

Major McKinley was one of their speakers, and defended the women in a law suit. The names of forty persons, men and women, were enrolled as life members by the payment of twenty-five dollars, during Convention week; 208 members were secured, and still the good work goes on, as 100 more have been added since then. New Unions have been formed; a Y of 35 members has been organized in the University, and some of our workers still remain on the Coast.

I was pleased to find some second cousins, who live in Sumner, Washington, between Seattle and Tacoma, Mr. J. W. Wood and brother, with their families, whose women "folks" wear the white ribbon. Mr. J. W. Wood and wife, (who was an English woman) observe the Seventh-day. They were First-day people, until converted by the reading of the Scriptures. Mr. Wood's father was Dr. Wood, who went from Brookfield to Chicago, and his mother was Naomi Davis, daughter of David Davis, of Shiloh, a brother of Rev. John Davis, my grandfather. It was purely accidental that we discovered each other, and as he had never visited New Jersey, he had seen but a very few of his relatives, and as another cousin, Mrs. Pancoast, from Salem, N. J., was one of the delegates, they were delighted to meet us, and the pleasure was mutual.

Thursday evening, after listening to Mrs. Boole's "Deborah in Battle," in the First Methodist church, we wended our way to the station to take a special car to Portland, Oregon. The official car left in the afternoon, via of the Great Northern. There must have been 1,000 people at the station to see us off. Many of us stood on the platform of the last car, they and we singing, "God be with you," and waving our handkerchiefs until we turned the curve; and in all probability when we meet again, it will be beyond the river.

We reached Portland the next morning, where we were informed that the women of the Union, learning that we were coming to Portland, had planned a Parlor Meeting for the afternoon, and Mrs. Thatcher and the writer were expected to speak. We had arranged to go to Fort Vancouver to visit the soldiers, but felt we could not disappoint the women, who in two days had made all the necessary arrangements. We had a most appreciative and cultured audience; one of the guests was Mrs. Ellis, wife of Congressman Ellis, who framed the Bill to prevent liquors being sold in government buildings and in the army. In the morning we visited Portland Heights, where we could see in the distance the snow-covered peaks of Mounts Hood, Adams and St. Helena, with Mount Rainier in the background. We felt that we were very near our Heavenly Father, who had made nature so beautiful, and we found ourselves repeating passages from his Word. Mrs. Graham started "There's a Wideness in God's Mercy," and sang one verse of our, "Victory," when it was suggested that at this noontide hour, the twenty-one white-ribbons present offer a word of prayer and thanksgiving; we sang, "Blest be the tie that binds," and each one present on that occasion will always remember those hallowed moments.

We left Portland that evening, reaching Salt Lake City Sunday morning. We were preparing to rest, having secured a room at the hotel, during the two days we were to remain in the city, when a call came to us to speak

in the Baptist church. Weary, without having had time to procure our breakfast—we dared not say nay, and hurriedly prepared our attire and went out with the minister. After service it was my good fortune to find an old playmate and relative, whom I had not seen for many years. We did not recognize each other, and it was by questioning that we learned each others childhood names. Mrs. Babcock, President, of Rhode Island, was in the audience, and she was invited by the pastor to speak in the evening. Mrs. Thacher also spoke, and as the result fourteen members were added to the W. C. T. U. We attended service in the Tabernacle Sunday afternoon. Mrs. Thacher, Mrs. Chambers and I were accompanied by Mr. Cannon (nephew of George Q. Cannon) and his sister. Seats had been reserved for the W. C. T. U. delegation, and Mr. Cannon asked us to remain in our seats after service, as the choir would render parts of the Hallelujah chorus. Six hundred singers took part, and grander music—including that large organ—could never have been heard. The Mormon women tendered us a reception on Monday afternoon at one o'clock, as the W. C. T. U. had arranged to receive us at three; but none of the prominent workers attended, as we felt it would not be very courteous to accept of their hospitality and then endeavor to oppose their Representative from taking his seat in Congress. One of our women said this to Miss Cannon—who is a finely educated and seemingly lovely young woman,—and she replied, "We want you to see us in our homes." The reception was held in the "Beehive," where Brigham Young lived with his wives, and is now occupied by President Snow and his family. Monday morning a special car took us to Salt Air, where one of the gentlemen bathed in Great Salt Lake. We afterwards visited the Salt Palace. We spent one night and the following day in Colorado Springs and Manitou. The W. C. T. U. women came to our car, which was sidetracked, and brought us a most elaborate luncheon. We left at 2 P. M., and had a few hours in Denver. Mrs. Frances G. Barnes was entertained at the Governor's, as they were friends, and the wife of the Governor came to the car to welcome us; her husband sent his regrets, as he had an engagement to speak that evening. Spent an hour in Omaha and embraced the opportunity to visit the new railroad stations which are greatly needed. We reached Chicago Friday morning. Visited the temple where we met Mrs. Stevens, Miss Gordon and many others of the workers at headquarters; attended the noon meeting in Willard Hall, which was well attended although it was a rainy day. Was pleased to see nearly fifty young men, indeed, the audience was composed almost entirely of men, which is an uncommon sight at a devotional meeting.

We reached home safely, having spent three weeks of happy and varied experiences, thanking the Father for his protecting watch-care, during the six thousand miles of travel, and ready to go again when the "White Ribbon Special" shall take us to the Pacific Coast.

PLAINFIELD, December 18, 1899.

NO MAN can be provident of his time who is not prudent in the choice of his company.
—Jeremy Taylor.

AMONG THE GRAVES.

BY MRS. SARAH S. SOCWELL.

Silent and sad I walk among the graves,
Where sleep the cherished ones of other years,
With thoughts too deep and still for speech or tears,
As o'er me sweep the strong resistless waves
From memory's caverns till the present seems
The past, and 'mong the graves I walk in dreams.

And they no more are lonely, for mine eyes
Are opened to behold sweet mysteries;
The loves, the hopes, the joys, small courtesies,
The shadows of the thousand little ties
Which made these loving hearts and mine as one,
The memory of a smile, a tear, a tone,
A burst of laughter, a glad gush of song,
A glance, caught in the vortex of some throng,
From eyes that held a secret in their deep
To which my heart gave answer, for each keeps
Some holy instinct, guarded carefully,
To which some other holds the magic key.

A day in some broad woodland where release
Is found from all earth's littleness, the peace
Of some calm sunset burning soft and fair
Along the west, a breath of scented air
Which touched my cheek in some long, long ago,
A strain of music's soft melodious flow,
A flower that bloomed in some cool grassy dell,
The light touch of a hand I loved full well,
A white cloud anchored in the summer sky,
The tinkle of a streamlet wandering by,
A bird-note ringing thro' some orchard's bloom,
A fair star shining thro' some evening's gloom,
A word forgotten since 'twas said, 'till now
It seems to stir the air with its sweet flavor,
The waving of a shadow on the grass—
How vividly all these before me pass!

And as I sit and muse among the tombs,
The doubts, the fears, the mysteries, the glooms
Which mid the grave's sad pathway flee away,
I see beyond the flush of heaven's day,
And feel, and know, that all the sacred ties
So rudely severed here, the mysteries
Thro' which we grope so blindly, the sweet dreams
Born of our hopes, the bright but transient gleams
Of perfect bliss, to our tired soul so rare,
Will all be clear and find fruition there.

And so I linger long among the graves,
Sad, but yet happy, till the starlit waves
Of darkness fold me solemnly around,
And I, like Moses, stand on holy ground.

ON THE WAY TO AFRICA.

