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CONTENTS.

| | |
|--|-----|
| EDITORIALS. | |
| Paragraphs..... | 130 |
| That Haystack..... | 130 |
| Industrial Society..... | 130 |
| Question Box..... | 131 |
| CONTRIBUTED EDITORIALS. | |
| A Suicide's Message..... | 132 |
| Visiting the Land of the Pharaohs..... | 132 |
| Caught from the Pulpit..... | 132 |
| "In the Morning of Life's Day."..... | 132 |
| Physicians and Religion..... | 132 |
| The Best Blessing..... | 132 |
| In Grateful Memory of W. F. Place..... | 132 |
| Notes of Address at Bound Brook, Feb. 22, 1900.... | 132 |
| The Friendly Hand—Poetry..... | 133 |
| A Partially Obeyed Order..... | 133 |
| MISSIONS. | |
| Paragraphs..... | 134 |
| General Report of Eleven and a Half Years of Missionary Labors..... | 134 |
| WOMAN'S WORK. | |
| Paragraphs..... | 135 |
| Sunset on Watch Hill Point..... | 135 |
| Thoughts for Thanksgiving..... | 135 |
| From Mrs. Fryer..... | 135 |
| Conference Echoes—Poetry..... | 136 |
| Student Evangelistic Work..... | 136 |
| How George Washington was Made Commander- in-Chief..... | 136 |
| YOUNG PEOPLE'S WORK. | |
| Paragraphs..... | 138 |
| Graciousness..... | 138 |
| Our Mirror—Paragraph..... | 138 |
| Too Big a Fish..... | 138 |
| CHILDREN'S PAGE. | |
| Howard and Charlie..... | 139 |
| Two Little Cats..... | 139 |
| How to Take Advice..... | 140 |
| OUR READING ROOM. | |
| Paragraphs..... | 140 |
| Compensation—Poetry..... | 140 |
| Filipino Industries..... | 140 |
| Home—Poetry..... | 140 |
| News of the Week..... | 141 |
| A Noble Hero..... | 141 |
| A Newsboy's Sermon..... | 141 |
| SABBATH-SCHOOL. | |
| Lesson for Sabbath-day, March 10, 1900.— The Paralytic Healed..... | 142 |
| POPULAR SCIENCE. | |
| The Five Senses..... | 142 |
| MARRIAGES | 143 |
| DEATHS | 143 |
| LITERARY NOTES | 143 |
| SPECIAL NOTICES | 143 |

WASHINGTON AFTER A CENTURY.

BY JOSEPH COOK.

WIDEAL son of Liberty and Law
And Father of safe Freedom! Still he prays
At Valley Forge. He walks the blood-stained ways
The unformed nation as an infant saw.
Ripe senates from his insight wisdom draw;
New times exalt and clarify his praise.
A hundred years he bears remorseless gaze
Of History, which finds in him no flaw.
His forehead broad has radiance from the light
Which falls upon it from the Great White Throne;
His wisdom was his Maker's, not his own;
From God his sword and balanced word had might;
Our measure of a man whom nothing mars,
Nor less than angel now among the stars.
As his wide wings ascend the solemn sky,
His hand yet sows the earth with precious seed,
And signals guidance as the nation's need.
He joins the immortal starry choir on high
Which teacheth measure to man's liberty.
The foresight of the seraphs is his creed,
A service of the cherubim his deed.
And Freedom's martyred souls in majesty
Stand with him in the constellations vast,
And ask how long man's lawlessness will last.
He sees yet famished earth beneath him roll
And knows what Cosmic Rain and Ray and Soul
Can give it harvests and its hosts unite
With bliss like his in Loyalty and Light.

—The Independent.

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PLAINFIELD N. J.

Sabbath Recorder.

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

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NEVER permit a day to pass without making some wise decision. No matter if it be concerning a theme or duty, with reference to which you have made decisions an hundred times before. Definite decisions are the only evidence of soul power, and the only road to progress. Every day demands decisions, by the score; decisions for the right, and against the wrong. Every decision made for the right reacts and gives greater strength for right doing. Every decision against the wrong scores a victory, in the presence of which temptation will be weaker to-morrow, and your power to withstand will be doubled. The value of right decisions, and their necessity, surpass computation.

PROMPT and timely decision is essential to success. It is often said opportunities come but once. Even though opportunities may follow closely after each other, the demand for the decision at any one time cannot apply to the decision made at the next opportunity. Because of this, we are taught in the Word that "now is the accepted time." The timeliness of a decision is an essential feature. He who decides too late might as well not decide at all. A common adage has embodied this truth, which describes the folly of the man who locks the barn after the steed is stolen. He who would decide timely must train his soul to clearness of vision in seeing what ought to be done, and his conscience to quick obedience. The famous message of the Roman General—I came, I saw, I conquered—ought to find its counterpart in every Christian life. Blessed is he who can say: I came to a duty, I saw what it demanded, and I conquered in the strength of God. We stand forever in the valley of decision, according to the figure of the prophet Joel. Happy are they, who, standing thus, decide as God wills, and when God wills.

