

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

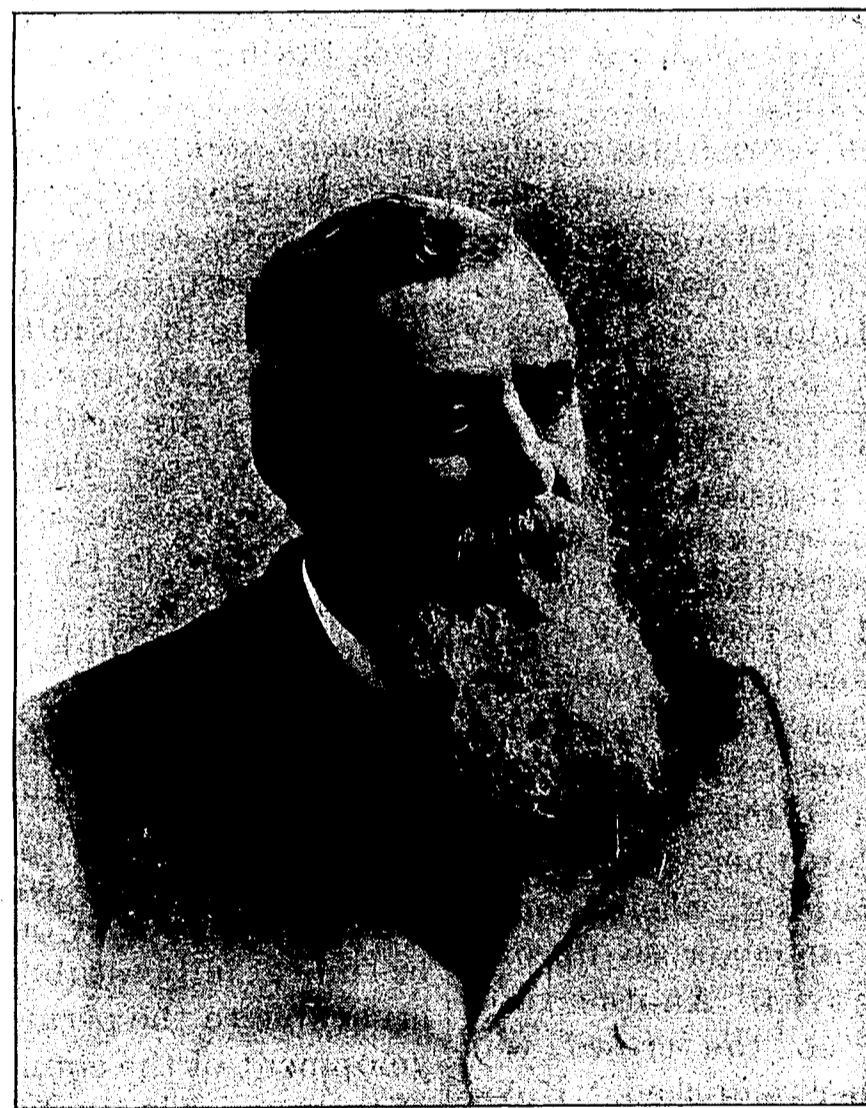
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PROFESSOR LESTER COURTLAND ROGERS, D. D.
(See page 116.)

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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EACH new line of investigation concerning the origin of Christianity reveals yet more fully the fact that its sources are Judaistic in all essential particulars. Professor Harnack, of Berlin, Germany, writing in the *Christliche Welt*, of Leipzig, Number 51, speaking of the Fulness of Time, as it appears in a heathen document written just before the Christian era, discusses the sources of Christian thought and of Christianity, saying, among other things, the following: "The most of that which we are accustomed to attribute to Christianity as an original production of its own genius, had for a long time before been in the possession of Judaism, and partly was the product of the earnest religious work of the Greeks, was simply confiscated by the power of Christianity. In this way Christianity originated."

It is ignorance concerning many facts similar to the one stated above by Harnack which leads so many Christian people into the erroneous notion that Christianity and Judaism not only have little or nothing in common, but are essentially antagonistic. Every student of early Christian history, especially as it appears in the *Dogmengeschichte* of Harnack, will readily understand how this master mind as to investigations in the field of early Christian thought, has traced those combinations of Judaistic and Grecian opinions which appear in so many ways in the doctrinal sources of early Christianity. The point that we wish to emphasize here is this, that when men know more of the sources from which Christianity sprung, they will talk far less of the distinction between Christianity and Judaism, on its better side.

A STORY is told of Rev. Dr. Hillis, now pastor of Plymouth church, in Brooklyn, who, as a student evangelist, was preaching on one occasion in a frontier settlement among the miners. He was invited to preach by a tavern keeper, and planks were laid on beer kegs to make seats in the improvised room for worship. The audience was composed mostly of men, a few women being in the rear. One woman had a babe with her which began to cry during the preaching, whereupon a rough man, becoming angry, rose up and demanded that it be removed. Another took the baby's part, and so the crowd was divided. The boy preacher remarked, "Boys, I like to hear that child cry; it reminds me of my little niece at home. I would give five dollars right now to hear her cry." This sally worked like magic. The rude men became quiet. Evidently memories of other days were aroused. After the meeting the tavern keeper came forward and thrust into Hillis' hand a five-dollar bill, remarking, "Some of the boys say you have got to take that five dollars." This, too, was contagious, and in a few minutes a collection amounting to over seventy-five dollars was taken up to help the young preacher in his work.

WE call the attention of our correspondents and of all who seek to write for the press, or otherwise, to our Book Notice column this week.

IN spite of the supremacy of military force in the Philippines for the last few months, it has been evident that the influence of the monastic orders has been very great over the natives. Now the rebellion is ended, the relation of the friars to the government and to the people becomes more prominent. The arrival of Archbishop Chapelle in the Philippines was interpreted by the natives to indicate that the United States government would give support to the friars and to their unjust treatment of the people. Numerous petitions were sent to General Otis against the return of these men, which petitions repeated the well-known charges that they oppressed the people, and that their extortions and immoralities were one prominent cause of the rebellion in 1896. It has been announced therefore, that "if the church authorities assign friars to curacies who are obnoxious to the people they will not be compelled to accept them." This is not only just, but is in the line of that larger religious freedom which the American flag must carry to the Philippines as elsewhere. It must be understood that nowhere under the stars and stripes can ecclesiastical demands be enforced upon the people contrary to their wishes and the rights of individual choice and conscience in religious matters.

PREVIOUS to 1839 the Hawaiian people had no right to acquire real estate. Up to that time the ruling chief was the proprietor of all the lands in the kingdom, and the people were his tenants at will. In 1848 there was a general division, the chief and the people each taking a third of the real estate in the kingdom. Between 1850 and 1860 the government sold certain of its lands to the people. In 1884 the legislature provided for the sale of homesteads to individuals who desired them for permanent occupancy. The arable and grazing lands in the islands are much cut up by hills and canyons, and quite a part of those which are arable are still covered with tropical forests. The revenues of the government have been raised to quite an extent in connection with the occupancy and sale of these lands. A lease-hold system is being developed, which will be still more favorable to the individual owners, and will be likely to increase agricultural pursuits. As Hawaii becomes more thoroughly incorporated with the United States, the rights of those owning real estate and the equitable distribution of real estate by way of purchase or lease will be more fully established. All this will be favorable to the permanent and judicious development of the country, and to the increase of permanent individual wealth.

THE Committee of the Tract Board, which has in charge the securing of files of our publications for binding, has sent a circular to pastors and others, asking that a search for old publications be set on foot in every home. Matter which dates earlier than 1870 is in much demand, and that which dates up to 1890 is desired. Back numbers of our periodicals, reports, minutes, etc., etc., are wanted. The Committee ask for what Aunt Chloe, in Uncle Tom's Cabin, used to call a "clarin'-up time," in all homes where even a stray number of anything may be found. Ask your pastor about it, and then go about the house, "all holes and corners trying," for such things as the Committee seeks.

OUR sober Presbyterian contemporary, the *Interior*, Chicago, is responsible for the following:

"Your husband is dead," thus ran a Pacific Coast telegram. Answer: "Ship him." Reply: "Embalming \$50; freezing \$25; which?" Final: "Freeze for \$15—his feet were frozen last winter." That undertaker would be a robber if he charged a cent for freezing some Christians.

We have heard of cold Christians, but never before of those so far frozen that an undertaker and the latest methods of preserving would be worse than useless. Does the *Interior* think that any climatic influences to be found after death would affect such ones?

THE Catholic University at Washington, D. C., is growing rapidly, both as to extent and strength. In 1889 it had 4 professors and 36 graduate students, 1 building and but small endowments. It now has 34 instructors, 168 graduate students, 3 principle buildings, and its entire property is valued at nearly one million dollars, while the endowments reach nearly a million dollars more. In this way Roman Catholicism is becoming a strong and central factor in theological instruction in the United States.

THE Sabbath-school Board is working earnestly and efficiently to improve our Sabbath-school work, and to extend it in the interests of Christ's kingdom. Loyalty and self-interest combine to urge the Sabbath-schools to second the work of the Board and to sustain its publications liberally.

SUGGESTIONS TO YOUNG PASTORS.

Next to being in close and constant communion with God, you must be in close and constant touch with your people. In spite of the larger fields and more general duties which press upon a pastor in these days, his primary work is with a given group, his own people. This contact must be of heart and life rather than of outward form. You may mingle with people, touch elbows with them, and yet fail to get close to them, or find entrance to the inner sanctuary of their lives. To accomplish this, your love and sympathy must be deeply real and active. Men are conscious of helpful communion by soul touch rather than by hand-shake or formal calling, and these are empty if they are not evidences of soul-touch.

This will cost you much, and the cost begins in your inner life. If you leave your books and go out to see your people, secretly wishing you were not obliged to do so, it were better you stay at home. Love for books, for personal choices and occupations must give way in behalf of your people, their needs and choices. You ought to love books so that to put your choices away for the sake of those to whom you minister will cost you sacrifice. Otherwise you will not come close to the people.

In the matter of sympathy and service, you must not know distinctions. You will be drawn to some more than to others. Similarity of tastes, culture, opinions, etc., will affect you, and these may be indulged in. But when the matter of sympathy, service and regard are concerned, each member of his flock must find an equal place in the pastor's life and love.

No rules can guide you except such as the heart makes. One suggestion may help you. Have a cheery word and a hand-shake or some familiar signal of recognition for

everybody. It is well to shake hands on Sabbath-day: it is better to shout, "Good morning, John," to the boy twenty rods from the highway, while he follows the plough or drives a milk-wagon. Meet men on their own level. Fit your words and acts to their surroundings. We knew a young pastor, who, going through a machine-shop, insisted on shaking hands with the men to whom he was introduced. They would say, "Excuse me, my hands are soiled." He said, "Soap is as good for my hands as for yours." He preached no sermon to those men better than the fact that he had to go to their wash-room before he could go out into the street. They felt that he had shaken hands with them on their level. Keep on the level with your people.

WORDS THAT HELP US.

Two letters came in the mail, one morning recently, which bring both tonic and comfort to the RECORDER; and, although they are private, we venture to quote from them. The RECORDER does not seek praise, but help, from its readers; and it is great help to know what is said that meets the wants of those for whom we write. Editors are likely to be depressed by the consciousness that many persons whom they have in mind when writing will never read what is written. But such words as follow make for strength and encouragement.

Although I have been a subscriber to the RECORDER for more than twenty-five years, and have read it ever since I could read, for about fifty years, I have enjoyed reading it better for the past six months than ever before. I read more of its contents, and with greater interest, than formerly. I do not know whether my tastes have changed, or whether the RECORDER has improved, or whether it is a combination of both. It is, nevertheless, a fact. I hope that this last year of the century will bring a greatly-increased subscription to the SABBATH RECORDER.

Another writes:

Although I know your time is fully occupied, I am going to trespass upon it for a moment, to express to you the gratitude I feel for the help that comes to me from week to week through your editorials. Often there comes through them a message, as from God, to my own soul, inspiring such a sense of God's infinite love and tenderness and helpfulness, that I am able to rise above discouragement, and take up my daily duties with firmer faith, and the assurance that God will supplement my weakness with his strength, if I try to be faithful in the work he gives me to do. Your messages always draw me nearer to him. They cause me to realize his all-pervading presence, and make more real the unseen spiritual forces which are ever working for our good. I know your words must come with equal power to others, because all Christians have experiences in common, and each can appropriate that which is most helpful. As I read last evening your article, "A Suggestion for Young Pastors," I felt that much of it should be appropriated by every Christian who had the good fortune to read it; especially the advice to be much alone with God and their own weaknesses, alone with their own wants and God's great helpfulness. Jesus saw this need of the soul when he said: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." The experiences which come to the soul when alone with God are most heavenly. One may be in the inner chamber, or in the open field, or even in a crowd, and enjoy this secret communion with God. What a blessed privilege it is!

I rejoice in the work you are doing for Sabbath Reform, and would be glad to give some material token of my interest, but can only give my prayers, and the little I can do through the local channels, for I have no income to draw from. That your stirring notes of warning may arouse our people to an apprehension of the facts that face us, and unite them in a strong effort to meet the demands which God lays upon us to vindicate his Holy Sabbath at this crucial hour, is my fervent prayer. May God add his blessing to all your labors.

The RECORDER gives these letters that what

the writers say may help and strengthen its readers. The work is great, and glorious in its greatness. The opposition is strong, but God and Truth are stronger. The sky is clouded often, but the sun shines behind and above the clouds, and to-morrow, or sooner, the clouds will melt before his rays. Individual work and denominational work have much in common; but it is all God's work, and he loves us—and love can never lose its own.

QUESTION BOX.

1. What was the Pope's bull against the comet?
2. Would you advise a pastor to distribute Sabbath tracts from house to house in his own village if he cannot get others to do it?
3. Supposing nearly all the pastors were to go out doing evangelistic and Sabbath Reform work in other neighborhoods, how will they secure audience rooms in which to speak? Churches cannot be secured, halls are too expensive with no funds to meet the expense, school-houses will not be allowed for the purpose unless the Sabbath question is eliminated.
4. Why can thousands of Adventists go out everywhere and sell their books in connection with some good canvassing book, and hardly a Seventh-day Baptist can be found to do a similar work? READER.

ANSWERS.