STEAMSHIP "ROQUELLE," Atlantic Ocean.
Lat. 42° 1' N. Long. 12° 17' W. from
Greenwich. 2d January, 1900.

To the Editor of the SABBATH RECORDER.

In the London *Times* of December 27, the day I left London for Liverpool, there was a plaintive wail to the effect that "most things in Africa seem to be exaggerated in one direction or another." This of course had reference to the sad war in which Great Britain is engaged with the Boers, a war in which our sympathies have to be a little strained either way. May the God of battles bring this terrible conflict to a speedy end! But while the reflection of the *Times*' editorial had regard principally to war reports, the statement has remained with me since I have been on my way to another part of that strange continent which anciently was so important a part of the world and which now again seems coming to the front in so wonderful a way. I have set this before me as a kind of warning, and I trust that in what I write from time to time for your pages, or in what is reported by me to the friends at home, there may be as little as possible exaggerated or distorted. I shall try to tell the truth and nothing but the truth, and so far as may be best or proper the whole truth, if it at all affects the interests dear to our hearts as a people.

It is now too early for me to write more than of my journey. I left London on Wednesday, taking the afternoon train which started from Euston station at 4.15. All was well in London at my departure. The ride to Liverpool was cold, and the next day, the 28th, was snowy and windy. We came aboard the steamer at 10 o'clock, but she did not get away till 1. The weather was so bad we had to put in at Holyhead and remain in the harbor till Friday morning. The weather has

continued rough all the time, but yesterday began to be a little better.

We have now crossed the Bay of Biscay and the weather is milder, more like what one finds crossing the Atlantic in the summer. We are somewhere off the northwest corner of Spain or Portugal, over 800 miles from Liverpool and less than 600 miles from Madeira, which we hope to reach by Friday.

There are only five of us cabin passengers, one missionary going back to Sierra Leone, a very pleasant man and thoroughly given to his work there, and three business men, myself making the fifth. All are very companionable people and so are the ship's officers. Hence the voyage is pleasant.

This voyage will be a pretty long one, but doubtless we shall reach Salt Pond before the end of January. This letter I hope to post at Madeira. From there we go to the Canary Islands, stopping only once, at Teneriffe, Santa Cruz. Then we go to the African coast where we are to touch at nearly all the ports on the way. My next letter will doubtless be sent from Sierra Leone.

From all that I have learned of the West Coast by reading and what I have ascertained by conversation with missionaries and others, I am impressed with the needs of this region as a field for labor. The needs are truly vast, the task herculean, the cost great, but the harvest is worthy and the Master calls. It is too early for me to express an opinion in print concerning the call which has come to us as a people. I have an opinion. There is much and successful mission work done on the Coast by other Christian people, but it is only a drop in the ocean, if one may employ that expression. Especially is the Salt Pond district a field that needs workers. I do not think there is a white missionary there save two or three Roman Catholics. Salt Pond is a town of about 5,000 people, almost entirely black. White people who go there have much to face, but of this more at another time. "The angel of the Lord encampeth round about them that fear him, and delivereth them." The great need is Christian life and example and Christian education. With the best will in the world this the few blacks who have become Christians cannot supply for themselves. For them to work out their own salvation is a very hard task, unless the white Christian who carries the gospel to them goes further and helps them live it out.

Through you, brother editor, I ask, Has a call come to us as a people to do this? It may be so. If so, it is a call we must hear and answer, even though it cost money, and consecrated lives. For the enemy who keeps the white missionaries away is the enemy who keeps the white business people away—and his name is Death. But many more men every year go to the Coast for money than to preach the gospel, and the black people learn more vice and wickedness from the white people than they do pure and righteous ways.

Shall it be said the servant of God fears more than the servant of self and sin? I do not know that the call has clearly come to our people to take up work at the Coast. But, if it has so come, it is a call which must be heeded, and it is the severest test that has ever come to us yet. By a gracious compensation the reward will be correspondingly great. For I do not believe there is a field in which more signal results can be attained.

Pray, brethren, that your brother who goes

in your name and in the name of our Master, may be so enlightened by divine wisdom that he may see as God would have him see, and be true eyes for you that you may know what God would have you do.

Hoping and praying that God may vouchsafe his gracious and protecting care and enable me, by his grace, to accomplish according to his will the errand which he through you has entrusted to me, I am

Faithfully yours,

WILLIAM C. DALAND.

NEWS OF THE WEEK.

When the RECORDER went to press last week, the movement of the English forces against Ladysmith had reached the battle at Spion Kop. The next news revealed that the movement was not only defeat, but serious disaster, and that the English were forced to retreat to the south side of the Tugela River. For some days London was half-smothered with anxiety and sorrow over the result. But little important news has reached us during the week. On the 4th of February there were rumors that another attempt to relieve Ladysmith was in progress, or about to be undertaken. This gave some relief to the depression of feeling in London. But no definite news is at hand, and all we can chronicle is the probability that Buller is attempting to reach Ladysmith by another route, and that other forces are co-operating by a new movement from the east of Ladysmith. The situation is intense and desperate in many respects for both parties. Meanwhile, more accurate news is necessary to any conclusion as to immediate results.

The army of England in South Africa—including the men on the sea—is the largest force which the Empire has ever had in the field. It now reaches over 200,000 men, of whom 180,000 are regulars. It is rumored that Lord Roberts has asked for 90,000 additional troops.

Events in Congress have not been prominent during the week, and no final action of importance has been taken. President McKinley has decided to proceed at once to formulate a system of government for the Philippines along lines recommended by the Commission, the first part of whose report has been made. It will be, in general, territorial.

The question of the Governorship of Kentucky has assumed a new and serious phase during the week. After the election, Taylor, the Republican, was duly inaugurated under the legal returns, and the question appeared to be settled. The Legislature having convened, and having a partizan majority in favor of Goebel, the Democratic candidate, was about to depose Taylor. At this juncture Goebel was shot and severely wounded by an unknown assassin. Goebel is a turbulent fellow, and has "killed his man," and that he should be shot is a part of the law of retribution, that what a man soweth that shall he also reap. Nevertheless, the act was wholly indefensible, and all concerned in it ought to be summarily and adequately punished. Meanwhile, Governor Taylor forbade the Legislature to assemble at the State Capitol, because the city was in a state of insurrection. This order was enforced by the State militia. As Goebel did not die immediately, a majority of the members of the Legislature signed a certificate that he was the Governor *de jure*, and he and the candidate for Lieutenant-Governor were sworn into office. On the 1st of February, Governor Taylor appealed to the President to sustain his title to the office, which he had held for some weeks, but the President declined to interfere. Goebel died on the evening of Feb. 3, and Beckham, the Lieutenant-Governor, was sworn in as "Acting Governor." Such is the situation as we go to press.

Young People's Work

By EDWIN SHAW, Milton, Wis.

Those Young People
at Welton.

I READ with interest and pleasure a few weeks ago the paragraph in the RECORDER by L. C. Randolph about the young people at Welton. These men are all dear friends of mine, and I am sure that they will not be envious when I inquire why the names were given of men only, and of those whose work is in the line of ordained ministers of the gospel. How about the young women? Mrs. Coon, wife of Rev. D. B. Coon; Mrs. Burdick, wife of Dr. A. L. Burdick, Moderator of the North-Western Association; Mrs. Boss, Treasurer of the Woman's Board? But I may as well stop here, because I cannot enumerate all of them, and I shall have to stop sometime. Undoubtedly this is the reason why the other list was not longer. I do not mention it to criticize; it merely gives me an excuse for mentioning the matter at all, and I wanted to add my testimony to the substantial worth of that little church out in Iowa.