NOISE is not always power, and the noisiest people do not accomplish the most. All are familiar with the fact that the morning sunlight, which falls so softly through the window that it does not wake a sleeping babe, is the most potent factor in the life of the world. The same feature appears among men. Great men think much, lesser men talk much. Those efforts which appeal most to the public are frequently the least effective in accomplishing great purposes. God's ancient prophet, Elijah, had to be taught that the divine power was represented more in the still small voice than in the whirlwind, the earthquake or the fire. When great undertakings press upon us, when great responsibilities threaten to crush us, when great and desirable results seem far away, the heart needs to learn the deeper meaning of the words, "Be still, and know that I am God." It is divine power that does things.

HAVE a hand and a voice for every good movement. If the effort it represents fails, once, or many times, you have done well in fostering that effort and adding to it what strength you may. The impetus of less important efforts, uniting with the lines of influence which slowly gather through differ-

ent channels, culminate in those results men call reform and revolution. The writer was amused when, for the first time, he was asked to become one of three young men who should move a freight-car loaded with lumber. It seemed impossible, and had he not known that the man who asked it was familiar with what was required, his reply would have been laughter, rather than effort. Steadily, quietly, we three began to push. For some time the car showed no signs of moving. At length, as though the energy we had expended had taken possession of the great frame, had penetrated the fiber of the lumber which filled the car, and, reaching down, had caught hold of the great iron wheels, a tremor crept through the car; obedient to that, imperceptibly almost, at first, but with gradually increasing momentum, the car began to move. In a little time each withdrew his shoulder from the car, while the accumulated impulse we had given it, the absolute power our shoulders had imparted, carried it easily, and with increased rapidity, to the desired point. Herein is a lesson. Put your shoulder to whatever duty, great or small, God offers you. Push steadily. Push in faith. Push, believing that God will supply new strength while you push. If the load does not move until your strength fails and your life is ended, no matter. God will see that the energy you have put forth is not lost. You may be sure the car will move sometime. When the final account is made up, a part of that movement will be credited to you. Push.

THE admirers and defenders of Roger Williams have been urging that the Legislature of Massachusetts should revoke the ancient decree of banishment from the territory of Massachusetts, which was issued against Mr. Williams in 1635. It is now reported, upon the authority of the *Chicago Tribune*, that a document bearing date of March 31, 1676, shows that the order for his banishment was revoked at that time. It is further said that ignorance of this fact has continued because it is not noted in the Records of the Massachusetts Bay Colony, and that the records of the Council for the year 1676 are missing. A verbatim copy of the act of revocation is published by the *Tribune*. However little the matter may concern Roger Williams at the present time, the finding of this record relieves the Massachusetts Bay Colony, in part, from the stain which the action of 1635 put upon it.

THAT HAYSTACK.

I was a half-grown boy when I helped to build it on a marsh in Wisconsin. Some of the grass from which the hay was made was very long and coarse. A heavy snow covered the ground when we drew the hay home for winter use. Two-thirds of the stack was secured without trouble, but it was impossible to secure the other third because of the snow which had frozen around the base of the stack. Struggle as we might, it was impossible to release the outer layers, and, therefore, impossible to secure the hay, even in the center of the stack. With great labor—the thermometer being below zero—we cut a trench around the stack, securing the greater part. The memory of that fierce but futile struggle to loosen the hay without cutting the trench is yet vivid. My hands are almost numb again, and my arms weary with despair, as I recall those useless efforts.

Many times since that experience it has stood in my mind as the symbol of a soul struggling to free itself from evil habits and companions. We are often unconscious of the rapid increase of power which evil habits and companions exercise, and not infrequently our lives are entangled and chained by them while we yet think ourselves free. If we could have waited for the touch of springtime, the returning sunshine would have released the hay.

It is a blessed truth that souls, struggling in the bonds of sin, are always in reach of the melting power of divine love. The soul which cries out for God and forgiveness, for freedom and righteousness, will be heard at any hour. It is as vain to struggle alone in the grip of temptation as it was for us to struggle against the unyielding frost bonds with which a Northwestern winter had surrounded that hay. But whenever a soul appeals to God, the chains of evil melt away as in a moment; doubts flee before the sunshine of his presence; the hopeless struggle of yesterday becomes the triumphant victory of to-day, when the spirit of God is welcomed as a helper. With this freedom and redemption comes the consciousness of resistless strength, within and without, which makes for righteousness. That strength pushes away doubt, turns fear to bravery, brushes hindrances from before our feet, makes weaknesses strong, and turns failures into success.

One of the first lessons which we are to learn in Christ's service is that we need not be either the slaves, or the playthings, of evil. Evil has limited lease of power over the believing soul. It is a falsehood that this world is given over to the enemy of God, and to the hopeless ruin which unrighteousness makes. Evil is cowardly in the presence of truth, and sin slinks away like a frightened cayote when Christ is welcomed into the heart. No prisoner remains bound when he seeks earnestly for deliverance. Manacles fall off when hands are raised to God in prayer.