To the foregoing questions we make the following replies:

1. The word bull, as applied to documents issued by the Pope of Rome, comes from the Latin *bullā*, which designates the leaden seal attached to such documents by a string or band. The term was also used in former times as the name of documents issued by the Emperor of Rome, and the Emperor of Germany. As applied to documents issued by the Pope it describes those of first importance, as decrees, decisions, and the like, and it is usually in the form of an open letter. The same term is used to describe a blunder, especially a blunder in the use of language; and when so used it is usually spoken of as an "Irish bull." The historical origin of this use of the term is not clear. There is a fair probability that it grew out of the fact that the Pope, claiming to be a very humble representative of Christ, assumed to issue documents which are authoritative for the whole world, and infallible, and that in so doing he makes an egregious blunder. Some claim that the phrase sprung from an Irish lawyer who was notably proficient in making blunders in the use of language. The phrase, "The Pope's bull against the comet," is used to describe any document or any effort which is foolish and futile; as though one were to issue a document forbidding a comet to pursue its course in the heavens. At this writing we are unable to say whether any special document issued by the Pope at any time gave rise to this use of the term. If any of our readers can furnish light upon that point, we invite them to do so.

2. We would advise that the pastor do the work suggested, if no others can be secured to do it, or to aid him in doing it. Such a step might be deemed radical by the very conservative, but if done in the right spirit it could not fail to draw such attention to the truth and its importance as ordinary methods would not. Each locality should determine what methods are best for the distribution of Sabbath literature, but that far more ought to be distributed in the immediate vicinity of our churches we believe is beyond question.

3. The opportunity for presenting Sabbath truth and doing evangelistic work will un-

doubtedly vary in different localities. The difficulties that our questioner refers to, that is, the difficulty of securing houses for public services, is reason for more careful consideration of the value of the printed page, and of the means which may be adopted for circulating truth in that way. But evangelistic work, as usually understood, requires a definite place and a series of public services. Each pastor must necessarily be governed by the circumstances surrounding his field or the fields in which he seeks to work.

4. We think the phrase, "thousands of Adventists," is a large figure of speech, but the question is a pertinent one. Two general answers to the fourth question can be given. All Adventists are specially moved by their faith that time is short, and that whatever is done must be done quickly. This is undoubtedly one large element in securing the results of which our questioner speaks. Most Adventists have been converted from other faiths within a comparatively brief time, and this, added to their belief in the shortness of time, brings a type of enthusiasm which is never found in organizations of greater age.

A generation of converts to any faith is always a zealous generation in the propagation of that faith. Large numbers of converts to a new faith are likely to include many who, by their change of faith or other circumstances, are compelled to seek new business relations. Their zeal is such that they are willing to work for very low wages, and to take many chances in the matter of self-support, which people who have permanent businesses that are not disturbed by a newly adopted faith will not take.

Many Adventists—and this is not said in any invidious sense, because of their newly adopted faith and certain personal characteristics are more easily directed in matters of this kind and are more willing to serve under the guidance of others than those are, who, through generations of struggling, have reached a stage of personal independence of thought and action which comes only to those who have withstood prevailing lines of influence for a long time.

But the most potent influence in pushing the work of selling and distributing literature by canvassers, among the Adventists, is the fact that just now the Testimonies by Mrs. White are crowding that work forward as at no time before, and the latest reports of their canvassing work show that her Testimonies, and the admonitions of those who have official charge of that work, bewail the fewness of those who enter the work. The Testimonies urge the work because probation is nearly closed.

When all is said, we think that the interest of Seventh-day Baptists in the circulation of Sabbath literature is far below what it ought to be; while an indefensible fear prevents efficient work in the immediate vicinity of our churches.

ANCIENT OPHIR.

Dr. Carl Peters, the African explorer, claims that he has discovered the ancient Ophir. He says that Fura, which he discovered and explored last summer, lying on the Mura River, fifteen miles south of the Zambezi, and midway between Sene and Tete, is the Ophir of the Old Testament. Fura is a corruption of Afur, the South Arabian name of the Hebrew Ophir, and the natives of that region, though dark-complexioned, have a distinct Jewish type of face. Dr. Peters found that they had some idea of the existence of the ancient Ophir, and they still wash gold, storing it in quills. Dr. Peters found ruins, which he says are undoubtedly of a Semitic type, evidences of surface workings, shafts and galleries hewn in the rocks. Africa is the home of many ancient secrets, as well as the scene of a modern war of unparalleled vigor and abundant surprises.

CONTRIBUTED EDITORIALS.

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

The Supremacy of the American Magazine.

The February *Record of Christian Works* has a thoughtful article on this subject:

No other country produces magazines which, in respect of paper, typography, press work or illustration, hold so high an average of excellence.

It all lies in the magic word circulation. The American magazine publisher appeals to the largest audience in the world. He competes, first of all, on fairly equal terms, with the English publisher in his own home market, on absolutely equal terms in the English colonies, and has practically to itself the greatest of all reading populations. For while we greatly surpass either Germany, France or England in population, we also surpass them in the percentage of persons addicted to reading. Our percentage of literacy is not greater than that of Germany, but in America practically all literate persons read periodical literature.

It is a most encouraging fact that our magazines are so clean and wholesome. Were there really a great American demand for magazines which should be not only brilliant in respect of letter-press and illustration, but also sensual in appeal, publishers would arise to supply the demand. In two notable instances, magazines which began with a distinct flavor of sensuality, have long since left it behind, and are now competing on the high level of the always reputable monthlies.

We have enough to bemoan in our American life, but it is not good to be always in the critical mood. It is quite as important to recognize the elements of virtue and progress. We have reason to be thankful for the general high character of our monthly periodicals and for the consistency of intelligent, pure-minded people whose large demands make possible the best magazines in the world.

From One Who Believes In and has Experienced Divine Healing.

There comes to our desk another letter on divine healing. It is profitable reading. We quote it entire and commend it to the attention of all our readers:

I have read your many articles about Dr. Dowie; but they have been mostly what "Christian physicians" express, and are only so much in his favor. He is especially cutting on that class and would naturally arouse enmity. In the first place, medicine is not a science; second, it is not according to the Bible to call for a physician. "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." When prayer is agent, it lessens doctor's gain, and they are obliged to stand in self-defense. There are many of us who have been readers of his paper for years, and can but feel that his enemies look only to his uncouth language—which we very much regret his using, and we feel that it is retarding his work. The Bible tells us, "By their fruits ye shall know them." If discussion of man is advisable, why not according to Bible knowledge? The large number converted at each meeting, and his determination to consecrate them all to God, would show him "a man approved of God." The RECORDER has been discussing the tobacco question, here is the solution. These converts believe in being sanctified, spirit, soul and body. All desire for it is gone, the same with the drink habit. They give up secret societies, say they cannot be Christians and belong to these, for they are of the devil. They give their tenth to the Lord's work. Missionaries and literature are being sent to all parts of the world with blessed results. Seventies are going through Chicago doing much good.

We can but wonder why people talk so freely about the man, but are so timid in discussing divine healing from Bible teaching. Will enclose references. As a people we are teaching that all the Ten Commandments are alike binding; but also teach that half of Christ's teaching is done away in the present day. We are as unable to give authority for this change as our Sunday friends are for change of the Sabbath. Christ says: "Heaven and earth shall pass away, but my words shall not pass away." Those of us who have been healed through prayer realize that "the old time religion is just the same to-day."

Respectfully,

HARRIET GLASPY.

REFERENCES OF DIVINE HEALING.

Exod. 15: 26; 23: 25. Deut. 33: 25. 2 Kings 1: 4, 5. 2 Chron. 7: 14; 16: 12. Job 1, 2: 7; 13: 3, 4; Psa. 30: 2, 3; 103: 3-5; 41: 1-3; 91; 107: 19, 20. Jer. 17: 5: 32: 27. Isa. 35; 38: 1-5; 40: 28-31; 53: 15. Ezek. 34. Matt. 4: 23, 24; 8: 2, 3; 9: 27-30; 12: 10-13; 11: 2-6; 10: 1-8; 17: 14-18. Mark 8: 22-25; 7: 32-35; 16: 15-20. Luke 9: 6; 10: 1-9; 17: 12-14; 24: 46-49. John 5: 5-9; 4: 46-51; 21: 15-22. Acts 10: 38; 1 John 3: 8.

Four ways to receive healing:

1. Prayer of individual. Matt. 8: 1-3.
2. Prayer of ten or more. Matt. 18: 19, 20.
3. Laying on of hands. Mark 16: 17-20.
4. Prayer and anointing. James 5: 13-16.

He has promised to answer our prayers. John 14: 12-14; 15: 7, 23, 24; Mark 11: 22-26.

Gifts of healing have not been withdrawn. Rom. 11: 29. 1 Cor. 12: 4-11, 28; Mark 13: 31; Heb. 13: 8; Mal. 3: 6; Isa. 40: 8.

Milton Still Making Men and Women.

Thanks to the American Encyclopedia Dictionary, there is a difference between emulation and rivalry. The former rather than the latter should characterize the relation between our schools. For myself, I rejoice in them all, and hail any bit of glad news from either of them. Any excellence of method or secret of power possessed by either should be given forth for the benefit of all. We spoke a week ago of the continuous revival at Milton. A letter is just at hand from one of the students which is so full of good cheer that we quote from it freely, in the hope that it may be a blessing, not only to other schools, but also to all our communities.

The Christian Association work in the college is the best it has been since I came here. In the fall there were few, indeed, who were not active Christians. With the winter term there has come a large number of new students, and the per cent of active workers is not so large, but the attendance is much larger, and the meetings are just as good, if not better. The Davis room is crowded full every Friday night. There is an average attendance of about 65. The meetings have been characterized by a spirit of tenderness and promptness that is inspiring. The influence of the Holy Spirit in the lives of some of the students is very marked. Although in some cases slow, it has been sure.

The writer speaks of a young man, unconverted when he came to school, who joined the Christian Association and finally became active, though he did not give up his work on the Sabbath for fear he would lose the job, which was paying his expenses in school. Then he made up his mind that he would keep the Sabbath, "job or no job." The outcome was that his employer respected him, allowed him to keep his Sabbath and retain his position as before. "Now he is one of the best workers in the church and society, a noble Christian boy. I love him with all my heart."

The letter gives several instances of young men who have "turned their faces heavenward and are now active in the work."

Last Thursday night there were 22 in the Young Men's meeting, and it would have done you good to be there. One young fellow got up and said he had been told that this was a good chance to start in Christian life and work, and "I'm going to start now."

Another said:

"Boys, I've been wandering about here and there for the last four years just hungering for such meetings as this, and, praise the Lord, it fills me up." You would

have thought there were a lot of preachers in the room, if you could have heard the chorus of "amens" that rang out.

A glee club of eight of the best singers has been organized as a nucleus by which we hope to vitalize and inspire every young man in the school and society. We make it a practice to be promptly at the Tuesday night meeting and lead in song and prayer. These eight singers will be, we hope, the material for two strong quartets by next summer. This is the ultimate aim in view. It is a praying band of boys working for the Master. The young women have organized a quartet for similar work.

Milton College continues to make men and women.

TO L. C. ROGERS.

BY THEOPHILUS A. GILL.

Over in Beulahland, happy and cheerful,
Far from earth's trouble, dark sorrow, or fright,
Lives my professor in life everlasting,
Clothed in the splendor of endless delight.

Out of the shadowland, out of sin's ocean,
Into the rapture and peace of the Lord,
Safe into Beulahland, welcomed by angels,
Saints and apostles and prophets of God.

Out of the world's campus, Jonathan Allen
Bade him come to the college above;
Where, by the Master, golden "memorials"
Are given in honor of filial love.

Over in Beulahland, pursuing his studies,
Wearing his laurels of Faithful and True;
Having entered his Sabbath, never to worry
Over what church-and-state governments do.

JANUARY 17, 1900.

IN MEMORIAM.

PROFESSOR LESTER COURTLAND ROGERS, D. D.

In the death of Professor Lester Courtland Rogers, which occurred at Westerly, R. I., Jan. 2, 1900, the Charles Potter Professorship of History and Political Science in Alfred University, Alfred University and the denomination lost a beloved, talented and efficient laborer.

Dr. Rogers was a man of ripe scholarship and of wide experience in denominational work. He was born in Waterford, Conn., in 1829. He was of sturdy New England stock, and inherited the qualities of moral and intellectual strength. His early education was received at DeRuyter Institute and Alfred Academy. He then entered Williams College, from which he graduated in 1856, in the same class with the late James A. Garfield, whose acquaintance and friendship he always prized.

He graduated in Divinity from the Theological Seminary at New Brunswick, New Jersey, in 1860. Soon after this time he enlisted in the Union Army as Chaplain of the 29th New Jersey Volunteers, and served his country in this capacity in 1862-63. Since 1863 he has been constantly employed in denominational work, as pastor, evangelist, Sabbath Reformer, lecturer, or University Professor. In 1888 he was elected to the Professorship in Alfred University, which he held until his death. During the first seven years of his Professorship he also served the Second Alfred church as pastor.

In 1897 Alfred University honored him with the degree of Doctor of Divinity.

In 1898, on account of declining health, he was forced to give up the active duties of his professorship to an assistant. Professor and Mrs. Rogers have spent the past summer and autumn in Rhode Island, where death came suddenly, and took the weary laborer to the heavenly home and the blessed rest.

Dr. Rogers was a constant student, a careful and critical scholar, and a writer as well as a preacher and lecturer, of much ability.

His most valued writings are in verse. In 1895 he published a volume of poems en-

titled, "The Golden Link," which contains many very choice gems of poetic thought. This work is a very precious legacy to his many friends. He was a preacher of great power, rhetorical and graceful in his utterances, and spiritual and Biblical in his thought.

As a teacher he was beloved by all his students and colleagues. He exhibited, in a marked degree, the following characteristics:

1. He was a manly man; cultured, courteous, dignified; a man of genuine integrity.

2. He was loyal to his convictions. When his opinion was once formed as to the proper course of action, he was not the man to compromise that sense of duty in the least.

3. He was a patriotic, public-spirited citizen. Volunteering in the service of his country in his youth, he was thoroughly a patriot. Everything that pertained to the welfare of his country was of deep interest to him. He kept himself well informed and was always alive to the duties of citizenship. His influence as a teacher was most energetically exerted in this direction.

4. But above all he was a Christian. His love for the Bible and his familiarity with it were phenomenal. He was devout and worshipful in thought and spirit. His religious activity was marked and very helpful to all who knew him. His inner religious life is shown most beautifully in his poems. These can never die.

He is survived by his wife, Mrs. Josephine Wilcox Rogers, to whom he was married in 1857, and who has most faithfully and lovingly ministered to his wants in these years of failing health; also one son, Charles Potter Rogers, of New York City. Two children—Lester Wilcox and Hortense—preceded him to the heavenly home.