The Evangelistic
Glee Club.

"THE Milton College Evangelistic Glee Club was organized last evening at the home of Dr. Platts, to begin practice and prepare for the summer campaign. Its officers are: President and Business Manager, W. R. Rood; Secretary, J. E. Hutchins; Treasurer, P. E. Clement; Music Director, E. D. Van Horn."—*Milton Journal*.

Young people, read and act. I believe that it is possible and practical to organize Evangelistic Glee Clubs in twenty-five of our churches. Why not? Yes, why not? If there are reasons why such clubs cannot be formed in your church, write and tell me about it. I mean just what I say; write and tell the reason. If there are no reasons, then organize a club, have a notice of it published in your local paper, cut out a clipping like the above, and send it to me for publication on this page of the RECORDER. Perhaps you cannot sing. That is no reason why you cannot help about organizing a club. You do not need to sing in order to do that. Who will be the first now to send me the clipping?

What Would
Jesus Do?

"THE experiment of conducting a daily newspaper 'as Jesus would' will shortly be tried here. The plan is the one proposed by the Rev. Charles M. Sheldon to the delegates of the Christian Endeavor Convention at Detroit last summer. The Rev. Mr. Sheldon asked for \$1,000,000 with which to start such a paper. None of the delegates volunteered to furnish the money, and the matter was dropped for the time. Recently, however, E. O. Poponoe, owner of the Topeka *Daily Capital*, conceived the idea of turning his plant over to the Rev. Mr. Sheldon and permitting him to make the experiment.

"Mr. Poponoe is a member of the Rev. Mr. Sheldon's church, and his tender of the plant to his pastor for the trial was gladly accepted. On March 13 the Rev. Mr. Sheldon will assume absolute control of the editorial, local and mechanical departments of the paper. He will challenge every piece of news, editorial and advertisement which is printed with the interrogation, 'What would Jesus do?' He will 'blue-pencil' all matter which

he believes the Saviour would refuse to print. If the experiment is successful, Mr. Poponoe hopes to arrange with Mr. Sheldon for the editorial management of the paper."—*Chicago Record*.

Perhaps most of us know that the Rev. Mr. Sheldon referred to in the above clipping is the author of "In His Steps," a book that should be read by every member of our denomination, not so much to find out what other people did when trying to live out the answers to the question "What Would Jesus Do?" but because of the spirit of complete consecration, and willingness to suffer for Jesus' sake, which it contains. Let us watch with interest the result of this experiment.

Some Suggestions
to Christian
Endeavorers.

FIRST, let our personal example be a help and not a hindrance. Young men, cease tippling. Young ladies, stop offering the social glass.

Second, let us encourage our members to enlist in the total abstinence brigade. Have a revival of the old-fashioned pledge-signing.

Third, let us co-operate with all organizations in protecting the home. Be willing to work with others, whether they have reached your ideal or not. The Young Woman's Christian Temperance Union especially invites your co-operation.

Fourth, let us make the quarterly temperance meetings in our societies count for something. Do not trim; take high ground.

Fifth, let us enter heartily into local ballot-box fights against the saloon. Wherever our present laws permit, make the saloon an outlaw. Death to license.

Sixth, let us not be in doubt where we ought individually to stand politically. Sacrifice party before principle. Give God the benefit of any doubt.

Seventh, let us try again to encourage our authorities to abolish the canteen in the army and the navy. Go at it just as if *one man* high in authority had not snatched victory away from us by his judicial ruling.

Eighth, let us make a crusade against hard cider. It is the bane of life in some communities.

Ninth, let us see to it that druggists keep within bounds, and that they are required to fulfill the letter of the law. Do not allow their stores to become little less than bar-rooms.

Tenth, let us discourage the use of fermented wine at the communion-table of our Lord and Master. I tremble when I think of the temptation put to the lips of those who once were slaves of the drink habit.

And finally, let us attempt to win the saloon-keepers and their victims, the habitual drunkards, for Christ. Be merciful.—*C. E. World*.

Do We Now Have
Christian Daily
Newspapers?

THE *Times-Herald*, one of the four or five great daily papers of Chicago thus comments in an editorial on the subject of the foregoing paragraph:

The modern daily paper does not claim to be a religious journal. The religious press occupies a field of its own and serves purely denominational interests. It concerns itself with the affairs of the institutional church. It has no disposition to invade the field of the secular press, although the best religious journals now combine the news of the church with intelligent and timely comment upon the happenings in the world of politics and industry.

But can it be successfully maintained that the modern daily newspaper is not a "Christian" journal? When we use the word "Christian" we do not refer to any re-

ligion or to any church. That word in its broader sense—in fact, its only true sense—refers to the simple principles of human conduct proclaimed by Christ. Because man-made theology obscures some of these principles with dogmatism, the popular mind is apt to get the notion that a newspaper cannot be "Christian" if it is not religious. As a matter of fact, the entire secular press of this country is Christian to-day. Is there any daily newspaper in this country to-day advocating crime or proclaiming the Ingersollian doctrine of agnosticism? Does any newspaper have the boldness to affront the intelligence of its readers by proclaiming that the system of ethics founded by Christ is a failure and a fallacy?

The daily newspapers of the land stand for Christian civilization and progress. They resolutely uphold and affirm the teachings of Christ as applied to all affairs of human interest. They seek to humanize the relations of men; they assist the machinery of the law in the apprehension and punishment of crime; they exalt virtue, uncover hypocrisy, expose fraud, redress wrongs, promote justice and drive thieves and rascals from public office. They help to build churches and hospitals, they encourage charity and they plead for the cause of popular education.

The hob-nailed boot of the press kicks venal aldermen out of the council and titled impostors and purveyors of spurious Christianity out of society. In its efforts to uncover crime the newspaper sometimes shocks the moral sense of its readers, but if the crime is made odious without too much extraneous or "yellow" detail it cannot be said that it fails to serve the interests of Christianity and right living.

The daily paper is not a religious journal, but its influence tends toward the exaltation of Christian ideals in business, in politics and in society.

Beyond all, the American daily paper is human, but all its failings lean to virtue's side.

What do you think about it? Are the great daily newspapers, papers of the type of the *New York Tribune* or the *Chicago Times-Herald* "Christian" journals? I should be glad to hear from our young people on this subject.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

We have been considering for a few weeks the subject of personal work for the salvation of men. All that has been said has been merely suggestive. It is easy for any one to theorize about these highly-important subjects, but theory alone will be of no avail. The demand of the hour is that we put our theories into practice.

I trust that this winter is bringing exceptional opportunities to all of our Christian Endeavorers for the cultivation of their powers as personal workers. You have observed from a recent number of the RECORDER, that nearly all of our pastors expressed themselves as being heartily in favor of greater effort on the part of our churches to reach out into new fields and larger work. We young people can, with God's help, make ourselves an important factor in bringing this effort to a grand success. I dare say these pastors all expect to hold special meetings at some time during the winter, according to their expressed sentiment, either at home or in some neighboring locality. What an encouragement it will be to know that they have the hearty co-operation of all their young people in this work. Let us all resolve that, God helping and directing us, we shall do more in his cause than ever before.

As an encouragement to undertake this sort of work, we may be assured that all earnest and sincere personal effort will be a blessing. 1. To those for whose salvation we labor, whether there are any apparent results or not, because we have the promise, "My

word shall not return unto me void." 2. To those making the effort, upon the same principle that the man warmed himself in striving to save his freezing companion. 3. To the churches of which the workers are members; for effort begets effort, hope begets hope, zeal begets zeal.