If the story of that haystack, and the pinching pain of those hours of struggle, in which we vainly sought to gain the desired good, shall bring new hope to the heart of the reader, as it has brought new strength to us, the purpose of these words will be accomplished. Whatever else you may doubt, from whatever else you may shrink with fear, do not doubt the power of divine help to break every chain, push every hindrance aside, or grant unto you strength to rise above hindrances, making them stepping-stones to higher and better attainments. Cherish a triumphant faith. Put away forever weak doubts and limping hopes. Because God reigns, and loves his children, and because "love can never lose its own," we have no right to be fearful.

INDUSTRIAL SOCIETY.

Full and accurate knowledge touching economic and industrial questions is very desirable. Large and difficult problems have arisen, and are certain yet to arise, in connection with these questions. Information concerning the fundamental principles which underlie industrial and economic movements is needed the more as social and industrial interests become more complex. This complexity increases as ability and skill in industrial matters become greater, and as the demands which are made by human wants, and by material and moral progress, are increased.

LABORING MEN.

It is unjust and incorrect to speak of those who labor with their hands, manipulating material substances, that is, of farmers, artisans and mechanics, as the laboring classes, or to consider them as making up industrial society. Those who do the work, and struggle with the problems which appear in the intellectual, political, moral and religious world, belong to the laboring classes quite as much as they do who till the soil or fashion the metals. So far as expenditure of vital force is concerned, and the consequent strain upon life, the brain-worker expends immensely more than the muscle-worker does. Excessive mental effort, as compared with excessive muscular effort, is in the ratio of seven to one. Hence industrial society includes all classes who fulfill the true mission of life by doing something. This definition excludes the indolent, of all classes; they are blots upon the pages of history, and vampires on society.

SOCIETY.

By society is meant any group of people dwelling together and acting in connection with each other, under certain regulations, and for given ends. These groups may be larger or smaller. Social life, thus defined, is higher than individual life. Obligations and results connected with society are greater and more important than those connected with the individual. People come together in society, mainly, through like choices and common interests. The considerations which bring them together are material, intellectual, religious, etc. In the broader definition, social life has many divisions. Up to the present time science has dealt with these divisions under the following heads: Family Life, Polite Society, Languages, Art, Education, Politics, Religion and Industries. Industrial life is often called economic life. A definition of industrial society sufficient for this place is this: Activities and relationships which come into play in the social process of gaining a livelihood.

ORIGIN OF INDUSTRIAL SOCIETY.

All phases of the question of industrial or economic life are departments of history, in general. The laws of development and growth which govern industrial life are the same as those which appear in the development of history. Humanity begins in savagery. Here the common sources which furnish simple subsistence, such as earth, air and water, are open to all. This is the hunting and fishing stage. It presents very little that can be called industrial society. There are no permanent industries, and no essential accumulation of wealth. The differences between individuals or families, as to material well-being, are slight. The social structure is crude, and can hardly be called a structure. Permanent results in the field of industry are wanting.

THE PASTORAL STAGE.

In the next stage above savagery, when men begin to raise herds and flocks, and life, though still nomadic, is a little more permanent; wealth and poverty begin to appear, and permanent possessions, by way of flocks, and possibly by way of pasturage are developed. Class distinctions and social lines are more strongly marked. Some men become owners mainly, others workmen only.

AGRICULTURAL STAGE.

The pastoral stage is succeeded by the yet

more permanent agricultural stage, although these stages often overlap each other. In this stage new forms of value appear. Labor is increased, and the interchange of portable values is more extended. Barter and money become a necessity; and money, especially, acquire a new significance. Very little that can be called national life is reached until the agricultural stage finds fair development. There must be permanency of possession, competent methods of exchange, and similar results, before the nation can be born.

COMMERCIAL AND MANUFACTURING STAGE.

Closely following the agricultural stage, and as a direct development from it, comes the commercial and manufacturing stage. In this all social industries become more complex. The higher grades of civilization wait for this stage. As it proceeds, the process of evolution goes forward, and the various departments of industrial life are subdivided. New industries are developed. New forms of business are organized. These fall into greater or smaller groups, as great enterprises require enormous expenditure of capital, and correspondingly enormous forces of labor.

LOOK ABOUT YOURSELF.

Life, as most of our readers know it, is in the midst of an active commercial age. Inquire what demands your every-day life makes upon other industries and business than your own, and upon localities distant from the point where you live. Analyze your food for the week. From whence has it come? How many people have taken part in securing it, and in its preparation? Inquire after the sources from whence the clothing of your household has been evolved. Note where the furniture in your home has come from. Inquire how many of those things which you call necessities, to say nothing of luxuries, have come to your hand without laying the whole world, in some sense, under contribution. Such inquiries will help you to understand the extent, complexity and intensity of the industrial and economic enterprises now essential to common life.

QUESTION BOX.

I ask, through the RECORDER, an answer to the following questions:

1. Is it a sin for a minister to advocate the Ladies' Aid Society?
2. Is it advocating the devil's work to endorse the Christian Endeavor and other like societies?
3. Is he a thief who receives money from widows and orphans, when they give it willingly, or from an old person who gives voluntarily for others who are poor.
4. Is a man in good standing with the Seventh-day Baptist General Conference who advocates Ladies' Aid Societies, the Christian Endeavor Society, and Christian Union Societies, and who receives money or gifts from those who give willingly?
5. Is a person in good standing with the Seventh-day Baptists who charge a minister or any member of the church of being an agent of the devil because he advocates such Societies? or with being a robber because he receives money or gifts from those who give willingly for gospel work?