His funeral and interment occurred in Westerly, R. I., Jan. 5, 1900, conducted by Rev. S. H. Davis, assisted by Rev. O. U. Whitford and the writer.

The funeral sermon was preached by the writer from 2 Tim. 4: 7, 8. "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing."

The following is a minute of respect adopted by the Faculty of Alfred University, at a special meeting held Jan. 3, 1900:

The Faculty of Alfred University wish to pay a tribute to the memory of their colleague and former co-laborer, Professor Lester Courtland Rogers, and to place upon record their appreciation of his noble life and faithful labors.

During the ten years of his active service in the Charles Potter Professorship of History and Political Science, Professor Rogers greatly endeared himself to the members of the Faculty, and to all students with whom he came in contact.

He took a personal interest in the welfare of the students, and, by his genial disposition and pleasant manners, made them feel that he was their friend as well as their teacher.

The Faculty prized very highly the wise and carefully considered counsel of Professor Rogers in all deliberations affecting the best interests of the University.

Such was his devotion to duty, that, though weakened by disease, he long made his way to his class-room, supported by a friendly arm, there to perform his work for the University and for his students.

The Faculty hereby extend their heartfelt sympathy to the bereaved family, commending them to Him who comforteth us in all our tribulation.

BOOTHE COLWELL DAVIS.

JANUARY 15, 1900.

NEWS OF THE WEEK.

Rev. Dr. William Henry Green Senior, Professor in Princeton (N. J.) University, died Jan. 10, 1900. He was born Jan. 27, 1825, and had been connected with the University for fifty-four years. He was a scholarly man, the author of several valuable books, and was well-known in theological and educational circles. In late years he has stood as the champion of conservative Presbyterianism, against higher criticism as expressed by Dr. Briggs.

The birth-day of Abraham Lincoln was observed on the 12th of Feb. Among other things, several important meetings were held at which prominent representatives of the government spoke on national issues. These speeches were all strong for expansion.

The Bubonic Plague has increased in extent and virulence at Honolulu. Vigorous and systematic efforts are being pushed for stamping it out.

No religious movements of an unusual character are chronicled for the week. The Presbytery of New York has decided not to proceed with the heresy trial of Dr. McGiffert.

The debates in the English Parliament, while they show some sharp criticism of the governmental policy, are strongly patriotic, and there is a united voice for pushing the war in South Africa until England's disasters are atoned for by success. But the gravity of the crisis is not denied, and some gloomy suggestions have been heard in the House of Lords.

The Currency Bill passed the Senate by a strong vote, on the 15th of February. Two amendments were fixed, and the Bill goes back to the House for consideration and agreement. It is probable that the final law will embody a positive gold standard, with a provision for International Bimetallism, if that is ever reached. The vote was more nearly on party lines than similar votes have been for a few years past.

The contest over the Governorship of Kentucky seems likely to go to the courts for final settlement. Governor Taylor holds his place and refuses to compromise, but is ready to abide by the decisions of the courts.

The repeal of the Horton Law, under which prize fights have flourished in the state of New York, is well assured, and all lovers of decency will rejoice in that probability. The assembly has passed the "Lewis Bill" for repeal by a vote 92 to 35.

The Woman Suffragists' Convention lately held in Washington, D. C., was both vigorous and interesting. The scope of the papers and discussions was large, including many important themes touching the education and the work of women. Susan B. Anthony, now eighty years old, resigned the presidency of the Association, after fifty years of effective service in the field of reform.

Military movements in South Africa have assumed an entirely new phase during the past week. By flank and rear movements the British forces have broken the Boer lines, and the siege of Kimberly has been raised by rapid movements on the part of General French, commander of the British Cavalry. The dispatch from Lord Roberts announcing this is dated at Jacobsdal, from which place the Boers have retreated in haste. Meanwhile the Boer forces threaten the railroad communications in the Colesberg Stormberg district and at Naauwpoort Junction. This

victory is the first the British forces have secured since the war opened. They seem to be in hot pursuit of General Cronje. It is probable that the tide of war will assume new directions from this time on. If the British push the work of invading the Orange Free State territory, the Boers will be drawn away from Ladysmith and the race for Pretoria, capital of the Transvaal Republic, will begin. That the Boers will fight desperately to save their home-land, goes without saying.

WHISKY DID IT.

At the Tombs one morning, says the New York World, John Hardy, a comparatively young man, was a prisoner. His young wife and a pretty, flaxen-haired girl of four years, stood by his side. The little one seized the young man's hand and said pleadingly:

"O papa! please, papa, come home."

"What a wretch I am to bring my wife and child to such a place as this," said the man in a choking voice. "Go home, Jennie, and leave me, I am only disgracing you, and you can get along without me."

"I couldn't go home if I tried," faltered the wife, for I am a prisoner like yourself."

"Is this more of my work?" said the man, bitterly.

"I was using persuasion to get you home, and so was baby. You tried to push us away to go back to the saloon, but I held your arms and screamed, and we were both arrested."

"Judge," said the husband, "please give me six months and discharge my wife. Drink gets the better of me at times and I make a brute of myself."

"I want six months too, if he gets it," spoke up the wife, "for it's more my fault than his that we stand before you to-day."

"Your fault?" gasped the husband. "No, no, Jennie, it's mine, it's mine."

"I say it's mine," remarked the wife. "Don't you remember, John, what you said to me yesterday morning as you started for your work? 'Jennie, be sure now,' was what you said, 'and be at the shop at six o'clock and induce me to come home, or else it will be like other Saturday nights, and I will come home drunk and penniless.' I met a woman and we got to talking, and before I knew it it was ten minutes past six. I hurried to the shop, but I was too late."

He was discharged. It was *whisky did it*, and whisky keeps doing it; and politicians license men to sell the whisky, and so set traps for the souls of the unwary, and lead them down to death and hell. Woe to the men who lay stumbling-blocks in the path of the weak! Woe to the world because of offences. When God maketh inquisition for blood, men will find that it were better that millstones be hanged around their necks, and they cast into the depths of the sea, than that they bear the guilt of stumbling and destroying souls for whom Jesus shed his blood!

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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

Sold by druggists, price 75 cents. Hall's Family Pills are the best.

Missions.

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

A RAINY, foggy afternoon in New York, with muddy, slippery streets, a stormy night but a good sleep in an Erie coach, brought us to Hornellsville, Friday morning, Feb. 9, and to the pleasant and hospitable home of Mrs. J. E. B. Santee. The February thaw had taken a cold, there were some flurries of snow, but the clouds cleared away, and there was a beautiful, pleasant winter day, with a gradual lowering of temperature. The cold wave predicted by the weather clerk was coming, but not so cold a wave as was expected. The hills and valleys of Steuben and Allegany were bare, with the exception of patches of remaining snow-banks here and there. The roads were muddy and cut-up by the heavy teams, the increasing cold was stiffening up the ruts and the mud, and the next day augured the roughest of roads. Sabbath evening the young people's prayer-meeting was held at the home of Mrs. Sisson. Most of the young people were present, and there was an excellent meeting. Sabbath morning we went with Pastor I. L. Cottrell to Hartsville. It was the roughest ride we have had in years. Could go but little out of a walk, and it took two hours to reach the church. A good congregation was there, a comfortable house, and a very enjoyable meeting. There was excellent attention to a missionary sermon, and to the presentation of our missionary and evangelistic interests and needs. Pastor Cottrell has been holding extra meetings, and the church is experiencing a gracious revival. Eleven have offered themselves for baptism and church membership, and it is hoped others will go forward. It is arranged for a joint-meeting of the Hartsville and Hornellsville churches, to be held next Sabbath, Feb. 17, in one of the Baptist churches in Hornellsville, and baptism to be administered in the baptistery of the church. After a good and enjoyable lunch at the home of Elder Hiram Burdick, we drove back to Hornellsville, to the afternoon service of our people there. It was the largest attendance of our people in that place we have ever met. After the missionary sermon, the Sabbath-school was held. The congregation has increased in numbers since Bro. Cottrell came to Hornellsville as pastor of the two churches. One has joined the church by baptism, and another, a convert to the Sabbath, on testimony. Pastor Cottrell baptized a young man, Mr. Smith, on Sunday afternoon, in the baptistery of the Baptist church, where our people hold their services on the Sabbath. Mr. Smith was formerly of Scio, N. Y., but is now living in West Virginia, where he lost a brother from typhoid fever. He and his sister came to Scio with the body for burial. They visited a sister living in Hornellsville, and while here the young man asked Mr. Cottrell to baptize him. He will join the Scio church. Under the earnest and faithful labors of Pastor Cottrell, the Hornellsville and Hartsville churches are increasing in membership and in spiritual activity and power.

BRO. J. G. BURDICK closed his labors with the West Edmeston church Feb. 6, and commenced the meetings the next evening at Brookfield, with Pastor VanHorn. At West Edmeston five were baptized and joined the

church, eight united on testimony and by letter, six were reclaimed, and the church left in good working condition. The First-day church in the village will gain six or more by baptism through the meetings. We rejoice that our little church at West Edmeston has been graciously revived and strengthened, and we trust and pray that the good work and influence of the meetings will never die out.

Mrs. TOWNSEND, at last writing, was still carrying on the meetings at Boulder, with increasing interest. The work was gaining ground. Four persons had professed conversions and others were under serious conviction. The members of the church were becoming waked up and revived. Backsliders were coming back to their first love and into the service of the Master. Mrs. Townsend has had to work very hard, because of the sickness of Pastor Wheeler depriving her of his help. She was not only doing the preaching and conducting the after-meetings, but was playing the organ and leading the singing. Pastor Wheeler was improving, and it was hoped he would soon be able to come to her help. It is a source of hopefulness and joy that, through God's blessings upon the labors of Sister Townsend, better days are coming to the Boulder church. May the Gracious Father give health and strength to her, that she may endure the hard work.

WAYLAND D. WILCOX, one of the Alfred University Quartet, who attended our late General Conference, has gone onto the Otselic, Preston and Lincklaen field, in the Central Association, to preach and sing the gospel and engage in pastoral work. His health had declined in his student life and studies in the University, and he found it necessary to go out into open-air work. He will find plenty of that kind of work as an itinerant preacher and missionary worker on that field. It is hoped that the tramping over his field and his work will not only give him physical health and vigor, but increase his spiritual life and power, and prove a great blessing to the little churches on that field. May he so win the hearts of the people, and so lead them into the green pastures of the divine love, that they shall call him to be their pastor and leader.

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

BY E. H. SOCWELL.

(Continued.)

In preparing for more efficient labor along the line of Sabbath Reform, I sought, among other things, access to the theological libraries at Drake University, Des Moines; Oskaloosa College, Oskaloosa; State Library in our state house at Des Moines and the library in our State University at Iowa City. Access was cheerfully granted me to each of these libraries, and proved of great value to me along certain lines of study.

All my labor in Sabbath Reform has been performed kindly and courteously, yet vigorously; still I have been treated with courtesy and respect by all the host of clergymen whose acquaintance I have made, and have not preached in any First-day church or community where I have not been invited to return and preach again. I have tried to keep our own people informed regarding the ever-shifting phases of the Sabbath question, and to interest them in the work of Sabbath Re-

form, and to beget within them a spirit of deeper consecration to Sabbath-observance.

For all the toil along this line I have been amply repaid by being told by many of our young people that I have helped them to be more firm Sabbath-keeping Christians than they had ever been before, and that their interest in Sabbath truth had never before been so deep and permanent.

In Sabbath Reform labor I have handed to people, and sent through the mail, 68,922 pages of Sabbath literature since Dec. 21, 1890. Feeling the need of a treatise upon a special phase of the Sabbath question, which had not been covered by our writers, I prepared such treatise, which was published in tract form by our Publishing House, and received a wide circulation.

The results, so far as known, of labor along the line of Sabbath Reform are not great, but are at least encouraging. During my labors upon the Iowa field, twenty-four persons embraced the Sabbath, nearly all of whom are now members of our churches.

As a result of labor performed in Nebraska, thirteen have embraced the Sabbath and united with our people. In Montana, twelve persons embraced the Sabbath, and in Wisconsin two became Sabbath-keepers and identified themselves with our people. What the final results will be I cannot conjecture.

Whenever it has been possible, I have carried on evangelistic and Sabbath Reform work together, and in this manner have always had the best success.

Experience has taught me that evangelistic and Sabbath Reform work *must not* be separated, if we are to hope for true success, and that the same man who preaches the warm, loving evangelical discourses must also kindly, lovingly and patiently, tell the people of the Sabbath of the Bible and the obligation that rests upon all people to keep it holy. Until this plan is adopted by our people, we must expect only small results or defeat.

LECTURES.

While lecturing is no prominent part of the work of a missionary, yet, if it can be made to aid him in his work, it is legitimate. Having seen such opportunities, I have done some work along this line. At Garwin I delivered a course of eight lectures upon the subject "Egypt and Palestine as Bible Lands;" at Welton, six such lectures, and at Grand Junction four. These lectures were attended by large and attentive audiences, a deep interest was taken in them and interest in Bible study was enhanced.

At Grand Junction I delivered two gospel temperance lectures before the I. O. G. T. organization, and at Edelstein, Ill., one such lecture was delivered before the I. O. G. T. organization.

At the request of our people at Garwin, I delivered a lecture in the opera hall upon the subject, "Rambles Through the South," the proceeds of which are to be expended in improving the house of worship. By invitation, I preached a special gospel temperance sermon before the W. C. T. U. at Welton, and before the same organization at Grand Junction.

SCATTERED SEVENTH-DAY BAPTIST FAMILIES VISITED.

The visiting of isolated Seventh-day Baptist families has been a prominent feature of the labor in Iowa, and has been done in connection with general missionary labor so as

to reduce the expense to the lowest possible point.

Such families have been visited at the following places in Iowa: Marion, Shellsburg, Victor, Gowrie, West Liberty, Cedar Falls, Shell Rock, Paton, Cedar Rapids, Rodman, Webster City, Perry, Dedham, Des Moines, Knoxville, Dow City, Newton, Keota, Iowa City, State Centre, Woodward, Davenport, Gray, Sioux City, Carroll, Coon Rapids, Rolph, Dana, Rippey, Nevada, Cambridge.

Visiting these isolated ones has been for the purpose of encouraging them and keeping them in touch with our own people, and has resulted in much good.

TREASURER'S REPORT.