Hoping that these brief letters may have been helpful to some one, I close them by quoting from the same letter as at the beginning: "We need to have our hearts filled with divine love, our souls afire with divine light, and then our lives will be as resistless as the never-ceasing power of Niagara. As Christian Endeavorers, and as Seventh-day Baptist Christian Endeavorers, we must be more active in the cause of Christ. Our union with God must be deeper; then we will not question how to utilize our energy to the glory of God; the question will answer itself in the fact that in all things we are seeking the service of the Master, the glory of God, and the blessing of others." M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Jan. 28, 1900.

THE North Loup C. E. has just elected new officers for the first half of the year, and the Society seems to be in a very good working condition. We held our sunrise prayer meeting New Year's morning, as is our custom. Pastor Witter led the meeting. There was not a large attendance, but it was helpful, and a source of inspiration to those present. Several of our members have left us to attend school and other duties, and some others are still to go. We are sorry to lose them, but feel that they will be a help wherever they may go, and that they may receive that which will fit them for further usefulness. We have planned for the societies of the different churches to meet together once a month. The first meeting was held with the Presbyterian young people, at which Walter Rood led; the next one was with our Society one week ago, when a young man from the Presbyterian society led. Our next will be with the Methodist young people. We took a special collection the first Sabbath in the year for the Missionary and Tract Societies as directed by our Y. P. P. Committee. The Four County Union of the Loup Valley is now in session at Elba. Several of our members are present, including our pastor, who is president of the Union, and Mrs. Eva Hill, who has charge of the music for the Convention.

COR. SEC.

JANUARY 14, 1900.

PRAYING WRONG END FIRST.

Some one tells a story of a daily prayer-meeting which was started in London. The first week everybody prayed for the whole world. About the second week, prayers began to be turned mainly to Europe; the third week to England; the fourth to London; and the fifth week the cry was, "Oh, Lord! have mercy upon me; break up the fallow ground of my soul; give me a broken heart!"

Whether this account accurately maps out the course of prayer followed in the prayer-meeting referred to or not, we cannot tell. We are, however, well assured that if many prayers began where these are said to have ended, it would be a saving of time, and bring the needed blessings, not, as in this case, at the end, but at the beginning of the supplications. Begin your prayers at the right end; a right beginning leads to a blessed end.—*Anon.*

Children's Page.

THE LAND OF MAKE-BELIEVE.

BY DORA M. CONGER.

Merry little lady,
Playing in the sun,
Selling things to mother,
"Havin' lots o' fun."
Drags the baby's go-cart,
Don't you hear her cry—
"Punkins an' potatoes,
What you want to buy?"
Lilac-leaves are lettuce,
A cabbage is a rose;
The green grapes in the basket
Are melons, I suppose.
Currants make nice apples—
Yellow, green, and red,
I hug the little huckstress,
Who shakes her curly head.
"You mustn't do so, mother;
We're not just you and me,
I'm Tompkins with his wagon,
Do, please, play right," says she.
"What you want this morn'n'—
Some sweet corn, or some peas?
I've got the nicest spinach,
An' beans—just look at these!"
"I think I'll take a melon,
Tomatoes, and some greens:
And, since you recommend them,
Of course I want some beans."
I ask how much I owe her—
"Two dollars and a half."
I gravely count out buttons,
She breaks into a laugh.
"You've not enough to buy 'em,
Unless you've more than this.
But just because it's you, mamma,
I'll sell 'em for a kiss!"

—Outlook.

WHY THE PRAYER-MEETING WAS PROLONGED.

BY M. M. C.

It was a bright June afternoon, and the superintendent was not much surprised as she noticed how very restless the Juniors were during the session, and how eagerly they left at its close. The faithful few who stayed for the after-service of prayer were even fewer than usual. The tired superintendent looked sadly out at the light-hearted group. They were such dear boys and girls, and she could not blame them for enjoying the freedom of the summer air. Yet she wanted them to love the Saviour more than anything else, and she had tried very hard to make his service sweet to them. Is it all in vain? she thought, and does it pay, after all, for the time and worry? Perhaps it would be just as well to disband, at least during the summer.

Suddenly she noticed that the leader was in her place; so she roused herself, and put the tempter behind her. The service began, and somehow the hymns and Bible verses sounded wonderfully sweet from the young lips. Shyly, but earnestly, the little girls prayed and talked of Jesus and his love.

When all had taken part, the leader announced a closing hymn; and, after it was sung, dismissed the meeting. The superintendent was astonished to see the little band of Juniors still sitting, as if glued in their places. Suddenly, tender-hearted little Jessie exclaimed: "Oh, don't stop yet;" and Madge eagerly added, "Let's do it all over again."

No one could look into those shining faces and doubt their sincerity, so the singing and praying went on for a time. How well they understood and recognized the Spirit's presence it is hard to say. At any rate, they knew that something wonderfully sweet and sacred was there, and they went out to enjoy the June sunshine all the more because of the brightness of their souls.

To the superintendent, everything was changed. Doubt and discouragement fled, and her heart sang praises to God for this

new token of his love. She felt that this fully paid for all the hours of labor and anxiety. Pondering over the day's experience, she began to see a few spots where the good seed had taken root. Jessie, with her sweetness of disposition, was also becoming more regular and studious. Madge was just as punctual and reliable as ever; but she was really conquering her critical tendencies and softening the sharpness of her tongue.

Other members of her flock were noted as manifesting a few, at least, of the "fruits of the Spirit." So the burden grew lighter, and the Junior Society was not disbanded during that summer.

A BOY'S ESSAY ON TOBACCO.

Tobacco grows something like cabbage, but I never saw none cooked. I have heard men say that cigars that was given them election days for nothing was mostly cabbage leaves. Tobacco stores are mostly kept by wooden Injuns, who stand at the door and fool little boys by offering them a bunch of cigars which is glued into the Injun's hands, and is made of wood also. I tried to smoke a cigar once, and I felt like Epsom salt. Tobacco was invented by a man named Walter Raleigh. When the people first saw him smoking they thought he was a steamboat, and were frightened.

My sister Nancy is a girl. I don't know whether she likes tobacco or not. There is a young man named Leroy, who comes to see her. I guess she likes Leroy. He was standing on the steps one night, and he had a cigar in his mouth, and he said he didn't know as she would like it, and she said, "Leroy, the perfume is agreeable." But when my big brother lighted his pipe Nancy said, "Get out of this house, you horrid creature; the smell of tobacco makes me sick." Snuff is Injun meal made out of tobacco. I took a little snuff once, and then I sneezed.—*Michigan Christian Advocate.*

IN THE DARK.

Who's Afraid in the Dark?
"Oh, not I," said the owl;
And he gave a great scowl,
And he wiped his eye
And fluffed his jowl,—
"To whoo!"
Said the dog, "I bark
Out loud in the dark,—
Boo-oo!"
Said the cat: "Miew!
I'll scratch any one who
Dares say that I do
Feel afraid,—
Miew!"
"Afraid," said the mouse,
"Of the dark in the house!
Hear me scatter
Whatever's the matter,—
Squeak!"
Then the toad in the hole
And the bug in the ground,
They both shook their heads
And passed the word around;
And the bird in the tree,
The fish and the bee,
They declared all three
That you never did see
One of them afraid
In the dark!

But the little boy who had gone to bed
Just raised the bed clothes and covered his head.

—*Louisville Western Recorder.*

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"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.

ALFRED, N. Y.—The new pastor was received to his charge Sabbath-day, Jan. 6, by a simple, but impressive, installation service. On the following Sabbath Dr. Gamble gave his successor a welcome in words so full of the spirit of Christ that the entire audience was melted to tears. The glistening eyes, the fervent amens, the atmosphere of love and consecration made the communion service which followed a landmark in the history of the First Alfred church.