W. H. GODSEY.

WYNNE, Ark.

ANSWERS.

1. Ladies' Aid Societies are organized in almost every Seventh-day Baptist church of which we know. Their main purpose is to relieve suffering, care for the sick, aid the needy, and advance the kingdom of Christ in all similar ways. It is the duty of every minister of Christ to advocate such work.

2. With few exceptions, Christian Endeavor Societies are organized in all Seventh-day Baptist churches. Their purpose is to cultivate a deeper love on the part of young people for Christ and the church, and enable them, by united effort, to accomplish more in every direction for the Master's cause than they could do without such organization. The pledge which the members of these Societies take is in the highest degree commendable, and we think every pastor, in whose church there is such a Society, cherishes it as a great aid in the work of the church. Instead of being the work of the adversary, we believe it to be the work of Christ in an eminent degree.

The Seventh-day Baptist General Conference has no rules touching such Societies, but it has commended them, and the Societies, through their representatives, occupy a definite place in the program of the work of the Conference each year. It goes without saying, that one who should oppose such Societies could not be in good standing in the Seventh-day Baptist General Conference, and that one who advocates them wisely would be commended by Seventh-day Baptists.

3. The doctrine laid down in the New Testament, that he who preaches the gospel is worthy of his hire, is universally accepted by Seventh-day Baptist churches. Gifts for this purpose are voluntary. It is therefore, a fundamental doctrine in Seventh-day Baptist churches that each one ought to give for the support of the gospel "according as God hath prospered him." This to be done willingly, and as a privilege. If the giver be a widow, or orphan, or old, each one is to decide in the sight of God what he ought to do, and their gifts ought to be received accordingly. Any minister who gives his life to the service of a church, or of a group of churches, is entitled to such support as those to whom he ministers can give. If anyone concerned is a robber, it is he who, having the ability to give, withholds his "tithes and offerings," and so comes under the condemnation of the prophet Malichi, who asks, as though it were startling to think that such a thing could be, "Will a man rob God?"

These questions indicate that Bro. Godsey meets upon his field a form of opposition which is unknown in Seventh-day Baptist churches generally. The RECORDER would not take time to answer these questions, were it not for his plea that such answers will aid the cause of Christ in the field where he labors. It seems passing strange to us that any opposition, such as is indicated by these questions, could arise. The RECORDER counsels Bro. Godsey to be patient, to act with care and to prove by his consecration to the Master's service that he is not only worthy of such recognition and support as the people ought to give, but that in advocating Societies referred to, which help to build and establish the church, he may be able to prove their worth and to overcome and silence the strange opposition which can arise from ignorance alone. We especially commend the young people in Arkansas and everywhere to devote themselves with increasing earnestness to the service of Christ, for his sake and for the sake of the church, to redeem and upbuild which he hath given himself, and hath added the guidance of the Spirit of holiness, that all might be strengthened and consecrated in him.

CONTRIBUTED EDITORIALS.

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

A Suicide's Message.

A young suicide left this message behind him: "Ask not my name. Let me rot. It is drink which brought me here." The coroner published the note and a description of the body. In three days he had received *three hundred letters* from parents seeking to know if it was their boy. "Whisky will let you alone, if you let whisky alone," is one of the devils' lies.

Visiting the Land of the Pharaohs.

Prof. C. E. Crandall is having very interesting experiences in the land of the Pharaohs. The Oriental flavor which he will acquire and the material which he will gather will be of great value to him in his work at the University of Chicago. Bro. Crandall, it will be remembered, has had charge of the Correspondence School of Hebrew for several years. While taking the rest, which he has well earned, he is, as usual, storing his mind with valuable facts. He writes:

"I have found this Oriental land extremely interesting, you may be sure. It seems as though almost everything is different from what we are accustomed to, people, costumes and customs, houses, churches, tombs, animals, boats, fruits, trees and what not?" He finds the delicate sculptures on the walls of the rooms and corridors in the "tombs of the kings" "as brilliant in color as though executed a few years instead of thousands of years ago."

Caught From the Pulpit.

Our note book has the following fragments from a recent strong sermon by Doctor Gamble on the trial of the Hebrew young men in the fiery furnace:

"Trial, trust, triumph."

"We are anxious for nothing when we are prayerful for everything."

"The fire burned nothing but the bands. Nothing is lost in trial that is worth saving."

"There is no gift of God like the power to influence others for good."

"A woman who was not a Christian said, 'Religion is not attractive down our way.'"

"The young men were fearless, faithful, free."

"In the Morning of Life's Day."

It was on a Sabbath morning. The minister had asked that this duet be sung before the sermon. One of the singers was a young woman who, with her twin brother, was visiting in the community. They had been nurtured in Christian surroundings, but neither had openly accepted Christ and been baptized.

It is a very simple song, but it has a wonderful way of touching hearts. How richly the tenor and alto blended, and what depth of purpose seemed to ring out in the repeated refrain:

Jesus, we have heard thee calling,
And we will thy call obey,
We are coming in the morning,
In the morning of life's day.