For the Month of January, 1900.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in the Treasury, Jan. 1.....	\$2,594 29
A. G. Crofoot, Jackson Centre, Ohio.....	4 00
Nettie P. Titsworth, Plainfield, N. J.....	10 00
Alfred A. Collins, Charl-stown, R. I.....	5 00
George Bonham, Shiloh, N. J.....	5 00
J. H. Coon, Utica, Wis.....	6 00
Woman's Executive Board, Re-uc-ion of Debt.....	161 50
Ladies' Aid Society, New Market, N. J.....	5 00
Mrs. D. R. Coon, Auburndale, Wis., Home Missions.....	8 00
Mrs. G. W. Stillman, Coudersport Pa., Home Missions.....	2 00
Mrs. Mary Barber, Jame town, R. I., Miss Palm-borg.....	\$3 00
Mrs. Mary Barber, Jamestown, R. I., Boys' School, Shanghai.....	2 00
E. V. Andrews, Farina, Ill.....	5 00
Cash, Reduction of Debt.....	1 00
Frank Meutzer, Marion, Iowa.....	50
Mary Gra e Stillman, Ashaway, R. I.....	10 00
S. H. Crandall, Glen, Wis.....	3 00
Emma Witter, Wausau, Wis., Home Missions.....	2 75
Income from Permanent Funds.....	\$1 00
Foreign Missions.....	2 00
Sabbath-Schools:	225 86
Albion, Wis.....	8 00
Rockville, R. I.....	10 00
Farina, Ill.....	8 76
Walworth, Wis.....	2 00
Churches:	
Hammond, La.....	15 26
Second Brookfield, N. Y.....	18 25
Garwin, Iowa.....	1 23
Walworth, Wis.....	22 01
Milton Junction, Salary F. F. bakker.....	30 00
Attala, Ala.....	75
Long Branch, N b.....	12 60
Boulder, Colo.....	3 95
Plainfield, N. J.....	34 71
Andover, N. Y.....	2 17
Milton, Wis.....	19 40
Second Alfred, N. Y.....	8 30
Little Prairie, Ark.....	6 00
Asaa, Denmark.....	5 25
Jackson Centre, Ohio.....	1 74
Second Hopkinton, R. I.....	25 00
West Edmeston, N. Y.....	7 67
Piscataway, New Market, N. J.....	8 15
Farina, Ill.....	13 00
Second West rly Niantic, R. I.....	14 21
Pawcatuck, Westerly, R. I.....	68 92
First Alfred, N. Y.....	42 14
Rockville, R. I.....	10 00
Marlboro, N. J., Ju ior ' E. Society, Boys' School.....	5 00
Mrs. J. C. Bivens' Sabbath-school class, Marlboro N. J.....	2 33
By Evangelistic Committee:	
Little Prairie, Ark., church.....	\$ 1 90
Will Miller, Fouke, Ark.....	25
Mrs. L. H. Smith, Texarkana.....	1 00
S. C. Maxson, Utica, N. Y.....	15 00
Hebron, Pa.....	19 39
East Hebron, Pa.....	20 00
Albion, contributions.....	73 31
Welton, ".....	13
Sundry collections by L. C. Randolph.....	2 62
Miss L. Maria Clarke, DeRuyter, N. Y.....	2 00
Mrs. Harriet Rogers, Oxford, N. Y.....	8 00
Otselic, N. Y., church.....	12 00
George Rogers, Preston, N. Y.....	1 70
H rret Rogers, ".....	1 00
Mrs. Slater, ".....	1 00
Collection, ".....	4 16
DeRuyter Quarterly Meet'ng.....	3 50
Deacon Coon, eRuyter, N. Y.....	1 00
Collection, Watson, N. Y.....	9 34
	177 30
	\$3,649 05
Cr.	
O. U. Whitford, ba'ance due, salary, etc., quarter ending Dec. 31.....	\$ 239 07
A. G. Crofoot, salary quarter ending Dec. 31.....	10 00
E. H. Socwell, salary and traveling expenses, quarter ending Dec. 31.....	90 79
Charles S. Sayre, salary and traveling expenses, quarter ending Dec. 31.....	29 80
R. S. Wilson, salary and traveling expenses, quarter ending Dec. 31.....	35 85
Appropriations for churches:	
Attala, Ala.....	\$25 00
Boulder, Col.....	50 00
Berea, W. Va.....	18 75
Bethel, Ill.....	25 00
Hammond, La.....	75 00
Hornellsville and Hartsville, N. Y.....	50 00
Richburg, N. Y. (O. S. Mills).....	20 83
First Westerly, R. I.....	50 00
Second Westerly, Niantic, R. I.....	37 50
Shingle House, Pa., (10 weeks labor).....	7 70
Mrs. C. Daland, salary, quarter ending March 31.....	359 78
Orders Evangelistic Committee, Nos. 163-169.....	300 00
American Sabbath Tract Society:	254 10
Share in General Conference Minutes, 1898, and expenses.....	141 56
Share in subscription to certain R. CORNERS.....	12 00
Interest.....	153 56
Loans.....	94 28
Cash in Treasury, Feb. 1:	760 00
To re-enforce China School.....	\$621 92
Available for current expenses.....	899 92
	1,321 84
	\$3,649 05
E. & O. E.	
GEO. H. UTTER, Treas.	

Woman's Work.

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

LET YOUR LIGHT SO SHINE.

BY MARTHA A. BURDICK.

Midnight on the Mississippi,—
Inky black the threatening sky,—
Not a ray of starlight glimmered
On the river hurrying by,
As our steamer plowed the current
Like a panting beast of prey,
And the sleeping Crescent City
Out of sight behind us lay.

Not a cabin on the levee
Sending out a friendly gleam,
Not a signal light or beacon
As we struggled up the stream
Where the sycamore and cypress
Stretched their long arms from the shore,
And the muttering thunder answered
To the river's sullen roar.

Not a breath of wind to ruffle
E'en the pennons at our prow,
Not a breeze to sway the sedge grass
Or the long, lithe willow bough,
Tis the stillness that presages
The oncoming tempest's wrath
And the forked tongue of lightning
Quivers in the storm king's path.

Peering forward thro' the darkness,
"What can be that tiny light
In the center of the current,
Drifting toward us in the night?"

"Tis a skiff," "Round to the steamer,"
Rings the pilot's signal bell,
"Launch a boat into the current,"
Calls the Captain, "Who can tell
What may mean this apparition
With its feeble flickering light,
Floating toward us on the current,
Drifting down in such a night?"

Strong hands row to meet the shallop,
And the steamer's lights disclose
One wee form, almost a baby's,
With a face the Captain knows
Is no face of witch or fairy,
But the human face divine,
And her small hand holds a candle
High aloft that it may shine
Out into the awful darkness,
On the river's frightful foam
Bearing her away so swiftly
Miles and miles away from home.

Tear stained was the face that nestled
On the Captain's sheltering arm,
When at last on board the steamer
She forgot her great alarm,
And in bits she told her story;
How her mother, just at night,
Sent her out to borrow matches
And a candle, if she might,
Of a neighbor, near whose cabin
She had found upon the shore
This frail boat; and just to rock it,
As she oft had done before,
Lightly sprang into the shallop
With her candle in her hand,
And a moment later found it
● Drifting rapidly round and

Out alone upon the river
With the darkness settling down
Like a great black curtain round her,
Would the good Lord let her drown?
Round the bend and past the islands,
How the current bore her bark!
Screams and cries were unavailing
And the night grew yet more dark,
But at last a bright thought struck her
(Though the wonder was it should)
She would light her little candle
With the matches, if she could,
And it might be by its glimmer
She could see if near the land,
And at least 'twould seem less dismal
If she held it in her hand.
"So," she said, "I held my candle
Just the highest that I could,
And the flame burned up more brightly
Than I even though it would."

'Tis a little, simple story,
And I need not tell you more,
How we left her, just at sunrise,
At her father's cabin door;
Of the joy that filled the household,
Of the glad thanksgiving psalm
That rang out across the river
In that morning clear and calm;
How rough men, unused to worship,
Thanked the Giver of all good
That the dear child held her candle
Just the highest that she could;
That the unseen angels hovered
Silently that bark about,
And had kept that little candle
All the time from going out.

'Tis a plain unvarnished story,
Told in simple words indeed,
But 'tis truth; and then its lesson
Surely, he who runs may read.

Hold your light up, Christian, higher,
Though it be a tiny spark
You will be the happier for it,
And the world will seem less dark,
For the guardian care we trust in
Is our fortress round about,
He will lull the storms that threaten,
Keep our lights from going out.

MORE MISSIONARIES WANTED.

If all the Christians but 750 were taken out of London, and their places filled by heathen, scarcely any of whom had ever seen the Bible, or heard of the Saviour, and among these 25 missionaries, including wives, were put to work together with some 60 native agents, that would be a fair representation of what is being done by Protestant Christendom to win China for Christ.

KILL OR CURE.

A missionary writes that Dr. Cho Ping was summoned to the bedside of one of his patients, who had swallowed an overdose of opium. First the doctor sat feeling the sick man's pulse for a couple of hours, then he wrote out the subjoined recipe, which took half a day to make up:

- 2 couples of salted lizards, 2 male and 2 female.
- ½ oz. of Corea ginseng root.
- 6 dried grasshoppers, 3 male and 3 female.
- 1 oz. sweet potato stalks.
- 1 oz. walnuts.
- ½ oz. lotus leaves.
- ¼ oz. tail of rattlesnake.
- 2 oz. black dates.
- ½ oz. elm-tree bark.
- ½ oz. devil-fish claws.
- ½ oz. hartshorn.
- ¼ oz. bird's claws.
- ¼ oz. dried ginger.
- ½ oz. old coffin nails.

The whole to be mixed with two quarts of water, and boiled down to one-half the quantity. Then let the patient drink the mixture as quickly as possible.

WHAT can show more clearly the great need of sending the gospel to all lands than the above paragraphs taken from the *Missionary Review* of January, 1900.

FROM MRS. FRYER.

THE ANTI FOOT-BINDING SOCIETY.

July 6. "This afternoon I went to Miss Burdick's to attend a meeting of the 'Anti-foot-binding Society.' The members from two boarding schools of other missions within easy distance were there, but Miss Burdick's school carried out the parts on the program which had been carefully arranged and prepared as to every detail. A reception committee consisting of two of the large girls had been appointed to receive the visitors at the gate and conduct them to the school-room, where the meeting was to be held. This they did with so much ease and gracefulness as the visitors arrived in rickshas or on wheelbarrows, that it was a treat to watch them from the verandah where I sat for half an hour. The other schools were from the South Baptist and Presbyterian missions. The meeting was called to order by the girl president; a hymn was sung, and then all bowed in prayer. Afterward a talk on the subject of the meeting was given by one of the larger girls and then followed a catechism on the subject, "The use of our feet." The answers were taken from various verses in the Bible, which, with their references, were written on slips of paper and distributed among the audience so that nearly all participated in the exercise. Dr. Palmberg talked of the physical evils of the custom in a forcible and beautiful way, which all seemed to feel. "Whenever I see the little

elaborately embroidered shoes," she said, "I am sickened to think of what is within them."

The room looked cool and pretty, decorated as it was with cut bamboos and other greens against the white walls. Altogether there were about eighty women and girls at this meeting, which was upon a subject quite unapproached in public a few years ago. Speeches were made by the different girls upon the advantages there would be to themselves, to their families and to China itself if the women and girls could only be freed from this evil custom. There was not one word of English spoken at this meeting, and but half a dozen of the foreign teachers were present to hear what had been prepared for the occasion. Those familiar with what had been going on behind the scenes knew that this beautiful program could not have been carried out without much hard, trying work, and many prayers by those who had planned and arranged such a meeting as this. To hear those young girls, most of whom had themselves had bound feet, stand up and bring forward such strong reasons why they should be released from the bondage in which they have been held for so many generations, was inspiring to say the least. They will have persecution and much to bear as they step into life and return to their home, but if faithful, strength will surely be given them to carry out this advancement among their own people.

Although the subject of foot-binding has now begun to be discussed by a few of the influential Chinese who are not Christians, still, as yet, it has little effect upon the people at large, as the practice is adhered to in nearly all parts of the Empire. On two occasions when going into Shanghai, I have taken pencil and paper in hand to note the numbers of those on the streets with natural feet. Of course they were all of the lower and very poor classes, yet out of several tens whom I counted, there was an average of but three who had natural feet. These, I knew from their hair and dress, were for the most part women from the province of Canton, so that the general average of those in this part of China would have even been less than the number I have mentioned. Indeed, I think there are hardly any, leaving out the Cantonese, who have not their feet bound more or less, except the Christians, and the very few who are taking the new stand on this subject, and of these their numbers are still too small to be noticed. Still the leaven has begun to work and must have its effect in due time if the missionaries and those interested keep up the agitation, and by and by there will be substantial feet to stand upon.

One day the three ladies at our mission invited all the native Christian women to meet me at their house. There were over thirty, counting some of the girls from the boarding school, who came in. Refreshments were served to all, and the hour spent together was truly delightful. But three were present who were members in the early days when we first went to China. Of these were Naomi, the wife of the old blind preacher, who died some years ago, and Doo-tse, sister of Lee Erlow, who for so long was the native pastor of the church. Besides these two, was Lucy Dong, the first baptized by Mr. Davis. She was a friend of Doo-tse and came when we had been there but a few months to ask for baptism. This rite Mr. Davis performed at

the baptistry of the old church in the native city. At the baptism we named her Lucy, after the first Mrs. Carpenter. She always seemed an exceptionally modest and pleasant woman, but it took years to understand her real worth and true depth of character. It is now but a few years, she told me, since she has learned to read. Now she is the Bible-woman and is able to read and interpret the Scriptures in a way that surprised me, for she is certainly able to impart her knowledge of the saving faith to others. One Sabbath I heard her simple explanations in class and was able, in some degree, to test her ability and sweetness of character as I could not have done in any other way.

(To be continued.)

ON THE WAY TO AFRICA.

STEAMSHIP "ROQUELLE,"
Off the Coast of French Guinea,
21st January, 1900.

To the Editor of the SABBATH RECORDER.

The West African coast, from Cape Verde to the mouths of the Niger, is very much divided up politically. The first ports at which we stopped, Goree and Daker, as I mentioned in my last letter, are in Senegal, which is French territory. Then comes a little piece of British territory known as the Gambia, on both sides of the river of that name, the chief town being Bathurst, at the mouth of the river. Then there is a little more French territory and a piece of Portuguese country, after which we come to French Guinea, with Conakry as a trading port, where we have been for two days. Then comes Sierra Leone, which is British, and next is Liberia, which is a republic of negroes. Then comes the Ivory Coast, which is French, and the Gold Coast which is partly and principally British. All this territory from Sierra Leone eastward used to be comprehended under the general name of Guinea. The country at the Niger is called Benin, and on the southern coast comes the German Cameroon country, and then the French Congo, and so on.