At the request of the pastor, and by unanimous vote of both the Advisory Committee and the Board of Trustees, Brother Gamble has been engaged to supply the pulpit part of the time for several weeks, while the pastor is becoming settled in his home and acquainted with his parish. The cordial, helpful spirit shown by the resident ministers toward the new-comer makes the experience a bright one to him. For all the kindness and brotherly cordiality shown he has reason to be profoundly grateful.

The first University semester is drawing to a close, with a large and enthusiastic attendance. The Buffalo Courier, the Buffalo Express, and other local papers nearer by, have been publishing illustrated articles on the University and its interests. The football team has contributed its share toward bringing the Allegany institution into public notice. It has made a good record, not only in scores, but also in gentlemanly conduct. The athletic men, as a rule, take high rank in their classes, and physical culture is made to serve the higher interests.

The work on the building for the terracotta plant is being rapidly pushed, the regular force of employes being utilized, besides help from outside. The new structure will be larger, lighter, and better equipped than the old.

The Rogers & Hemphill machine shop, with increased capacity and a larger force of men, has work on hand for a year to come, and is obliged to refuse many valuable orders.

The school-house meetings are remarkably well attended, and a deep interest is shown. Seventy-three were present the last night at Five Corners. There have been several expressions of desire for Christ. Brother Peterson reports conversions and a general encouraging outlook at his outpost stations.

Beautiful winter weather. COR.

FARINA, Ill.—We people of Farina are so far from other churches of our order that visits of brethren from other parts are rare. So when a messenger of the gospel comes to us we highly appreciate his visit. We have been made glad twice recently by such visits. First, the editor of the SABBATH RECORDER, Bro. A. H. Lewis, came and delivered four discourses. On Sabbath evening he gave an address on Social Purity. As the subject had been advertised, there was a good attendance on the part of First-day people, who, as well as our own people, were highly pleased. The next day, Bro. Lewis preached at the usual hour of Sabbath service, on the dangers to the church and religion through hopelessness of our Sabbath cause, and failing to remember that Seventh-day Baptists occupy an im-

portant and responsible position in relation to the Sabbath cause. Among other things he said that Seventh-day Baptists stand for a whole Bible; that a revolution has come, and the life of our cause lies in the power of its truth, which must prevail, as it is God's truth. On the evening after the Sabbath, he preached on the Higher Life; Eph. 6:10. It is in the life that the power for work lies. Work is the manifestation of life. We must be strong in the Lord, who is the source of the higher life. On First-day evening, he preached on the dangers to church and state from disregard of authority. The church was filled each evening, and First-day people expressed much satisfaction with the discourses.

By invitation of Pastor Seager, with the church's approval, Bro. M. B. Kelly spent eight days with us, including the holiday week, holding meetings afternoons and evenings. The weather and roads were unfavorable, and meetings were being held in the M. E. church, so that the attendance was much smaller than usual on such occasions. Bro. Kelly was very earnest in his labors, and the membership were considerable revived; and several non-professors of religion offered themselves as subject for prayer. What the result may be in their cases is not known to me.

After Bro. Kelly's departure, Pastor Seager continued the meetings, evenings, for some time, doing much earnest and effective preaching and exhortation, by which, we trust, many church members, and others, have been profited. The covenant meeting, which came during the course of the meetings, was the most satisfactory in its manifestations that we have had in a dozen years.

The weather for a number of days has been extremely mild for this time of year. A number of nights have been without freezing, even when the sky was clear. But the roads are very muddy since the frost came out.

C. A. BURDICK.

JANUARY 24, 1900.

WEST EDMESTON, N. Y.—The meetings commenced three weeks ago to-night continue with success and interest. The attendance has been all that could have been expected—from seventy to one hundred and twenty-five. At least six have been converted. Last night, though the stormiest of the series, the attendance—forty-five or fifty—showed more signs of progress on the part of convicted ones than before. Two or three new ones came forward. There will be three baptisms to-morrow. Though the meetings have been with evident manifestations of God's power, they have not reached that degree of spiritual might that God wants to bestow, and which is abundantly within our reach. Bro. J. G. Burdick labors with much zeal and effectiveness. Pray for us, and that much greater power may descend on God's people.

M. HARRY.

JANUARY 26, 1900.

NORWICH, New York.—I wish to express a little of the joy our excellent paper gives me through its several departments. Its rich editorials, and its cheering reports, of Conference, and of missionary and evangelistic labors, furnish a rare treat to one hungering for the privilege of listening to the inspiring exercises of our Anniversaries; and the remembrance of such opportunities in the past

thrills my heart with gratitude to God and to his dear people, who gave me such a warm welcome into the ranks of Sabbath-keepers twenty years ago. "Blest be the tie that binds."

I also especially enjoyed in the Minutes of Conference the report of the Dedication of the Ministers' Monument. How such reviewing increases the realization of indebtedness to our noble pioneers for the inexpressibly great boon of religious liberty, the rich inheritance which we so freely enjoy.

The labors of our evangelists are watched with deep interest, and the inspiring songs of our quartets are almost heard in the distance. I rejoice in the good work wrought in Preston, our nearest neighboring society of Sabbath-keepers, and it was a comfort that by faith we meet around the mercy-seat; but how I longed to hear of the conversion of souls.

We still meet with the Adventists in regular Sabbath services. Our few young people are interested attendants, and most of them have expressed a desire to be Christians. Oh for the regenerating power of the Spirit, which brings the Bible assurance of being new creatures in Christ, without which we cannot be saved. One more note of praise, that some of our noble W. C. T. U. sisters are practically admitting the claims of God's Holy Sabbath. May their light so shine that others will "do likewise."

Having noticed that a change in the form of the RECORDER is thought of, may I bespeak, in behalf of both old and young, the continuance of the admirable type which makes our paper superior to nearly all others for ease of reading, and consequently safety to that incomparably important organ, the eye. The recent improvement in our Sabbath-school Notes, in this respect, is highly appreciated. Would that every member of our denomination would read prayerfully, in the stirring report of the Corresponding Secretary of our Tract Society, and act accordingly. How many would still be in the sinking sands of human tradition but for that Society.

The tidings of Elder L. C. Rogers' death renews the ever-cherished tender remembrance of his faithful labors in leading God's people from error to the solid rock of divine truth. Precious memory. That influence can never die.

May Dr. Maxson's spirit-inspired appeal in the RECORDER of Jan. 22 meet a hearty response. In best of bonds.

AGNES F. BARBER.

JANUARY 30, 1900.

SALEM, W. Va.—The good work of the Master moves steadily on in both church and college at Salem. There has been no special effort in revival work this winter; but the attendance at church and Sabbath-school has been good, and the people seem to have more than usual interest in all lines of denominational work. The spirit of unanimity with which they have pursued the work of building a new church bespeaks a successful and happy consummation. The winter shut in before the basement walls were completed; but most of the stone are on the ground, and work will be resumed as soon as spring opens. Three sides are now built as high as the tops of the door and window-frames. The basement will be of stone and the superstructure of brick. The new house stands on the old

site, where the fathers have worshiped for nearly a century. The Ladies' Society pledged \$100 to the church, and have succeeded in earning the last dollar of it, by "taking quilting" to do. One of the most successful efforts was an "apron sale," held at holiday time. Each woman made one or more aprons for this sale, and absent West Virginians were invited to send aprons for this purpose. When the time for the sale arrived there were between sixty and seventy aprons in hand, which were auctioned off at prices ranging from 20 cents to \$1.25 each; giving them a net cash profit of something more than \$35. Aprons were there from Rhode Island, New York, New Jersey, Maryland, Old Virginia, Ohio, Illinois and South Dakota.