REFRAIN:

In the dawning of the morning,
In the morning of life's day
We are coming, we are coming,
And we will thy call obey.

Jesus, make us thy disciples,
Teach us how to watch and pray.
We are coming in the morning
In the morning of life's day.

Jesus thou hast died to save us,
We can never thee repay,
But — w're coming —

The strong young voice faltered and broke. The tears ran down her face and for a moment she laid her head in her arms on the back of the organ and sobbed, while the pathos of the old, old story of the cross of Calvary stirred every heart in the congregation. When the invitation was given at the close of the sermon, without hesitation four young people came forward to give themselves to be buried with Christ in baptism. The singers followed her song and her brother stood by her side.

Dear Lord, grant that in all our churches this year that song shall be sung in very truth, and that we may hear the sound of our young people coming forward shoulder to shoulder, for the Master's service.

"Jesus we have heard thee calling,
And we will thy call obey."

Physicians and Religion.

It is sometimes said that physicians as a class are irreligious men, but the general observation of Seventh-day Baptist communities is to the contrary. Among the most conscientious and eminent physicians we believe that faith is the rule rather than the exception. A year or two ago it was brought to our attention that at least two of the deans of Chicago Medical Schools were active in religious work. This reminds us of a story told on good authority of Howard Kelly, the great gynecologist who, although a young man, has achieved such distinction in his specialty as to stand almost in a class by himself. At one time, when riding in a railway car, he was busily engaged in studying the Bible. The book lay open before him, and his notes were scattered about him when an acquaintance said, "I suppose you take this up as a diversion from your medical study." "No," he answered, "the medical study is the diversion. This is the real serious business of my life."

The Best Blessing.

Last night I dreamed that love was dead in the world—for me; for the ones I loved most loved me no more. Dreary it was beyond expression. The sadness was so deep that even this morning it is difficult to shake off its shadow, and realize that it was all a night fancy of the brain. I was grateful for the chill of a northwester which spurred the sleeping senses, and broke the spell. Physical cold was a luxury by comparison. Only one thing there is sadder than not to be loved—and that, not to love—to feel no throb of the divine heart in the breast, to have no flame of the fire which glorifies humanity and makes it kin with God.

And shall we not be grateful for the atmosphere of welcome and affection, prepared by the Spirit of God into which we are born, and amid which we pass our lives? The love of father and mother, of sister and brother, of those to whom we are drawn by a subtle kinship of spiritual affinity, the Christian brotherhood, with children of a common father, the love of wife and children, the warmth and glow of ones own fireside—how thankful we should be for it all.

It is the glory of a race that it can sing:

"The dearest spot on earth to me
Is home, sweet home.
The fairy land I long to see
Is home, sweet home.
There how charmed the sense of hearing,
There where love is so endearing,
All the world is not so cheering
As home, sweet home."

"I've taught my heart the way to prize
My home, sweet home.
I've learned to look with lover's eyes
On home, sweet home.
There, where vows are truly plighted,
There, where hearts are so united,
All the world besides I've slighted
For home, sweet home."

In Grateful Memory of W. F. Place.

It was as Prof. Place that many of us knew him, and it was to the strong, vigorous, fertile-minded teacher that we owed a great debt of gratitude for the quickening of all the faculties of intellectual life. He seemed to be a born teacher, and it was with deep sorrow and regret that we saw him give up the work which had been so fruitful and inspiring. I doubt not that the change was attended by a similar sorrow on his part, for he had a great heart and deeply loved the people with whom his life had been associated.

I have thought much of his last letter, written September 9. It touched me deeply, and it seems that it might well be used for the strengthening and encouraging of young men who are now coming upon the stage of action. Surely he would be glad to have his words help anyone, though the hand that wrote them is still.

"My past I would gladly improve if I could. The future that I care for personally lies over the river. Yet I think of reforms and reformers with deep interest, and shall so long as I am conscious of this life."

"Nothing ever gave me more joy once than being a Seventh-day Baptist and looking forward to being a minister of their faith. I formed the notion of fighting Sunday error. I determined to make the best preparation for the work in my power, and I went to Williams. . . ."

"So you see how I may love Seventh-day Baptists, be glad of your work and spirit, and yet be where I am. Never has the work such men have to do seemed grander than now, never could I regret my forced retirement more than now, and I sincerely trust that the future life enables us to watch the events here and to have part still in work for God, not for his good, but for ours."

Ah, if we who are young and strong could only see the wonderful privilege and possibilities of working for God, as they see it who look back at early sunset over the day's work.

NOTES OF ADDRESS AT BOUND BROOK, FEB. 22, 1900.

[The Editor of the RECORDER gave an address before the Washington Camp Ground Association, of Bound Brook, N. J., on the 22d of February, 1900. The following is an epitome of that address.]

At the end of a century after his death, we still honor the name of George Washington for his own sake, but more because of the nation in whose birth he had so great a part.