We hope to-morrow to arrive at Sierra Leone, whence I shall send this letter. Probably there will be only one more good chance to send a letter before reaching Salt Pond. That will be at Cape Coast Castle, one of the largest places on the Gold Coast, where the Danes first made a settlement, erecting the "Castle" and extensive buildings still used.

It has been very interesting to visit the three coast towns of Daker, Bathurst and Conakry, and it is a decided advantage to travel by this "local train," so to speak; for thus I become acquainted with Africa by slow degrees. It grows hotter and more like our idea of equatorial country all the time.

At Dakar I had my first view of African life. There is a great deal of movement in the streets, which are full of all sorts of types. There are many different figures and physiognomies, as well as every variety of costume. There is moreover a Babel of tongues, French, Arabic, English, a dozen or more native languages, and broken English and French. There are many tall people, with perfect Egyptian features, with nose and forehead exactly like Egyptian sculptures. I saw two or three genuine Cleopatras, physique, jewels, costume and all.

Bathurst is a thriving place, with European houses on the water front, and native houses back. Here it was interesting to observe the

black people in positions which with us they never fill. Agents, clerks, officers of customs, policemen and the like are all black. There are about forty white people in the whole place, which has about 3,000 inhabitants.

Here I had the pleasure of attending a missionary meeting in one of the Methodist churches. The minister of this, the chief church, is a white man, the only white missionary in the place. The General Superintendent of the district from Sierra Leone was there on a visit. Hence the meeting. He is like the M. E. Bishop in the United States. He with the minister and a missionary who is my companion on the "Roquelle" and myself made four, the only white people present. The congregation numbered about 800. The church was packed, and crowds stood in the doors and outside. The chairman of the meeting was a young black business man, a graduate of Merton College, Oxford, a B. A. and F. R. G. S. He is a very cultivated and agreeable person, and spoke with ease and grace. Black ministers of other churches took part in the meeting, and the reports of the year were given. These were excellent. I was surprised at the audience, the singing, led by a reed organ played by a young black man, and a choir of 70 in the gallery, the attention and the quick response of the audience to points made by the speakers. The missionaries told me that in the churches in these towns they are as critical and as appreciative as in England. It does not do to "talk down" to them. They like a finished, rhetorical and ornate address. No refinement or nicety of expression is lost upon them. To affirm that I was surprised at all this is to put it mildly.

Conakry, the trading port of this part of French Guinea, is a new place on one of the "Isles de Los," next to the main land. There is a bridge across to the Continent. There are more white people here than at Bathurst, about 75 in all, mostly French, some English, with some Italian, Greek and Syrian small traders, who come because there is a fine market here where they have stands. The place has about two-thirds the population of Bathurst, I should think. It is well laid out, with better houses throughout, wider streets, and makes a more pleasing appearance to the eye, the houses being farther apart, surrounded by many trees, cocoanuts, palms and others. There is a flourishing Roman Catholic mission here. On one of the small islands near by is a good industrial mission, managed by two Methodist ministers and their wives. They own a whole island and have a girls' school, a boys' school, and a large and successful farm.

After we leave Sierra Leone, I will write about Freetown and the work of the Methodists there. The Roman Catholics, the Church of England, and the Methodist, more particularly the last named, have done and are doing a noble work all along this coast, and to some extent in the interior. Of this work and of some of its difficulties and perplexities, as well as of its glorious fruits, I hope to write later.

Again I send you my greetings with prayers for our Master's work at home and abroad.

Faithfully yours,

WILLIAM C. DALAND.

AS YOU learn, teach; as you get, give; as you receive, distribute.—C. H. Spurgeon.

A CROCODILE HUNT.

BY PROF. CHARLES F. HOLDER.

"It is not generally known that we have in this country a crocodile," said a cocoanut planter of the Biscayne country. "I lived in Florida, near the Miami, for months before I knew it. I met the Seminoles from up the swamp every now and then, and when I asked for game they always referred to what they called the 'sharp-nosed 'gator,' which, I supposed, was the common alligator. One day, however, I came across an Indian who had the skull of one of these sharp-nosed 'gators for sale. I bought it, and at once was struck with the difference between it and that of the alligator. One was pointed, with sharp teeth; the other flat and round-nosed, with blunt, crushing teeth. Here, unsuspected—at least by the majority of white people, I discovered—was as perfect a crocodile as could be found on the Nile, and I determined to capture one if possible.

"Alligators were fairly common, and it was difficult to distinguish them from the crocodiles; but I learned that the crocodiles were found near the mouths of streams, in salt water, and that the alligators were more at home up stream. About this time a party of friends from New York came down to my plantation, so we organized a hunt, and for several days scoured the little bays and inclosed areas of the coast; went up the rivers and crawled into the swamps, but never saw a large crocodile. We were, in fact, hunting for a giant, described by the Indians as twenty or twenty-one feet long, that had been seen and shot at a score of times, but no one had ever hit it. It was reported as taking to the rivers in winter, and being seen way up in the swamp, going down to salt water in summer.

"This monster was fully pictured in our imaginations. We could see his big head, his enormous mouth, the corrugated back, in every submerged log or alligator. But days slipped by and he failed to materialize. One day I took the party out onto the reef a mile from shore, to spear turtle or any game that might come along, and the main subject of our conversation was our poor luck with crocodiles. While we were talking my man suddenly stopped rowing and pointed to thereef. As I turned in that direction a long tail was lifted out of the water, coming down with a powerful splash; and then a long, alligator-like body became visible and immediately disappeared, causing a small wake to follow it as it moved away.

"'Crocodile,' said the man.

"'What? Out here? Nonsense, man!' exclaimed one of my companions.

"'You saw it, sir?' said the man turning to me. 'No shark could look like that. It was either a crocodile or an alligator, and I never heard of an alligator coming out to sea.'

"It was an easy question to settle, the boat was turned in the direction of the animal, the man in the bow taking out the harpoon—a three-pronged affair—and examining it to see if the rope was attached. The boat was rowed slowly, the men making as little noise as possible, the location of the animal now being indicated by a swirl of water not seventy feet away. Whatever it was, it was evidently feeding in the shallow water. Not a word was said as the boat slowly drifted up; the harpooner stood erect and ready, when sud-

denly, fifteen feet from the boat, up came the broad, corrugated back of a huge crocodile, and the next moment a sharp-pointed muzzle protruded from the water, having in its jaws a ray, which it tossed from side to side, endeavoring to tear the wide body asunder.

"It was a crocodile, there was no doubt in our minds; and so busily engaged was it that it did not see the boat until it had covered five or six feet more. Then the harpooner leaned back, and, as the big head turned, he threw the iron.

"'Well struck!' cried some one, as the iron hit the animal, trembling as it kept its place. Then the great tail came hissing out of the water, struck the slender mast (the man dropping into the bottom of the boat) and broke it off as cleanly as though it had been done with a knife.

"'Look out for the line! Jump to windward! Stern all hands!' were the orders that followed, as, in those few seconds, the crocodile had made a desperate rush, jerked the boat so rapidly to one side that she almost tipped over, and was now away like a race horse, headed for the mainland, with an ominous wave in front that threatened now and then to come aboard and swamp the light craft. We all laid low, as far in the stern as we could get, to keep the bow out of water while the steed raced on.

"I knew we would have to stop this before we reached shallow water, as the animal would make a rush over some shallow and break the rope; so when we had gone perhaps half a mile I took the line, passed it aft, and we all began to haul in. This only excited our racer to more fervent efforts, and he turned suddenly, again almost tipping over the boat. We gradually gained on him until finally the boat's bow was just over his slashing tail that was beating the surface with powerful lateral blows and forcing him along. We had a rifle in the boat, and my man now took it, and, aiming at the neck, fired. There was little doubt as to its effect, as the crocodile stopped, plunged head down, and, seemingly standing on its head, swept the surface with its tail. We had the oars ready and backed, but not before one had been struck and broken and the boat nearly filled.

"All at once," continued the planter after a short pause, "our game righted and plunged ahead savagely, then swam in circle, and finally keeled over, whereupon we raised a shout of triumph and hauled alongside. He was a beauty—not twenty feet long, by any means, but at least fifteen; a splendid specimen of a sea-going crocodile. As he was too large to tow in, it was decided to haul him aboard. To accomplish this the seats were lifted out and a rope made fast to his tail, and he was then slowly and carefully hauled in; finally, when the body was balanced across the boat, he was swung around and dropped in lengthwise. The seats were then put on top of the body, and, flushed with victory, we started for camp now in sight.

"It was rather difficult to use the oars, as the animal was higher than the gunwale, but we made fairly satisfactory progress, and were close enough to camp to shout the news, when the unexpected happened—an earthquake would not have created greater consternation. The dead crocodile rose into the air as if impelled from below, forming a great hoop and lifting seats and oarsmen several

feet, then dropped back and began a series of struggles that turned the tables completely. Seizing the forward seat in its jaws, it ground and twisted the soft pine, while the powerful tail carried devastation wherever it struck, and presently the water poured in, sending us all overboard. I jumped just ahead of the flying tail that sounded like a whiplash, when it struck, the other men either falling or rolling overboard.

"Fortunately the water was not over three feet in depth, so we waded to a safe distance, and, powerless to do anything, awaited the end. It soon came. The crocodile cleared the decks, literally, regained its upright position and crawled over, sinking the boat, which rolled and dumped him into his natural element, when with a rush he was off. As the boat moved away we flung ourselves after her, clinging to the rail; and for a short distance the saurian towed us all. But the boat, full of water, was too much for a long tow, and he soon quieted down and began to swim in a circle while we towed the boat in shore. We finally reached near enough to get a rope, which we fastened to the boat and to a tree. Then we held a council of war.

"The crocodile was at the bottom, in a little pool about four feet deep, still lashing his tail, and rising at any attempt to drag him up, but the rope was still about his tail, and, after much difficulty, was secured and made fast to another rope; then at the word the entire party walked away, dragging the fighting, thoroughly enraged animal up the beach, where a rifle bullet finally gave him his quietus. Some of the party thought the animal had been paralyzed at the first shot and suddenly came to; but an old alligator hunter told me later that that crocodile had been playing possum."—*Christian Work*.

NO ARMOR FOR THE BACK.

Let me advise you to wear no armor for your back when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the sword-cuts of your adversaries; the stern metal shall turn the edge of your foeman's weapon. Let *Right* be your lord paramount, and for the rest be free and your own master still. Follow the truth for its own sake; follow her in evil report; let not many waters quench your love to her. Yield to no established rules if they involve a lie. Do not do evil that good may come of it. "Consequences!"—this is the devil's argument. Leave consequences to God; but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, Godlike. The world's maxim is, trim your sails and yield to circumstances. But, if you would do any good in your generation, you must be made of sterner stuff, and help make your times, rather than be made by them. You must not yield to customs; but, like the anvil, endure all blows until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins, and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Dr. Guthrie*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

"ALL the world loves a lover" may be true on general principles; but it often happens that a good portion of the world is laughing at this same lover.

THE person who makes you laugh, be he the lover, the clown or the humorist, loses in a measure your respect. It is a difficult matter to entertain a company of people by provoking them to laughter, and at the same time to command their complete respect. It is true that people like to be entertained in that way, but their respect for the would-be humorist decreases.

EARNESTNESS is what effects people in a way that endures. The results may not be so manifest at the moment, but in the days and years, the consistent, earnest living of a great truth, or the clear, earnest proclamation of a great truth, is always powerful in its influence among men. We cannot afford, in order to please and to win applause for the moment, to sacrifice the respect of the world.

THE world is growing better. There never was a time when so many people were giving their strength and means to help those less fortunate as there are now. Mark the thousands of charitable institutions born in the last twenty-five years. Behold the many philanthropic organizations not yet a quarter of a century old.

TRUE, there is still sin and sorrow and suffering everywhere. But those who see only these and nothing more, have distorted views of life. One can look at the sun till he sees suns everywhere; so one can look at the dark side of life till its blackness affects the vision and everything seems black.

NOR is it necessary to dwell upon the misery and wretchedness of the world in order to have a sympathy with those who are unfortunate. On the other hand, the optimist, he who is prone to look at the bright side, is, because of that very fact, better able to help and comfort and encourage those about him, for his very presence is like a ray of sunshine.

HORACE, the Roman moralist, has these words in one of his letters: *Hic murus æneus esto, nil conscire sibi, nulla pallescere culpa*, let this be the strong wall, to be conscious of no wrong, to turn pale because of no fault. This sounds like an echo of "a conscience void of offense," etc. It may sound to some like a pious platitude (as our Western Editor puts it), but it is a fact, and needs telling again and again.

"LINE upon line, precept upon precept, here a little and there a little." That is the way the tree grows, that is the way the child learns to talk, that is the way to become strong and vigorous in our Christian lives. This is why we hear the same exhortations again and again in sermons, and read them every week in books and papers. And if we sometimes become tired of them, let us remember that possibly there are others to whom they are all but new, who, like children, love to hear and to repeat them over and over again, until they become a very part of their lives, and that for their eternal good.

DIME NOVELS.

I have stood at the place where the "brook and river" meet, not, however, the one the poet sang of. The river was a beautiful mountain stream, fed by a great, pure spring, gushing from its hidden source in a rugged, unattainable height, and it sparkled in the rays of sunshine that fell upon it through the foliage along its course. It reflected with the perfection of a mirror the beauties strewn with lavish hand around it. Men journeyed from afar to behold its charms. They gazed upon it and wondered whence its marvelous beauty. But I knew it was the perfect purity from the spring above.

The brook that joined it was a lowland stream, fed largely by the sewers of great cities. It was black with ooze and filth, and reeked with vile, contaminating odors. Men never sought its course knowingly. From the meeting place of these two streams, the river was larger. There were beautiful trees and mosses along its bank, but when I looked I saw not the reflection of their God-made forms upon its face as before. No longer could I see the sportive minnows at their games of tag, nor could I see the pretty shells and pebbles, like costly settings, at its bottom. The wheels of commerce along its way were clogged and stopped. Now all was muddy and repulsive about what was once clear and pure.

The life is pure so long as it is fed from the spring above, and it retains its attractive beauty and usefulness; but when any muddy, slimy current is allowed to enter, it is all discolored, to the sad disparagement of its beauty and usefulness. Dime novels may readily be assumed to be a large share in the composition of the muddy stream. It is so much the worse that it is not all there is to the stream, which when once it has a channel is so hard to stop.