Upon hearing of the calamity that befell Bro. Bee's family, of Webster county, in the loss of his home by fire, and that they were turned out in zero weather, without their clothing, our church took up the matter in the morning service, and appointed a committee of deacons to hasten clothing and cash to them as early as possible. At the end of a week the committee reported a box of clothing and bedding weighing 250 pounds, and \$50.50 in cash, on the way to the sufferers.

The Sabbath-school collection asked for by the Sabbath-school Board was taken last Sabbath, amounting to \$4 41. The third Sabbath in February is also set apart for a special offering for the Tract Society's work. The young people are interested in evangelistic work, and will do what they can in contributions and in work. A quartet of singers goes with the leader of services to Buckeye and elsewhere, as opportunity presents. Two weeks ago they sang at the State Industrial School for Girls, located here, and their music was much appreciated. Next Sunday a quartet of our young ladies will sing at that service. The male quartet also accompanied Bro. Lippincott to Greenbriar, two weeks ago, where they had an excellent meeting.

We have recently decided to make an effort to raise the money to pay off the \$1,100 College debt, upon which we have been paying interest so many years. The debt has been reduced one-half in eight years, and we would have no fears about being able to pay it now, if our people were not already so heavily pledged upon the new church building. We already have pledges secured right here for \$375, which is a very good start, in view of all the circumstances. Do not know as we can succeed in raising this without calling on outside help. We want to secure as much as possible of this fund outside of our regular channels for funds to run the school, so as not to cripple the school in the matter of running expenses.

How nice it would be if some of our good friends, who are not now on the subscription list for the College work, and whom we have not troubled for help in a year or two, would send us something for this special purpose, and help lift this load of debt from the College. It would be such a relief to have this burden removed; and then we would have a load heavy enough. It is too bad to have to pay \$66 per year for interest, and it is just so much more than we ought to have to carry. I wonder who will speak first in this matter. My faith is strong that something will be added to what we can raise here, and this entire debt will soon be wiped out. How glad we shall be to get rid of this dead weight.

THEO. L. GARDINER.

JANUARY 31, 1900.

SHILOH, N. J.—We have had a mild winter and good roads up to date. Wheels have been running almost every day. Meetings were continued for ten days after the Week of Prayer, with a growing and very good interest. Some have started and some been reclaimed. We have not thought it best to continue the meetings longer, but to continue the revival if we can in the regular appointments. Special meetings were continued here last winter for seven weeks. There is a good work in progress under direction of Pastor Burdick, at Marlboro. Some elderly people are coming out for Christ.

E. B. S.

JANUARY 30, 1900.

HAMMOND, La.—While we appreciate all additions that may come to us as a Seventh-day Baptist society, it has not been our habit to seek enlargement by wholesale or special advertising; we prefer, always, that any who think of coming to Hammond to locate for the purpose of home-making shall do so only after the fullest inquiry or personal observation. This contributes to permanency, and that is the one condition of stability and effective organization as a Seventh-day Baptist influence in a community.

It may be that we are slow, possibly unwise, and so suffer from lack of numbers; but this is the policy we stand by. Since '99 has gone and another year dawns, an annual statement, as business men would say, is, perhaps, in order, as well as of interest to some who look this way in contemplating a change to a softer climate, with the view of securing renewed health, or for any other purpose, together with usual church privileges. Under the head of "assets," we might say that, as to the size of our society, all told, there are twenty-eight families, ninety-three individuals, of whom sixty-nine are church-members; a church in good average condition; a thriving Young People's Society; no trouble anywhere; united, and peace-loving; Rev. G. M. Cottrell, resident pastor, second to none as a preacher, of which there are six in the place; a parsonage, recently built; a good church building; the church out of debt now, as always. Most of the families own good homes of their own, enjoy good health, and are evidently happy. "Liabilities:" Demands of society in general—that personal and collective influence shall be for the best interests of the community; shall be public-spirited—alive to the growth of schools, to business, to temperance, to right social and religious conditions—to all of which our history here responds favorably.

W. R. P.

JANUARY 25, 1900.

NEW AUBURN, Minn.—We arrived at New Auburn late in the autumn, and were warmly welcomed by our people, as we took up the pastoral duties of the church. A deep interest is taken in spiritual things by the larger part of the people, and all church appointments are well attended. We feel very hopeful for the future of this church. On every hand we see the results of the faithful labors of Bro. Crofoot, who for twelve years was pastor here; and in every home we have entered we have listened to the kind words the people speak about him and Mrs. Crofoot. They are both held in high esteem by all the people of the place, and their noble, self-sac-

rificing labors are remembered and appreciated by all.

On the evening of Jan. 22, our church celebrated the thirty-fifth anniversary of its organization by giving a public supper in the meeting-house. Nearly all of the resident members of the church were present, and many of the absent members and others who were at one time connected with the church, responded by letter. These letters were full of interest and were appreciated by all of us, particularly the letter of Bro. B. F. Rogers, who assisted in the organization of the church and was the first pastor. The First-day people of the place were invited to join us in the event, and many of them were present. Over a hundred persons partook of the bountiful supper, and all enjoyed the occasion.

Our Sabbath-school re-organized at the beginning of the year, with the pastor as superintendent, and is continuing its good work. The principal of our school, Bro. Delano Coon, has been obliged to resign his position by reason of sickness. He is now in St. Paul for treatment, and we all trust he will soon recover. The whole town is sorry to have him sever his connection with the school, since he was giving excellent satisfaction. The Baptist church has no pastor this winter, and I am preaching for them each Sunday evening. They give the best of attention and furnish good congregations.

We have had an unusually mild winter thus far, having but little snow and no really cold weather; and for the most of the time have had excellent roads. We trust that our coming to New Auburn will prove helpful to all concerned, and that God may guide us all for his glory.

E. H. S.

"A GREAT AND MIGHTY NATION."

Genesis 18: 18.

From an address given before the Seventh-day Baptist Bible-class, October 21, 1899, at the Welch Baptist chapel, Eldon Street, in the city of London, E. C., Eng., by W. T. Wiseman, Esq., author of "Oliver Cromwell," "Light for the People," etc., Fellow of the Royal Geographical Society, London; Member of the Society of Arts, London; President of the British Sabbath Society, etc.

I have proved to you Biblically, chronologically, historically, and geographically, and by facts and figures that the British Nation is the foretold "Great and Mighty Nation." "The young lions thereof," (our Nation—Colonies) with our brethren in the United States of America, will be the dominant race and power on the earth. Let us now touch on three of the present known political crimes, blunders and baneful betrayals of the Nineteenth Century.

1. The contemptible and cowardly surrender of the Transvaal to the Boers, after the defeat at Majuba Hill, in 1881.

2. The cruel and cowardly desertion of General Gordon, left to die in Kartoum in 1885.

3. The treacherous and treasonable attempt to degrade the Throne and break the unity of the British Empire in 1886.

These historical events stand out prominently as three of the greatest political blunders and crimes of the Nineteenth Century! What blood and treasure they have cost the Nation! Thank God the day is near when the Anglo-Saxon race, the wide world over, will clasp hands, and appoint them one head to resist the great combination of Nations against civil and religious liberty. Sons of Israel, awake!

W. T. WISEMAN, F. R. G. S.

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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.

FIRST QUARTER.