The great nations of the world, generally, have been developed along ethnic lines, and have grown up around the graves and hearthstones of succeeding generations. Our own nation presents a marked exception to this general rule. Within a brief period, as compared with the life of nations generally, a World Power has been developed under the name of the United States, in a manner wholly unlike the development of other world powers. This nation was founded by an idea. The germ of its existence is wrapped up in the word Liberty. The liberty of the individual man, political and religious freedom, and self-government, are three repre-

sentative forms in which this thought is embodied in our national life.

This germinal thought of liberty forced men of different nationalities across unknown seas, to an unknown and far-stretching continent, where freedom to develop the essential principles of liberty might be found. So great an experiment could not go forward without material struggle, and hence the war of the Revolution, in which George Washington led the forces of liberty to that success which gave birth to a new nation, and made its expansion possible beyond all ordinary limits known before. We are gathered here to-day to honor the memory of such man, to celebrate the birth of such nation, and to look into the future through the open door of the twentieth century.

Bound Brook and all New Jersey ought to be grateful for the honor which permits them to hold the mementoes of that struggle, and the privilege of cherishing these cradle-marks of the new-born nation.

With the close of the Revolutionary War and the establishment of independence, came a period of rapid growth and wide expansion. Life is always pushing out. Great thoughts are always expanding. The necessity for expansion in our national life was as imperative as the law by which the seeds sprout, and the buds develop in the spring-time. We had to find room for national growth, as a vigorous babe outstrips the clothing of its earlier life and pushes on toward the full dress of active manhood. That expansion pushed the lines of empire westward, as the hitherto unknown regions of a continent large enough to be the home of empires beckoned the wave of emigration forward. We were born to pass beyond each succeeding limit of our national boundaries, and any effort to prevent expansion would have been national suicide.

But the germinal thought of liberty, out of which the nation sprung, could not be lost in the expanding movement westward and in the gaining of new territory. We had inherited from the Old World one social and political element, antagonistic to the principles out of which the nation sprung; and, as American slavery grew with the expansion of national boundaries, the conflict between its evils and the higher principles of our national life grew more intense; hence, before the first century of our life had passed, these principles met in a death-struggle for supremacy. That struggle wrote the sad, and yet instructive, history of the Civil War. Out of the darkness of those days—a darkness which was not excelled by the shadows that hung over Washington's little band when they shivered in the snows upon the mountain side, near by, or made pathway for liberty through the blood-stained snows of Valley Forge—out of that darkness, and sorrow, and impending national rupture and ruin, the principles of liberty triumphed. Peace came, and the united nation entered upon another period of vigorous expansion. This second stage of onward movement compassed the continent. With greater rapidity than words can picture, we scaled the Rocky Mountains, spread a tide of civilization over the Pacific coast, reached northward, drew Alaska within our borders, brought ourselves into touch with the Eastern Hemisphere, and became next-door neighbors to Russia, Japan, China, and the Eastern world.

But a still higher test of the fundamental

principle of liberty involved in our government was yet to come. The two tests through which we had already passed were of such a local nature, and involved so directly our national existence, that the highest conception of liberty, and of the duty which liberty brings, awaited fulfillment. Cuba lay at our doors, suffering, stricken, robbed, and kept from the blessings of personal freedom and good government. This shame had gone forward until the cries of our stricken island sister came to our ears with every passing breeze.

* * * * *
 As Washington was wont to climb to the rock yonder on the mountain side, let us climb to the highest point of our national life, and, overlooking the field, determine some things that must be done. Among these things we note:

(a) Adopt and foster in every way the doctrine of arbitration among the nations of the earth. Let it be true, if possible, that henceforth war guns shall be silent, and the plowshare of peace shall take the place of the bayonet of conflict.

(b) Let the nation hasten to build a canal across the Isthmus of Darien. Among our high national duties this is not least. It has been the dream of centuries, and other nations have sought in vain to accomplish that purpose, that their own ends might be better served. The time has come when the duty and the opportunity are both ours, and we shall go far toward solving many of the difficult problems which surround our national future, by carving a broad waterway, at the center of which the waves of the Pacific and Atlantic shall meet in endless union and in peaceful kiss.

(c) Labor with unceasing energy and vigilance to purify the life of our great cities, and our political life in general.

(d) Destroy the commercial and political power of the rum traffic, greatest of national evils in many respects, by abolishing the present license system.

(e) Foster our great commercial enterprises, at home and abroad, guarding against abuse, and aiming at the greatest good for the greatest number.

(f) Remove from our bill-rights that contradiction which says government derives its just power through the consent of the governed, and grant to women, speedily, the elective franchise connected with all matters of education and reform.

(g) Preach a Christianity broad as divine love, vigorous as divine truth, and unyielding as divine righteousness; and teach that such Christianity is a life far more than a creed.

(h) Reverence God, love truth, exalt righteousness, cultivate patriotism, and so become worthy of the expanding principles which are involved in the word liberty, the greatness of which has compelled our growth thus far.