Christ, not if he were here, but as he is here, wants our lives pure, because they are useful and acceptable to him only as they are pure. Our Saviour never made any compromise with sin or evil things. If we are reflecting the light from above, distinctly and correctly, we will not have time for books or literature that can only have the effect of muddying our stream.

HARRY N. SWEET.

DODGE CENTRE, MINN.

QUARTERLY REPORT.

J. DWIGHT CLARKE, Treasurer,

In account with

YOUNG PEOPLE'S PERMANENT COMMITTEE.

Receipts from Nov. 1, 1899, to Feb. 1, 1900.

Walworth, Sabbath Reform, \$4.20; Evangelical work, \$5; General Missionary, \$2.80; Dr. Palmberg \$6.50	18 50
Westerly	38 75
Rockville, Evangelistic	3 00
Alfred Station, Dr. Palmberg, \$5.25; Boys' School, 25c; Evangelistic, 75c; Tract, 75c; Foreign Missions, 50c	7 50
Sh'loh	10 00
West Hallock	12 50
Lost Creek, Missionary	5 00
Alfred	15 00
New Market, Missionary, \$5; Tract, \$5	10 00
Hammond	7 75
Brookfield (Second)	18 75
Nortonville, Dr. Palmberg	15 00
Waterford	7 00
Milton Junction	25 25
Little Genesee	9 00
Milton	25 00
Chicago	20 00
	\$ 253 01

EXPENDITURES.

Missionary Society, G. H. Utter	\$ 169 43
Tract Society, J. D. Spicer	82 08
W. K. Davis, printing	1 50
	\$ 253 01

OUR MIRROR.

DODGE CENTRE, MINN.—In some respects our C. E. Society is showing a better spiritual life. We are planning to assist in evangelistic work in school-houses near here. We are hoping for a deepening of the Christ life and spirit in all our work.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

A special meeting of the Sabbath Evangelizing and Industrial Association met in the parlors of the Seventh-day Baptist church, Plainfield, N. J., Sunday, Feb. 11, at 1.15 P. M.

Present—D. E. Titsworth, H. M. Maxson, A. E. Main, W. M. Stillman, Mrs. Geo. H. Babcock, Martin Sindall, A. W. Vars, C. C. Chipman and W. C. Hubbard.

Visitors—Corliss F. Randolph.

Prayer was offered by Rev. A. E. Main.

Minutes of last meeting were read.

President D. E. Titsworth gave a *resume* of the letters received from Mr. and Mrs. Booth, and some general information for the benefit of the Directors.

It was unanimously voted to publish a statement in pamphlet form, giving a comprehensive account of the labors and experiences of Mr. and Mrs. Booth since their arrival in Africa, and circulate it throughout our denomination.

The Treasurer presented a financial statement for one year ending Jan. 30, 1900, which was ordered published in the SABBATH RECORDER.

The fiscal year of the Sabbath Evangelizing and Industrial Association ends October 1.

The Association was incorporated Jan. 30, 1899. The following is a financial statement for one year ending Jan. 30, 1900:

RECEIPTS.

Industrial Mission	\$4,670 19
Gold Coast Interests	584 73
Total	\$5,254 92

DISBURSEMENTS.

Incidental expense, Revenue stamps, books, stationery, etc.	\$ 240 51
Traveling expense of Missionaries	204 70
Salaries of Missionaries	689 11
Supplies for labor and plantation	2,504 54
To purchase land	487 50
Interest on loan	22 31
Forwarded to W. C. Daland for trip to Gold Coast, W. Africa	438 75
Balance in Treasury	667 50
Total	\$5,254 92

Stock sold in First Series	3,527 1/2	Shares.
" " Second "	208 1/2	"
" " Third "	199	"
" " Fourth "	197	"

Number of Stockholders in the Association, 870; number of different persons contributing to the Association, 1,020.

E. & O. E.

ORRA S. ROGERS, Treas.

PLAINFIELD, N. J.

Meeting adjourned to call of Chair.

WILLIAM C. HUBBARD, Sec.

FOR ETERNITY.

When Apelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied, "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say that we are painting the pictures of our lives for eternity.

We use fast colors. Whatever pure and holy word or deed we wrought into that picture will stand there, imperishable and immortal. Whatever selfish or sinful thing is painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops! No strokes of penitence or faith can be added to it then. No guilty spots can be washed out then. The painting is finished, and it is finished forever!—T. L. Cuyler, D. D.

Children's Page.

THE BOAT FOR SLUMBERLAND.

There's a boat that leaves at half-past six
From the busy port of Play,
And it reaches the haven of slumberland
Before the close of day.

It carries the tiniest passengers,
And it rocks so gently, oh!
When the wee ones nestle in their berths
And the boatman begins to row.

The whistle sounds so low and sweet
(Like a mother's lullaby)
That the travelers smile and close their eyes
To dream of angels nigh.

Sometimes the travelers tarry too long
In the busy port of Play,
And the anxious boatman coaxes and calls,
And grieves at their delay.

But they come at last to the rocking boat,
Which bears them down the stream,
And drifts them to the Slumberland,
To rest and sleep and dream.

The name of the boat is Rock-a-by,
And it's guided by mother's hand,
For she is the patient boatman, dear,
Who takes you to Slumberland.

Now, what is the fare a traveler pays
On a Rock-a-by boat like this?
Why, the poorest child can afford the price,
For it's only a good-night kiss.

—From *Little Men and Women*.

MR. BOOTH'S HOME IN AFRICA.

[The following is part of the letter of Mr. Booth which was printed in the RECORDER of last week.—EDITOR.]

We have now two "Bomas," (a Boma is an enclosure for protection against wild beasts) one large one for the work people, carriers or strangers, and one for our private abode, which latter is a real Robinson Crusoe establishment, and would delight the hearts of the young folks to see, and as some of the Seventh-day Baptist young folks are quite large shareholders in the African Mission, please let me describe to *them* our delightful little home. See, there is the doorway, about 12 feet high and 4 feet broad. Each side has two stout tree trunks 6 inches or more apart, sunk 2 or more feet in the ground; between these at sunset, to keep out wild beasts, we lay short logs crosswise, one on top of another, till the doorway is filled up, then we wedge them in. All above 5 feet high there is covered or hid thorn bushes and branches to keep climbing creatures back; the same thorn bushes are all around the outside walls of trees the same height (12 feet out of the ground), these are all tied and wedged firmly together to the standing trees, which here and there form part of this outside wall of trees for about 30 feet in length by 20 or so in width. Inside in the center is our green canvas tent, with fly sheet. The master of this canvas house is Baby Mary, who talks no English yet, but is very good with the Manganji word "Iai," pronounced "ee-ee," which means "No." This word she is very generous with night and day, but still she is a good little child, and seems to think our house is the correct thing.

Then on one side of the tent, about 6 feet away, is a grass shed leaning to the inside of our tree fence; this is divided in two sections. In the far one is Mary, my dear wife's native helper; in the one near the doorway live two native boys, one a Chipeta, who has trudged with me for nearly two months, as he says, to "learn the work of God;" and another named Pateo, a young boy (a smart youth of 14 or 15) who joined himself to me the very first tramp I made to Lake Shirwa. He is a wonderful help to Mrs. Booth. The latter little lady is a great wonder in all the hosts

of villages we pass through before reaching this wilderness, for no white woman or babe has been through those villages before.

Well, on the other side of our tent, during the night time is our family of over 20 fowls and 3 fat tailed sheep, who make quite a happy family, so thankful for their good shelter when they hear the hyenas or other outside visitors or passersby in the darkness, for in the day time these obliging creatures keep well out of sight generally, though not very distant. Yesterday, for instance, as we were walking (I and two natives) we picked up part of a pretty waterbuck which two leopards walked away from; this morning another was found half eaten near our settlement. Great, big elephant feet tracks as large around as a man's body come close to our house, but they do not like human folks; they seem to know there is a deal of badness about them, so they keep well away when they find out.

We have two streams, the Kame to the south two or three hundred yards, and to the east, just below our "Boma," is a dear little brook, with many ponds and beautiful water lilies, some blue, others white, the water clear as crystals in this dry season; some spots so shallow that baby loves to paddle, and some so deep that big folks I must not name, like to swim. Then the wild flowers and the ferns, time would fail me, (even if space in the RECORDER did not), to tell you about, and besides if I tell you half the things there are to delight one, you will be wanting to run away from home to come here, so I must stop.

"THEY SAY."

BY ELLA WHEELER WILCOX.

Have you heard of the terrible family "They"
And the dreadful, venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the House of "They."

Gossip-mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us, now and then,
Repeat queer tales about women and men,
And quote the House of "They."

They live like lords and never labor.
A "They's" one task is to watch his neighbor,
And tell his business and private affairs.
To the world at large they are sowers of tares,—
These folks in the House of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house, where you cannot go,
It is locked and bolted and guarded so—
This horrible House of "They."

Though you cannot get in, yet they get out,
And spread their villainous tales about.
Of all the rascals under the sun
Who have come to punishment, never one
Belonged to the House of "They."

—The Youth's Companion.

HOW JOHNNY CAUGHT THE OPPORTUNITY.

BY MARY S. POTTER.

Aunt Jennie was baking ginger-bread. The kitchen where she was at work, and, indeed, several rooms around the kitchen, were filled with the delicious fragrance of that ginger-bread.

Aunt Jennie was very thoroughly absorbed in her work; so busy was she that she hardly realized what was going on in the room across the pantry, the family sitting-room, though she could easily command a view of the inmates if she chose.

Bye-and-bye she became conscious of a pair of dark, beseeching eyes, strange eyes, regarding her from among the group of children

and others occupying the room beyond, and for a moment she was recalled from her absent-mindedness by little Johnny pulling at her dress and asking if she wanted to buy anything.

"He's got fine combs, coarse combs, pins, needles and—everything!" said he. "Come and see; it's a peddler boy."

"No, Johnny, I don't want anything," Aunt Jennie replied, and a "scorchy" smell issuing from the oven just then sent her off in a hurry to attend to that odorous ginger-bread, one thin, light loaf of which reposed on the pantry shelf already.

Again, as she stood in the pantry, the pleasant dark eyes of the young peddler met hers, and there was something in them that left an impression of some sort on Aunt Jennie's consciousness, even with all the busy anxiety about that delicious ginger-bread.

But the impression was not distinct enough to awaken her entirely to herself, so she went on with her work, and in the room beyond there was a subdued, ecstatic murmur of childish voices as the peddler displayed his trays of shining gewgaws.

At length, Aunt Jennie saw that the young peddler was going. He was hoisting his pack to his back, and his pathetic eyes met hers once more, again creating a strange uneasiness in her mind. This time her eyes ran over his person, and she saw that he was very shabbily dressed, and his shoes were mere apologies for such necessary articles.

All this she saw, and she was uncomfortable in consequence, for Aunt Jennie was one of the kindest of women.

It needed Johnny's sharp, little voice to bring her to a full sense of the situation at last.

"He's gone, aunty, and you didn't buy a thing. His toes were almost sticking out of his shoes, and he kept smelling that ginger-bread, I *know* he did, and *wishing* he had a piece; I wish—"

"Johnnie!"—Aunt Jennie was thoroughly awake at length; it was *hunger* she had seen in those beseeching eyes—"run quick and catch that peddler, there are several things I want to buy, and—" but Johnny was far beyond reach of her voice, so Aunt Jennie busied herself in preparing a plate of ginger-bread and some other more substantial articles of food, to be given in late response to the look in those dark Italian eyes.

Johnny soon came trotting back with the wondering peddler in tow, and Aunt Jennie never will forget the feelings she experienced in watching that generous plateful of food disappear.

In addition to the lunch, she gave the boy a pair of half-worn shoes (for which he insisted upon giving her a brilliant lambrequin), and several other much-needed articles of clothing.

"You good woman, you good, *very* good woman, thank you, thank you," he said over and over again, and went on his way rejoicing, his heart warmed by Aunt Jennie's kindness.

"I had to run like everything to catch him," said Johnny, proudly, "but I did it."

"Yes, thank you, Johnny, you did well. If it hadn't been for you I'd have lost one of my best opportunities," replied Aunt Jennie, smiling at Johnny's look of mystification.—*Christian Work*.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

WEST EDMESTON, N. Y.—The revival meetings conducted by Bro. J. G. Burdick closed Sunday night, Feb. 4, having continued four weeks and one day, with excellent results. Thirteen have been added to the church, five by baptism; and three or four more, we think, will yet be baptized in the near future. Four or five converted in the meetings will likely go to the First-day church. The total number of conversions, as near as we can tell, is about 13. Several backsliders have been reclaimed, and the Christian people much revived and built up. Others are still inquiring. The weather, on the whole, was fair. Attendance from 60 to 140, generally from 75 to 100. The meetings were excellent from the start. Our people were earnest, burdened and prayerful, proving that "when Zion travails she shall bring forth." The oldest members say West Edmeston was never so moved before. And yet we are burdened, for there are so many, some of whom were brought up in Seventh-day Baptist homes, yet unsaved. Can not God, by means at hand, bring these also? Let us all pray, work and believe, and see what he will do for us. We rejoice and praise the Lord, merciful and gracious, and send greetings to the faithful. Brother J. G. Burdick's preaching, singing and labors have been effective and much appreciated by all. We commend him most heartily. His preaching is certainly plain, earnest and forceful. He believes there is sin as deep as destruction and grace as high as heaven. We hereby most gratefully acknowledge our indebtedness to the Evangelistic Committee for sending him to us for this blessed work. A handsome collection was taken at the last meeting for the Evangelistic Committee, which we hope to increase somewhat.

Brother Burdick commences meetings to-night with the Brookfield church.

The grace of our Lord be with all.

M. HARRY.

FEBRUARY 8, 1900.

SYRACUSE, N. Y.—Of interest to some of our Sabbath-schools may be "The Gold Coast, Past and Present," a book by George MacDonald. It is a recent work (1898) published by Longmans, Green & Co., of London, New York and Bombay. The book has about 350 pages and is nicely illustrated. The author was organizer and manager of the Government Schools in the Gold Coast Colony. The book gives some account of missionary work done in the Colony. The list price of the work is \$2.50. The net price for Sabbath-schools is \$1.88.

E. S. MAXSON, M. D.

FEBRUARY 7, 1900.