Jan. 6.	The Birth of Jesus.....	Luke 2: 1-16
Jan. 13.	The Child Jesus Visits Jerusalem.....	Luke 2: 41-52
Jan. 20.	The Preaching of John the Baptist.....	Luke 3: 1-17
Jan. 27.	The Baptism and Temptation of Jesus.....	Matt. 3: 13 to 4: 11
Feb. 3.	The First Disciples of Christ.....	John 1: 35-46
Feb. 10.	Jesus and Nicodemus.....	John 3: 1-18
Feb. 17.	Jesus at Jacob's Well.....	John 4: 5-26
Feb. 24.	Jesus Rejected at Nazareth.....	Luke 4: 16-30
Mar. 3.	Jesus Healing in Capernaum.....	Mark 1: 21-34
Mar. 10.	The Paralytic Healed.....	Mark 2: 1-12
Mar. 17.	Jesus at Matthew's House.....	Mark 2: 13-22
Mar. 24.	Review.....	

LESSON VII.—JESUS AT JACOB'S WELL.

For Sabbath-day, Feb. 17, 1900.

LESSON TEXT—John 3: 1-18.

GOLDEN TEXT.—God is a spirit; and they that worship him must worship him in spirit and in truth.—John 4: 24.

TIME.—Probably in December of A. D. 27.

PLACE.—At Jacob's well, near the city of Sychar, which was probably built upon the site of the ancient Shechem.

PERSONS.—Jesus and his disciples; the Samaritan woman.

OUTLINE:

1. The Weary Saviour. v. 5-9.
2. The Living Water. v. 10-15.
3. The True Worship. v. 16-26.

NOTES.

5. **Then cometh he to a city of Samaria.** That is, as he was on his way toward Galilee. **Sychar.** The city which now occupies what was probably the site of Sychar is Nablous, the abode of the small surviving remnant of the Samaritan people. **The parcel of ground that Jacob gave to his son Joseph.** Compare Gen. 33: 19 with Joshua 24: 32.

6. **Jacob's well.** This well is not mentioned in the Old Testament. Some have wondered that Jacob should dig a well in a region abounding in springs. It is very likely however, that he desired to avoid contests with the people in regard to water privileges. **Being wearied with his journey.** Our Saviour was human as well as divine; and was, therefore, subject to weariness and thirst. **It was about the sixth hour.** See note on John's way of reckoning the time of day in the notes on Lesson V., verse 39. It was probably about noon. This was an unusual time for one to come to draw water; but the woman may not have come from the city but rather from a neighboring field to draw water for the laborers.

7. **Give me to drink.** Jesus made the request because he was thirsty, and not simply to open a conversation.

8. **For his disciples had gone away into the city.** This explains why Jesus should need to ask a stranger for a drink of water. **To buy meat.** Rather, *food*. In 1611 the meaning of the English word *meat* was not limited to flesh.

9. **How is it that thou . . . askest drink of me, etc.** We need not suppose that the woman intended to refuse the request of Jesus. She is expressing surprise that a member of the race who especially despised the Samaritans should ask a favor of her. She doubtless knew from his dress that he was a Jew. **For the Jews have no dealings with the Samaritans.** This is an explanation of the Evangelist, rather than a part of the woman's reply. It is not to be taken absolutely, for the disciples were seeking to buy food in the city. Note the omission of "the" in the Revised Version.

10. **If thou knewest the gift of God.** That is, his Son. Our Lord seizes at once the opportunity to teach a spiritual lesson.

11. **Sir.** This represents the same Greek

word which is elsewhere rendered lord or Lord. Here it is simply a word of respectful address. **Thou hast nothing to draw with, etc.** The woman does not at first apprehend his meaning.

12. **Art thou greater than our father, Jacob?** The Samaritans claimed descent from Joseph. The form of the question in the Greek shows that the answer No, was expected.

13. **Whosoever drinketh of this water shall thirst again.** Jesus begins to explain that by the phrase "living water" he means something different from spring water.

14. **Shall never thirst.** This is made very emphatic in the original. **Well.** That is, fountain, not a mere cistern, as Jacob's well is to-day. (Some have doubted if it ever contained living water.) **Springing up into everlasting life.** Eternal life is the result for him who drinks of the living water of salvation offered so freely.

15. **Give me this water, etc.** The woman is still thinking of water to quench physical thirst, and apparently imagines that Jesus has a magical supply. She is, however, on the way to apprehension of the truth.

16. **Go call thy husband.** Jesus thus speaks in order to create in her a sense of need other than of physical necessities, namely, for spiritual cleansing.

17. **I have no husband.** She thus seeks to avoid a confession of her sinful life. **Thou hast well said, etc.** Jesus shows more than human ability in discerning her life and character.

19. **I perceive that thou art a prophet.** She drew the right conclusion from his marvelous insight.

20. **Our fathers worshipped in this mountain, etc.** The woman proceeds at once to take advantage of the present opportunity to propound to this great prophet the national religious question. She doubtless thinks that a man of his prophetic insight will be able to solve this problem. Perhaps also, she wishes to divert the conversation from personal matters.

21. **Woman, believe me, the hour cometh, etc.** Jesus decided for neither place; but in accordance with his purpose to lead her to the living water, goes on to speak of spiritual worship. His statement is not an absolute denial of the possibility of worshipping in this place, but rather a denial that true worship must be associated with some definite consecrated place.

22. **Ye worship ye know not what.** The Samaritans had little or no knowledge of the God that they worshiped; but the Jews had the knowledge of the true God. It is, of course, understood that not every individual of the Jewish race is meant by "we." In the providence of God this was the race through whom salvation came for the world.

23. **But the hour cometh, and now is, etc.** The time is at hand (it has even already come, for Jesus has gathered a little band of true followers) when the external forms and places of worship shall not be esteemed of the greatest importance; and the worship shall be real heart service with no pretense about it.

24. **God is a Spirit.** Literally, "God is spirit." This is a statement in regard to the nature of God, and is intended as an argument to prove that any worship other than that which is spiritual in its character and real in its nature is utterly inappropriate.

25. **I know that Messiah cometh.** Instead of "Messias" read "Messiah," as in the Revised Version. There are a number of Messianic prophecies in the Pentateuch. It is not surprising then that the Samaritans shared the Messianic expectation of the Jews. **Which is called Christ.** This clause is another explanation of the Evangelist for those readers who would not know that the Hebrew word *Messiah* is translated by the Greek word *Christ*.

26. **I that speak unto thee am he.** A direct declaration that he is the Messiah whose coming was so often spoken of by the prophets. Many have wondered that Jesus should speak so plainly of himself to this woman when he was at other times so careful that his identity as Messiah should not be published. The explanation is in the fact that here there was no danger of his declaration being taken in a political sense. The popular Jewish idea was that the Messiah would lead them in a successful revolt against their foreign enemies.

Popular Science.

BY H. H. BAKER.

Whalebone.

To those who have never seen a whale or whalebone, in its crude state—it is not bone, but a horny substance, which grows in the upper jaw in the place of teeth, in certain species of whales. This horny substance forms in several hundred plates, which are set close beside each other along the sides of the upper jaw, and are from a few inches to at least twelve feet in length; each of these plates has a fringe along the upper edge for at least one-half its length, and as the plates lap by each other, this fringe, which is of considerable length, forms a complete network. When the mouth is opened, each of these plates on both sides bends back and opens out, so that the whale, on moving forward a space, and then closing his mouth, scoops in at once a multitude of small animals that float on the surface; and as the lips cover these plates and their fringes, all animals, of every sort, are completely secured, and the whole mouthful can then be disposed of at leisure.