The future of the next fifty years beckons us forward to such ideals. The accumulated influence of a century presses toward the opening doors of such a future. If we go forward guided by the principles of righteousness, without which even greatest nations crumble into dust, but which, when obeyed, give immortality, and bring worldwide blessing to human kind; if, I say, we go forward thus, a century hence the name of Washing-

ton will be brighter than to-day, and the sacred trust which the Camp-Ground Association of Bound Brook holds in charge will be a shrine yet more hallowed, to which your children will come, offering prayers of thanksgiving, and bringing wreaths of praise. Such a future lies before us in proportion as patriotic, noble-hearted, and brave men and women rise toward the heights concerning which we have spoken, and to which the inspirations of the hour lead.

THE FRIENDLY HAND.

BY JAMES WHITCOMB RILEY.

When a man ain't got a cent, and he's feelin' kind o' blue,
 An' the clouds hang dark an' heavy an' won't let the sunshine through,
 It's a great thing, O my brethren, for a feller just to lay
 His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious; it makes the tear-drops start,
 An' you sort o' feel a flutter in the region of the heart.
 You can't look up and meet his eyes; you don't know what to say,
 When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey an' its gall,
 With its cares an' bitter crosses; but a good world, after all.

An' a good God must have made it—leastways, that's what I say
 When a hand rests on my shoulder in a friendly sort o' way.

A PARTIALLY-OBEYED ORDER.

Former State Senator Harmon W. Brown, of Ohio, held a responsible place on the staff of General Rawlins during the Civil War. In contrasting the rigors of the present press censorship in the Transvaal with the lax methods pursued during the Rebellion, the Senator recently said:

"One day before Vicksburg, the correspondent of a Copperhead paper went to General Rawlins for news.

"The General pondered a moment, and took me one side.

"Take this young man," he said, "up to the top of those trenches, within a stone's throw of the enemy. Take him up there and lose him. I don't care what happens. Understand?"

"I said I did, and we started through the lines. Both of us were mounted. I pointed out a crest overlooking the enemy, and told him he could get a good view from that point.

"Ain't you coming with me?" he asked.

"No," I replied. "I know all I want to know."

"So he started alone. As soon as the top of his hat and the tips of his mule's ears showed above the crest, there came a volley of musketry ten yards wide that cut the air like a big knife-blade. The crown of his hat was sliced off as with shears; he managed to drop to the ground in safety, but the persevering mule was literally filled with lead. After the firing had ceased, the correspondent crawled to the spot where I was.

"Did you learn what you wanted to know?" I asked.

"Eh?" gasped the correspondent, wiping his face and looking at his hands to see if they were bloody. "What I wanted to know? Oh! yes, of course. The enemy are over that ridge, all right."

"When we returned to headquarters, General Rawlins saw us and hailed me. I went inside his tent.

"I thought I told you to lose that Copperhead reporter somewhere," he said, testily. "I did the best I could, sir," I answered. "He came back, but I have the honor to report the mule a total loss."—*Exchange.*

Missions.

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

TWO QUARTETS are organized in Milton College and two in Alfred University, and are being trained and drilled for the summer vacation evangelistic campaign. It is rumored that the medical students in Chicago and some members of the Chicago church will organize two quartets, and Salem College one or two. It is probable then, that eight or ten quartets will be ready for evangelistic work by the first of July, and can give two months to it. Some pastors and evangelists will have to go out with these young people to lead, direct and conduct the evangelistic campaigns. Churches will gladly, no doubt, lend their pastors to such grand services and the Evangelistic Committee and churches will send out these forces into desirable fields to labor for evangelism and Sabbath Reform. Much of this work should be done in good sized towns where there are but few Seventh-day Baptists, or where there are none at all. If we are to grow as a people we must do more aggressive work outside of ourselves. We must, under the direction and power of the Holy Spirit, bring men and women from the outside ranks to Christ and the Sabbath, and thus to ourselves. It will take means to run such an evangelistic campaign next summer. It is hoped that the quartets, the churches, Endeavor Societies, committees, and individuals interested in this evangelistic movement are taking steps to raise the needed funds to carry it on. With the divine direction and blessing we shall see good and blessed fruitage from this work.

WE are becoming much exercised in mind in regard to our future ministry. Who are to be our ministers, our pastors, our evangelists, ten, fifteen and twenty years hence and what will be their power, training and culture for their work? We are living in a progressive age. Everything is progressing. There is great progress in preaching, in church work, in the requirements and equipments for the gospel ministry. The age will demand and require up-to-date ministers. The ministers of ten and twenty years hence must be better preachers, stronger and better men in heart and head than the ministers of to-day. The student evangelistic movement will lead many of our young men, and it may be some of our young women, into the ministry. Evangelistic fire and qualifications are needed in the gospel ministry, but there are many, many more qualifications one must have to be a successful minister, and they are as essential and some of them more essential. One should weigh well his call to the gospel ministry, and his qualification for it, before he decides to make it his life-work. It is a sad thing for one to awaken to the fact that he has made a mistake in his calling, and that the people have openly, or silently, awakened him to the mistake. Is there not danger that the evangelistic influence and fire of to-day, a little taste of it, and some success in the work, may lead some to enter the gospel ministry who ought not to enter it? If any shall be swept into it by the strong evangelistic current and by and by find they made a mistake, it will be a deplorable thing for them and for us as a people. It is a great deal better for one to be a successful layman than to be an unsuccessful minister. We would not,