PARKERS, W. Va.—We have just closed our protracted meeting of fifteen days at Middle Island church. Twelve souls professed to find peace with God; and some backsliders, who would not come to the altar, made resolutions to reform their lives. Baptism deferred till next Sabbath. A young man, licensed to preach by the M. E. church, united with the church last Sabbath, and will soon be licensed to preach by us. He is a singing-teacher, and was a great help to us in singing and preaching. Bro. S. A. Ford, a licentiate

of Middle Island church, also assisted us. Our meeting at Greenbrier was the best in that valley this winter. Three souls there professed to find peace with God. We are expecting baptisms there at our next meeting. Bro. S. A. Ford also assisted us there. I am to hold a meeting at another of my appointments, and am invited to two other places, to hold protracted meetings.

D. W. LEATH.

FEBRUARY 7, 1900.

CARTWRIGHT, WIS.—Our little church has been much encouraged by the recent labors of Elder James Hurley, from Dodge Centre, Minn. It seems like a divine inspiration that prompted his people to suggest his coming to us just at this time, for our church was passing through one of those trying periods when souls cry out in anguish: "Lord save us, we perish." But thanks be to God, we did not cry in vain, for while we desired a deeper awakening to Christian duty, yet we feel that through the earnest efforts of Elder Hurley we were made to realize our critical condition and our need of one who is able to save to the uttermost. The meetings were well attended, although the Methodist people were holding a series of special meetings during most of the time that ours were in progress, besides the usual amount of "shows," social entertainments, sickness, etc., that generally occurs at such a time. But more encouraging than the attendance was the earnest attention given by every one, and the spirit of deeper consecration on the part of those already in the service, as well as the re-awakening of some who had given up their desire to live for Christ; also the warm Christian fellowship evinced by the community in general.

The last Sabbath that Elder Hurley was with us, we gladly welcomed into our church membership Mr. and Mrs. Charles Crandall, from Milton Junction, Wis.; also Mr. and Mrs. Ling and two sons, from Grand Junction, Iowa. These people have purchased land, and located here. Others have bought land and expect to move their families here in the spring.

We are praying that this may become a strong church, and that we can soon support a pastor, and that we who are already here as well as those coming among us may each feel their individual responsibility in the work, and give more devoted service to one who is ever willing to aid those who are willing to help themselves. Brethren, pray for us.

MRS. ROSA WILLIAMS.

FEBRUARY 6, 1900.

BOULDER, COL.—Mrs. M. G. Townsend held her first meeting with us on Sixth-day night, Jan. 19, 1900. The pastor had been confined to his home for nearly two weeks. His sickness was probably the grip, for the most part. He could not attend this first meeting, but was out the next day, Sabbath, and has attended all the meetings for the last two weeks. Thanks be to God for returning strength, and thanks to friends at home and abroad for the interest which they manifested in him.

Many prayers had been offered during the preceding weeks for God's blessing upon this effort on our part to advance his cause in Boulder. Ever blessed be his holy name, these prayers were not in vain. Mrs. Townsend is an effective worker. From the first the interest has gradually increased. Yesterday, Sabbath, February 10, was a day to make our hearts glad. When the invitation was

given, one came forward with a letter from the North Loup, Neb., church. One sister, a convert to the Sabbath, came with her verbal testimony. Two came for baptism. One of these, a wife and mother, and a convert to the Sabbath; the other a girl, whose sickness some years ago, made her a cripple for life. All these were cordially welcomed, and baptism will be attended to at the proper time. We are praying and expecting that others will thus give themselves to Jesus. Last night Sister Townsend gave her lecture, "Temperance vs. Intemperance." The large congregation was interested all the way through. We praise thee, O God, and give thee the glory for what our eyes saw, our ears heard, and our hearts felt in the services of thy house on the Sabbath just past.

The pastor has written to several of our non-resident members to inform them of the work going on, and especially to ask them to aid us by their prayers. While we greatly rejoice for what has been done, yet we crave a richer, fuller blessing. Brethren and sisters in Christ, we are far from other churches of like faith. We also have many things to discourage us in our effort to hold up the truth for which the Seventh-day Baptist denomination stands. But we are occupying a very important location, and we do want to be true to the trust committed to us. Pray God that we may be faithful and that the work of the Master may prosper through our efforts.

S. R. WHEELER.

FEBRUARY 11, 1900.

TALENT, ORE.—On receiving the RECORDER we always turn to Our Reading Room, as we are always glad to hear of the welfare and prosperity of other churches of our household. So we believe it may interest others to hear that we are still striving to let our light shine for the Master and his holy Sabbath. We had been intending to build a small church, that we might have a more suitable place for Sabbath services; but as our school district has been enlarged, and a new school-house built in a central location for our people, we have decided not to build, but to use the money which a house would cost to help support a missionary, if one can be secured, to work on this coast. We meet in the school-house, which makes a very neat and comfortable place for worship.

Our Sabbath-school is progressing nicely, with Mrs. Maud C. Hendricks, Superintendent; Mrs. Ella Maxson, Secretary; D. O. Hurley, Chorister. We have quite an attendance from people who do not keep the Sabbath, but some of whom seem to be interested in the Sabbath. Our people work together faithfully and earnestly, to make the school a success in bringing the young to Christ. We hold services after Sabbath-school, and, as our pastor has moved away, the meeting is conducted by someone previously appointed, who conducts it as he may deem best; sometimes a sermon is read, sometimes a Bible-reading given, sometimes a prayer and conference meeting is held, in which, generally, all unite.

Our winter has been of the mildest type. More rain fell in December than at any time, the same month, for years, but we have had beautiful sunshiny weather since. Farmers are busy plowing and sowing grain. Many are making early gardens, setting fruit trees and shrubs, so that it seems as though spring had surely come.

We are earnestly hoping and praying that the Lord will send some one to labor on this needy field.

S. C. H.

JANUARY 29, 1900.

HAVE AUTHORS ANY RIGHTS?

Just what moral rights an author has to exclusive ownership of his work, is a question which those who have studied it most carefully hesitate to attempt to settle. But in these days, when the writing and publishing of literary productions holds such a prominent place in the industries of life, when so many individuals and homes depend for a legitimate livelihood upon the pecuniary returns from this work, and when, as never before, business competition is keen as to ways of offering to the public the best literature at the lowest possible price, it is only fair that those who devote their best energies to the production of marketable products in this field should be protected in the control of those products. To offer such protection is the purpose of copyright law, and that moral as well as legal rights enter into such protection cannot fairly be questioned.

Yet, as is often the case, those who should be readiest to consider and respect these rights of authors and publishers, are, in many cases, surprisingly neglectful of them. Many a periodical seems to feel free to draw unreservedly upon the literary possessions of others for the maintenance of its columns. This is by no means intended to be an all-inclusive statement. There are papers that are scrupulously careful of the rights of others, and that are willing to pay fair prices for all that they use. On the other hand, it would be a matter of amazement to the average reader to know how many editors and publishers make up their pages week after week from the material that other brains have wrought out, and other men's money paid for, in apparent unconsciousness that ordinary fairness and moral integrity demand otherwise.

Too often this unauthorized reprinting of copyrighted material is done without credit of any sort being given to its proper owners. Again, the meaningless term, "Exchange," or even "Ex.," or "Selected," is used. In other instances the name of the rightful owner, in part or in whole, is appended, but in a type and a position such as to furnish practically no recognition of the source from which the material has come.

On the other hand, there exists among most periodicals an unwritten but well-understood law of privilege as to reprinting, within reasonable limits, from the pages of their exchanges. It is well that this should be so; it would be a pity if it were otherwise. But it is tacitly understood that in all such reprinting full and prominent credit is to be given to the author and publisher whose material is thus used. Moreover, it would not be fair to reprint week after week from a neighbor's pages, even with full credit, a regular department, such as a weekly lesson-help, or a serial story, or the like.

The *Sunday School Times* is always glad to have other periodicals make extracts from its columns in accordance with the usual courtesies referred to above. At the same time, it has noted with regret the tendency among some periodicals to ignore or overstep the ordinary privileges and conditions of reprinting. It has no wish to curtail the proper use of the editorial scissors among its valued exchanges. But it does want it understood that its more expensive and important contributions are primarily for the benefit of its subscribers. Its publishers pay

no inconsiderable sums to the authors for these contributions. Its subscribers pay their proportion of this cost, week by week. Justice toward authors, publishers, and subscribers, demands the insisting on a limitation of the use of this valuable material in outside periodicals, larger or lesser, without any sharing of the outlay for their cost. The *Sunday School Times* offers a well-spread table for the children of its household, and its regular boarders, but it cannot afford to supply all outsiders with whatever they choose to devour without as much as "by your leave." Crumbs from the table are one thing; sweeping the board from soup to pastry, for another boarding-house, is another thing!—*S. S. Times*.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 11, 1900, at 2.15 P. M., Vice-President J. Frank Hubbard in the Chair.

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

Visitors—Mrs. Geo. H. Babcock, H. H. Baker.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported having distributed during the month, through the office, 35,570 pages, and through Rev. A. P. Ashurst, 53,240 pages, a total of 88,810. They also sent out 4,000 circular letters, a draft of which is embodied in the minutes of the last meeting. They also reported the following list of evangelical tracts as having been revised and made ready for publication: "Repentance," "The Birth From Above," "Following Jesus," "Change of Citizenship," "Sanctification," "Salvation Free," "Time Enough Yet," "Salvation by Faith," "God's Love," "Will You Begin Now?"

On motion, the report was received and an edition of 10,000 each was ordered printed of the above tracts.

The special committee on Western Editor reported as follows:

In considering the matter referred to it, the following points have come before the Committee:

1. The original purpose in the appointment of a Western Editor, viz., that the denominational interests of the West and Northwest, and the general religious life of that section, might have fuller and more specific representation in the RECORDER, has not been fully realized, and probably cannot be by the appointment of any one person. This is not to disparage the work of Bro. L. C. Randolph. On the contrary, we believe that what he has written has been read with very general interest, and your Committee trusts that he will be secured as one of a number of volunteer contributors in the future.

2. We think that the best results will be obtained by occasional letters from each of the states and localities where our people are located; these letters to be of a more general character than the home news which appears in the Reading Room. From large cities, as Chicago and New York, the letters might be more frequent than from the states.

3. The departments already established are the natural channels for items which pertain to Young People's Work, the Woman's Board and the Missionary Society.

In view of the above your Committee would recommend as follows:

1. That the position of Western or Contributing Editor cease on the first of April next.

2. That all pastors be hereby invited and urged to increase the frequency and fullness of their reports of the local or home news from their churches, which information, though it may seem common place to them, is really important, that each may be informed as to the affairs of the whole denominational family.

3. That the RECORDER secure, as far as possible, voluntary contributions from the various states, east and west, which shall summarize matters of public interest along religious, social, reformatory, business and other lines, as they appear in connection with our churches, and throughout the state.

It seems to your Committee that by such an arrangement as is suggested here, the interests of the RECORDER may be strengthened and its value as a denominational paper may be much increased. In saying this we are pleased to add that evidences of appreciation on the part of the readers of the RECORDER, and of its growing influence, are recognized on every hand.

Respectfully submitted,

A. H. LEWIS,
A. E. MAIN,
D. E. TITSWORTH, } Com.

Report adopted.

Correspondence was received from Oliver T. Brown, Unadilla Forks, N. Y., in relation to legacy of Reuben T. Ayres, of Brookfield, N. Y.

By vote the same was referred to the Treasurer and W. M. Stillman with power to take such legal steps as may be necessary to secure possession of the property on behalf of the Board.

Correspondence from Rev. A. P. Ashurst containing report of his work in the South for the month.

Correspondence from A. W. Vars in relation to Conference program for 1900 was received.

On motion, the Corresponding and Recording Secretaries were appointed a Committee on Program for the Annual Session, and also to suggest some plans for increasing the efficiency of our anniversary meetings.

Correspondence was received also from H. D. Clarke, W. C. Daland, S. H. Davis, A. L. Titsworth and Jos. Amookoo & Sons. The latter was placed in the hands of the Sabbath Evangelizing and Industrial Association.

Bill of the Corresponding Secretary for stenographer was ordered paid.

Treasurer reported usual financial statement.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

A REMARKABLE COLLECTION OF LAMPS.

At the National Museum, in Washington, there is a most interesting exhibition of lamps, brought together under the direction of Mr. Walter Hough, who is an expert on the subject, and whose writings on the light and fire of Eskimos are most interesting. The lamps are of all ages, from the time of the Pompeian and Roman lamps up to the present day. Some of the lamps are of great interest; as, for instance, the firefly lamp from the West Indies. The lamp is about eighteen inches high, and built in three stories, made of wicker and bamboo cages, with little doors. The fireflies are imprisoned in this and cared for and fed. The Japanese lanterns, suspended from sticks, are of many types. Among the Chinese lamps are those made of bamboo, which are used to light alleyways. They are a frequent cause of conflagration. Old English horn lanterns, or "lanthorns," as we ought to call them, would delight the heart of the collector of curios. There are also olive-oil lamps, Eskimo lamps, etc. The collection is worthy of considerable study.—*Scientific American*.

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.....	Luke 3: 1-17
		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.....	Mark 2: 13-22

LESSON IX.—JESUS HEALING IN CAPERNAUM.

For Sabbath-day, March 3, 1900.

LESSON TEXT—Mark 1: 21-34.

GOLDEN TEXT.—And he healed many that were sick—
 Mark 1: 34.

INTRODUCTION.

Matthew and Mark make no allusion to Jesus' visit to Nazareth and his rejection by his neighbors as recorded in our last week's lesson. Matthew however does mention that upon the return of our Lord from Judea, he left Nazareth and took up his abode in Capernaum. Matt. 4: 12, 13. This city was the center of our Saviour's activity for about twenty months. In or near this city the larger part of the recorded miracles of Jesus were performed. This vicinity was the scene of most of his teaching by parables. Capernaum is called by Matthew "His own city." Famous as this city once was, its precise location is still a matter of dispute.

Soon after our Lord was rejected at Nazareth, as he was walking by the Sea of Galilee, he saw Peter and Andrew, and James and John, and called them to follow him. As we have already seen in Lesson V., they had become his disciples nearly a year before this time. They had, however, for some reason returned to their former occupation; but now they heeded the call to become the constant companions of Jesus.

TIME.—In the early part of the year 28.

PLACE.—Capernaum.

PERSONS.—Jesus and his disciples, the demoniac, Peter's mother-in-law, the people of Capernaum.

OUTLINE:

1. The Healing of the Demoniac. v. 21-28.
2. The Healing of Peter's Mother-in-law. v. 29-31.
3. The Healing of the Many. v. 32-34.

NOTES.