Years ago, these plates and fringes, called whalebone, were landed from whaling vessels at New Bedford, Mass., and New London, Conn., but of late years they are landed at San Francisco, Cal. Before being shipped to Eastern cities, these plates are split, sorted according to color, and tied up in bundles, and are then called "stalks," or "slabs." These bundles are from three to twelve feet in length, and weigh from five to twenty-five pounds each.

The fringe alluded to on these plates appears like long, glossy, black hair. (We once saw across the street in New York a truck-load, and thought they were a load of long tails taken from black horses.) The fringes have a separate value from the slab, and are used for upholstering furniture, and, mixed with horse hair, are used in brushes.

The slabs, on being received by the manufacturer, are first given a vigorous scrubbing, and then put to soak in water for about a week, when, softened sufficiently, they are subjected to a steam pressure, in a strong vessel, when they are ready to be split into shell, grain or flat bone, and are assorted for whip stocks, stays for corsets, and very many other articles.

Among animal substances whalebone stands quite alone; combining lightness, toughness, elasticity, flexibility and durability. Owing to its straightness of fibre, it can be split its whole length to any desired thickness.

Whales that have teeth do not yield whalebone, and they are much more numerous than Baleen, or those that have the plates and fringes, and yield the material known to commerce as "whalebone."

Sodium and Sodium Carbonate.

Sodium is a silver-white metal, with a high lustre, but it oxidizes rapidly on exposure to moist air. Heated in the air it burns rapidly, with a bright yellow flame. In ordinary temperature it has the consistency of wax, and at 204 degrees it melts and forms a liquid resembling mercury.

Two of its compounds are widely diffused in nature, and are of the highest importance in almost every point of view; these are our common salt, and sodium carbonate, or soda.

Sodium carbonate (common soda) is a white powder, having an alkaline taste and reaction, readily soluble in water with evolution of heat. It fuses at a dull-red heat to a clear liquid. It is used in enormous quantities in the arts, and for a great variety of purposes.

The soda of commerce is now made from common salt, by a process invented by Leblanc, a French chemist, and put in operation near Paris, toward the end of the last century. The soda used was almost all produced by Leblanc's process until about thirty years ago, when Savoy, an English chemist, invented and

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patented a process in 1838, but meeting some difficulties which he finally overcame, in 1861 he established a manufactory (now known by his name), at Brussels. Within the last few years his invention has become of great importance, and now more than one-half of all the soda used in the world is made by Savoy's process. At one time people were dependent on England for their soda, but now almost every country, where salt is found, manufactures its own soda.

A remarkable discovery of sodium carbonate has lately been made in the state of Sonora, Mexico, two miles inland from Adair Bay. All this section was once covered by the waters of the Gulf of California.

The deposit of soda covers an area of about seventy acres, in the center of which are a number of flowing springs, the water being strongly impregnated with the salts. The water spreads over this land, and evaporation has formed a crust of crystalized salts to about three feet in thickness. Under this crust is about one foot of water. It has been found that when a section of crystals is taken away, the water from below rises and fills the space, when, by evaporation, in a comparatively short time, it is completely renewed, and as solid as before.

This process renders this bed of soda practically inexhaustible, and it is estimated that fully one hundred thousand tons are available for transportation at this time.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

PECK.—Wm. W. Peck, whose home was in Salem County, N. J., near Shiloh, was born May 14, 1824, and died Jan. 26, 1900.

He was the oldest son of Thos. W. Peck, M. D. There were three sons and two daughters, only one of whom, a daughter, is now living in California. Mr. Peck was taken ill very suddenly, and lived not more than one hour. He was a great reader, had never married, and leaves no relatives here nearer than cousins. Psalms 90: 12. Funeral and burial in Shiloh. E. B. S.

SIATS.—In New Auburn, Minn., Jan. 23, 1900, Charles H. Siats, aged 19 years, 2 months and 4 days.

Funeral was conducted in the Baptist church by Rev. E. H. Socwell, and was attended by a large concourse of relatives and sympathizing friends. E. H. S.

HEALTH AND TALENT.

It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without it may be a giant in intellect, but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk, thews and sinews of a man, and the alacrity, the

unshrinking confidence inspired by these, even though he have but a thimbleful of brains, he will either blunder upon success or set failure at defiance. The number of men in whom heroic intellects are allied with bodily constitutions as tough as horses, is small, especially in America. In general a man has reason to be well off in the lottery of life if he draws the prize of a healthy stomach without a mind, or a prize of a fine intellect with a crazy constitution. A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy.

The first requisite to success in life is to be a good animal. In any of the learned professions a vigorous constitution is equal to at least fifty per cent more brains. With health, judgment, imagination, eloquence, all the qualities of the mind attain thereby a force and splendor to which they could never approach without it. But intellect in a weaker body is "like gold in a spent swimmer's pocket." A mechanic may have tools of the sharpest edge, and highest polish, but what are these without a vigorous arm and hand? Of what use is it that your mind has become a vast granary of knowledge, if you have not strength to turn the key.

Hence the vast importance of preserving a sound body in which the sound mind can do its work. All systems of education which overlook this are defective and ruinous. Sickness, pain, and death follow in the train of the fashionable education of the day. Life, and health, and peace, are the natural results of healthful food, clothing, exercise and habits.—Selected.

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 Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

☞ 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 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.

☞ THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, *Pastor*,
1279 Union Avenue.

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

I. L. COTRELL, *Pastor*.
201 Canisteo St.

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THE reverence of a man's self is, next religion, the chiefest bridle of all vices.—Francis Bacon.

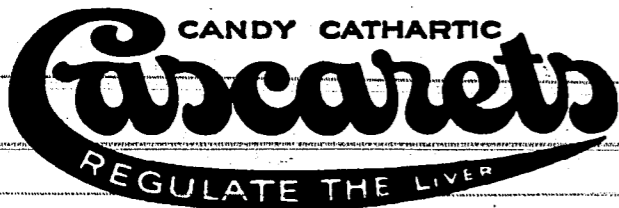
BRING your will to your fate, and suit your mind to your circumstances.—Marcus Aurelius.

HEALTH for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

DISCRETION in speech is more than eloquence. When you doubt, abstain.—Francis Bacon.

TO THE DEAF.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 6874 B, The Nicholson Institute, 780, Eighth Avenue, New York.

PROBABLY he who never made a mistake, never made anything.—Samuel Smiles.



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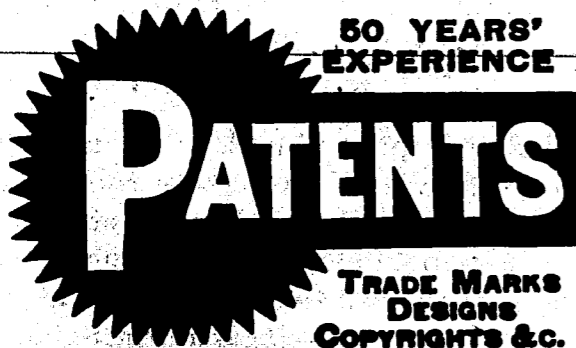
Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a beautiful lithographed certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

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65th Police Precinct, Greater New York. Dr. Kilmer & Co., Binghamton, N. Y. Nov. 11th, 1899.

Gentlemen: In justice to you, I feel as if it was my duty to send you an acknowledgement of the receipt of the sample bottle of Swamp-Root the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root, and I found it did me a world of good. Since then I have taken eight small bottles and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases. My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, Yours very truly, JAMES COOK, HUGH E. BOYLE, JOHN J. BODKIN

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 268 Boston St., Lynn, Mass., writes on Dec. 11, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

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