21. **And they went into Capernaum.** That is, Jesus and his four disciples soon after he had called them by the Sea of Galilee. **And straightway on the Sabbath-day,** etc. The Greek word translated "straightway" occurs in this gospel forty times. It is variously translated in the Authorized Version: *immediately, forthwith, straightway, anon* and *by-and-by*. We are not to infer from this verse that Jesus came to Capernaum upon the Sabbath; but that upon the next Sabbath after he came to the city, he taught in the synagogue.

22. **And they were astonished at his doctrine.** Better "his teaching." We are not told what was the subject matter of his teaching. They were particularly surprised at his manner of teaching. For he stated truths on his own authority; and not like the scribes who quoted Scripture or the saying of some distinguished teacher.

23. **And there was a man in their synagogue with an unclean spirit.** The Revised Version following the best MSS. has the word "straightway" after "and."

Immediately after service this man's presence was manifest. Some have thought the expression "with an unclean spirit" is used to characterize some malady not understood by the people—perhaps insanity—and that there was really no evil spirit possessing and controlling the man. But the most obvious explanation is the true one. An evil spirit, or demon, had possession both of the intellective and also of the physical organism of the man. Missionaries in China report that they have seen in recent years, among the Chinese, men similarly affected.

24. **Let us alone.** These words are omitted by the Revised Version, as not having good authority. **What have we to do with thee?** etc. The demon classes himself with other evil spirits, and remonstrates with Jesus, for his interference. He manifests a discernment more than human, for he recognizes Jesus as "the Holy One of God." By this phrase the Messiah is designated. It is probable that evil spirit used the vocal organs of the man whom he controlled.

25. **And Jesus rebuked him.** Not simply replied to him, but admonished him as having authority over him. **Hold thy peace.** This is a paraphrase. The literal meaning is "be muzzled," that is, keep still. Jesus did not wish to have the testimony of the evil spirit. Compare the latter part of verse 34.

26. **And when the unclean spirit had torn him.** That is convulsed him. Thus he showed his malignity.

27. **What thing is this? What new doctrine is this?** etc. The rendering of the Revised Version is to be preferred. The people might well be astonished not only at teaching new in subject matter and in style; but also at his manifestation of power over the unclean spirit.

28. **And immediately his fame spread abroad,** etc. The report of so great a miracle would naturally spread very rapidly. The word translated "immediately" is the same as *straightway* in verses 21 and 23. It does not necessarily imply that the report of Jesus had spread throughout all Galilee before the close of this day. **All the region round about Galilee.** The Revised Version has the better rendering. The report was at this time spread throughout Galilee. We are not told that it extended to other countries.

29. **They entered into the house of Simon and Andrew with James and John.** It is possible that other disciples than the four had already been called; but probably "they" refers to some temporary companions of Jesus.

30. **Now Simon's wife's mother lay sick of a fever.** "Wife's mother" is one word in the original, and is elsewhere translated *mother-in-law*. This incident of healing is mentioned by Matthew after the healing of the centurion's servant. It is very evident, however, that Mark and Luke have the proper order. **And anon they tell him of her.** They had merely to speak to Jesus of her; not to entreat him to exercise his power. "Anon" is another rendering of the Greek word which is better rendered uniformly "straightway."

31. **And the fever left her.** The cure was instantaneous. Luke tells us that it was "a great fever." **And she ministered unto them.** Thus showing her complete restoration to health.

32. **And at even, when the sun did set.** That is after the Sabbath was passed. They probably had scruples against carrying sick people on the Sabbath. **All that were diseased and them that were possessed with devils.** The demoniacs are distinguished from those naturally diseased. Instead of "devils" we should read "demons." There is but one devil.

33. **And all the city was gathered together at the door.** A figurative expression for a great multitude.

34. **And he healed many,** etc. Mark tells us that Jesus healed many, not that he did not heal all; but because he thought of those that came as *many*. Matthew mentions that he healed all.

Popular Science.

BY H. H. BAKER.

Aurora Borealis.

My attention has been called to a statement recently made by Prof. Cleveland Abbe, before the American Philosophical Society, that some observers have seen the aurora borealis light between themselves and other objects so clearly as to demonstrate that the aurora, like the lightning, may take place entirely within the lower stratum of the atmosphere. Others have seen it taking place among the clouds, at or even below their level, showing that it can be but a few thousand feet above the earth's surface, while others by trigonometrical methods have calculated specific beams to be at least a hundred miles in height. Dr. Boller calculated that beams reached an altitude of 1,246 miles.

The Professor remarks, that "after reviewing the whole subject since the time of Halley, he finds that all methods agree in one fundamental assumption, namely, that the observed beams and arches have an individual existence and a definite focus." The only conclusion assumed as possible is that the observers do not see the same beams and arches, partly because the aurora is too low down and partly because of optical illusions.

The earliest record made known of the aurora was in the year 502 A. D. The aurora was again observed in 688, also in 1097 and 1117. It also appeared in 1560, and again for two nights, the 14th and 15th of November, in 1564. From 1621 to 1707, a period of 76 years, there was not an aurora seen. In 1716, appeared an aurora, which by its brilliancy and movements, commanded universal attention; since which time the aurora borealis has been witnessed at different times in all its splendor by multitudes of people.

Those navigators and explorers who pass above the Arctic Circle seem to be as much at a loss to account for the appearance and movements of the aurora borealis as those living near the tropics; the phenomenon appears to be shrouded in mystery. Why did it appear and then disappear and remain away for near a century? Why flash out and cover the entire heavens, as we saw it in the winter of 1832, and then not show another flash or beam of light for years? What are the conditions required for its appearance?

We are told that it is produced by electrical discharges in our atmosphere; if so, why are they not more frequent and uniform? Has electricity a scheme of its own? The laws governing electricity are tolerably well understood. We think the aurora discloses a far different set of maneuvers in the heavens from any we have ever seen produced by electricity. We are of the opinion that the aurora is not produced by electricity or in any way connected with it. Electricity appears to associate itself with our atmosphere and confines its operations within these limits.

We are of the opinion that the phenomenon called the aurora is produced by our atmosphere, which surrounds our earth and travels with it, coming in contact with, and passing through, a stratum so to speak of impregnated ether, not found in our orbit around the sun, but in that great cycle in which our solar system is traveling, with unthought of velocity, wherein our sun is wheeling with us; yet in comparison with other suns it becomes as a fixed star.

We affirm that there is no part of God's known universe standing still, and that as each movement increases in velocity as well as in extent, we therefore are continually passing through unknown space with unmeasured speed.

Our atmosphere when coming in contact with what to us is unknown, causes wonderful phenomena, one of which we think is the aurora.

LET us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.—*Abraham Lincoln.*

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MARRIAGES.

AGNEY—STEVENS—At the home of the bride's parents, Hornellsville, N. Y., Feb. 7, 1900, by Rev. I. L. Cottrell, Mr. Monroe C. Agney and Miss Phebe Mabel Stevens, all of Hornellsville.

DEATHS.

WILLIAMS.—Corydon Williams was born in Milton, Wis., March 16, 1842. He died at his home in Nortonville, Kan., Jan. 27, 1900, after a protracted illness.

On Feb. 18, 1869, he was married to Miss Jennie Cottrell, at Rock River, Wis. He moved to Nortonville with his family in 1876. He became a member of the Albion, Wis., Seventh-day Baptist church by baptism in 1864, under the labors of the late Rev. James Summerbell. On coming to Kansas he united with the church of the same faith in Nortonville, of which he was a member at the time of his death. His widow, two sons, a daughter and a sister, Mrs. Oliver Davis, and other relatives are left in bereavement.

G. W. H.

BAILEY.—Margaret Burdick, daughter of Jesse and Catharine Burdick and wife of Dr. Silas Bailey, was born in Berlin, Rensselaer Co., N. Y., March 13, 1820, the second of fourteen children.

When five years old her parents moved to Scott, and her father cleared a farm and lived on it till 1845, when they moved to Brookfield, and in 1859 finally settled at Bridgewater. Raised in a pious family, with precious church privileges, she made a profession of religion and lived a quiet, consistent Christian life, and was a devout observer of the holy Sabbath. In her early womanhood she was happily married to Dr. Bailey, son of Eld. Eli S. Bailey, and the greater part of their married life was spent in Toledo, Ohio, where the Doctor became a prominent practitioner and publisher, and acquired a goodly competence. More than a score of years ago they returned to Bridgewater to spend their closing days, and when he died, in 1879, she deeply mourned his loss, but seemed to become, in a larger sense, a mother to her brothers and sisters in counseling, helping and blessing them in so many ways. For years she has been gradually failing, from a liver trouble, and patiently and peacefully passed away on Sabbath-day, Jan. 27, 1900.

The funeral service was held in the spacious home, Jan. 31, and the precious body laid to rest beside her beloved husband in the Brookfield Cemetery.

L. R. S.

VINCENT.—At Rock River, in the town of Milton, Wis., Feb. 9, 1900, Mrs. Almira Vincent, aged 64 years, 7 months and 6 days.

She was ill about five weeks with an enlargement of the liver and a cancer in her stomach. She was born in Brookfield, Madison Co., N. Y., the only child of Jehiel and Phebe Stillman Taylor. When she was two years old, her parents moved to Alfred, Allegany Co., N. Y., and settled on a farm in that town. In 1842 they came from that place to Rock River, where the daughter lived almost fifty-eight years, the remainder of her life. She was married April 29, 1852, to Orrin D. Vincent, from Almond, N. Y. To them were born three daughters and three sons, all living to-day. She was baptized by Eld. Daniel Babcock, and joined the Milton Seventh-day Baptist church in the sixteenth year of her age. In 1856 she and forty others were dismissed for the purpose of organizing the church of the same faith at Rock River, of which she remained an active and consistent member until her death. Her husband departed this life Aug. 28, 1890. A large congregation was in attendance at her funeral, First-day afternoon, the 11th inst.

W. C. W.

BUDLONG.—Suddenly, at her home in Ashaway, R. I., Feb. 9, 1900, Mary Esther Budlong, widow of the late Charles R. Budlong, aged 63 years.

The deceased was born at Stonington, Conn., but early in life moved to Ashaway, at which place, except for a short time years ago, she has since resided. She early put on Christ, having been baptized in 1850, and uniting with the First Seventh-Day Baptist church of Hopkinton, R. I., being then about 13 years of age. She was married quite young to Charles R. Budlong, who died about one year ago. She has seen much sorrow, but through it all the Christian Spirit had been exemplified, and she was faithful to her vows. She was stricken with apoplexy early in the morning, soon after rising, and died before help could reach her. She leaves four daughters, Mrs. Geo. C. Cross, of Charlestown, R. I.; Mrs. Charles H. Barber, of Stonington, Conn.; Miss Lillian A. Budlong, of Ashaway, R. I.; and Miss Sarah M. Budlong, of Hope Valley, R. I.

C. A. B.

Literary Notes.

FINAL DRAFT PAPER, WITH MARGINAL AIDS TO REVISION. Prepared by E. H. Lewis, Professor of English in the Lewis Institute, Chicago. The Macmillan Co., New York. Copyright, 1900. Pad 8x10 1/4 inches.

This paper is designed for use by pupils in English, but it is equally adapted for translators into English, and for general use by writers who desire to secure best results in literary work. Each sheet in the pad contains a series of 40 questions which cover a large field and enable the pupil or writer to correct his work with much greater success than would be possible without the questions. For the sake of teachers, pupils and those who seek to become correspondents for newspapers, we subjoin part of the questions by which those using the paper are aided in securing correct MS.

Is every sentence grammatically complete?

Is there a wrong nominative or objective?

Do *he, him, they, them, this, these, it, who, which*, refer correctly?

Does every participle agree with the right person or thing?

Are *shall* and *will* used correctly?

Does any comma attempt the work of a period?

Does any comma interfere between subject and verb, or verb and object?

Does any comma interfere before a relative clause which is necessary to identify the antecedent?

Is any comma lacking which was needed to show the sense?

Is any period, dash, interrogation, or exclamation point omitted?

Is every letter of the writing unmistakable?

Is any word or letter carelessly omitted?

Is any statement inexact, false, meaningless, or absurd?

Has any sentence too many thoughts or clauses?

Should any statement be subordinated by *as, since, because, although*, or by a participle?

Is there any error or omission in the use of conjunctions?

Is there any error or omission in the use of prepositions?

Is there on the page an awkward change of tense?

Is every word used with precision?

Do the sentences begin and end emphatically?

Are there unidiomatic or clumsy expressions?

Are there violations of good taste, as slang, bombast, or mixed metaphor?

Is the diction dull and commonplace?

The questions are so arranged that every line of the MS. can be examined as to each point raised, without complications. Not only pupils, but writers who are beginners or who have not had large experience, will do well to use this paper.

Honorable Thomas B. Reed on Monopolies.

Honorable Thomas B. Reed, in writing of the modern trust, does not seem to regard it either as an "octopus" or a bugaboo. "My notion," says he, "is that while Providence and the higher laws which really govern the universe are, in men's talk, much inferior to the Revised Statutes before they are enacted, they are always found to be quite superior to them after they are enacted. In fact, nature abhors a monopoly as much as it does a vacuum."

Mr. Reed's paper on Monopolies—which appeared in *The Saturday Evening Post* of February 10—is a suggestive discussion of the methods of vast corporations. It discusses in a striking and original manner one of the most pressing questions of the day.

The Delineator, Butterick Publishing Co., New York City, for March, is at hand resplendent in colors, flowers, patterns, etc. It will help the ladies to answer those ever-recurring questions, what to wear and how to construct and beautify it; \$1 per year; 15c per month.

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.

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OUR greatest glory consists not in never falling, but in rising every time we fall.—Oliver Goldsmith.

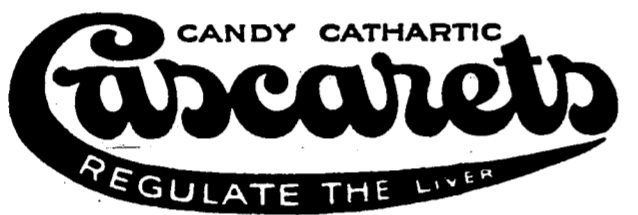
THE best reward for having wrought well already, is to have more to do.—Charles Kingsley.

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.

THE only sure way to get rid of a past is by getting a future out of it.—Philips Brooks.

AT all turns, a man who will do faithfully, needs to believe firmly.—Thomas Carlyle.

LIFE's a reckoning we cannot make twice over.—George Eliot.



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Nov. 11th, 1899.

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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,

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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."

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