God forbid, put anything in the way, or deter anyone from entering the gospel ministry, either by word or act, who has decided that he must, because of the leadings of God, be a minister of the gospel. It is right however to give and to receive caution. When one has decided to enter the gospel ministry as a life-work, he owes it to himself, to the cause, and the people he belongs to and their mission in the world, to give himself the best preparation possible for the ministry. He should not be severed from this preparation by any restlessness, by over pressure of the needs of immediate evangelism, or if he does not go at once into the work the world will surely be lost, but keep steadily and faithfully in the straight and narrow path of good preparation, doing what little he can while traveling that road, until he reaches the goal. It is far better to enter the ministry at thirty years of age well prepared, trained and equipped, than at twenty-one half prepared and half equipped. It will tell in the greater good accomplished for the Master and the cause, because of it.

That young man who goes into the ministry on the basis of only an Academic schooling and training, makes a great mistake, in view of the age in which he shall live and labor, and the demands that will be upon the gospel ministry in his age. He would not, if he were building a large business block of many stories, put it on a foundation of small stones, but on large, solid granite blocks. Why should he not use the same good sense in preparing himself for the greatest calling in this world—the gospel ministry. He should not be satisfied with anything less, if it is a possible thing, and where there is a will there is a way, than a thorough collegiate and theological seminary training for his work. That goal can be reached. We know whereof we write. Set your face flint-like toward it young men, you who have decided to enter the gospel ministry among us, and you will reach it. God will bless you in the effort, and give you success, and the people and the church will rise up in your day and thank you for it.

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

BY E. H. SOGWELL.
(Continued.)

SPECIAL MISSIONARY LABOR.

Aside from regular labor in Iowa I have on several occasions performed special labor in points outside of Iowa. On four different occasions I have labored at Cartwright, Wis., two different times at Berlin, Wis., and once at Coloma.

Three weeks were spent in South-western Missouri, during which time I labored with the Delaware and Corinth churches. Six weeks were spent in Western Montana, under direction of our Evangelistic Committee, during which time I labored at Darby, Como, Hamilton and Woodside. At North Loup I labored three weeks upon one occasion and four weeks upon another, performing labor at North Loup and Mira Valley. Three weeks were spent at Fouke and Winthrop, Ark., under the direction of our Tract Board.

While performing labor at these various points, persons were found who very much desired to have the RECORDER but were unable to pay for it. This matter was reported to our three Iowa churches and they, acting in unison, sent the RECORDER to parties, one or more years, at the following places, paying the regular subscription price for each person. At North Loup, five persons; Boaz, Mo., one person; Forkville, Pa., one person; Burr,

Wis., one person. Letters of thankfulness and appreciation were received from each of these persons which far more than repaid us for all we had done.

Out upon the mission field, isolated young people of our faith were found who were placed in correspondence with one or more of our Iowa C. E. Societies. This correspondence resulted in much good to both parties.

IOWA ANNUAL MEETINGS.

It has been my privilege to attend our Annual Meeting each of the eleven years spent in Iowa, except the session held at Garwin during the autumn of 1896, at which time I was laboring in Montana. These annual gatherings have been attended at the following places: Welton, four times; Garwin, three times; Grand Junction, twice; Marion, once.

SEMI-ANNUAL MEETINGS.

Our Iowa Annual Meeting and the Semi-Annual Meeting of the Minnesota churches, have maintained an interchange of delegates for several years and as such delegate I have attended the meetings in Minnesota, at the following places: Dodge Centre, three times; Trenton, twice; New Auburn, twice. By special invitation I attended a similar meeting at Marquette, Wis., once.

ASSOCIATIONS ATTENDED.

I have been highly favored by being able to attend our North-Western Association each year since beginning my labor in Iowa, having been sent as delegate from one or more of our Iowa churches each year. Sessions of our Association have been attended at West Hallock, Welton, North Loup, Farina, Dodge Centre, Jackson Centre, Albion, New Auburn, Garwin and at Milton twice.

As general delegate, I have attended the South-Eastern Association, at Roanoke, W. Va.; the Eastern, at Hopkinton, R. I.; the Central, at Scott, N. Y.; the Western, at Independence, N. Y.; the South-Western, at Hewitt Springs, Miss. As representative of our Tract Society, I attended the South-Western Association at Fouke, Ark.

During these eleven years I have been permitted to attend our General Conference but twice, at Nortonville, Kan., and Milton Junction, Wis. As delegate from the Garwin and Welton churches, I attended our Council in Chicago, held in 1890.

SERMONS PREACHED.

During the eleven years and five months spent on the Iowa field, 965 sermons were preached. Of this number, 31 have been upon funeral occasions; 125 have been preached for First-day people; 245 were delivered at Garwin; 222 at Welton; 225 at Grand Junction, and the remaining 148 discourses were preached in different places upon the field at large.

Discourses have been preached in Iowa at Garwin, Welton, Grand Junction, Gowrie, Tama, Toledo, Gladbrook, Albright Chapel, Buelah, Rolfe, Marion, Delmar, Perry, Dedham, Woodward, Knoxville, Des Moines, Dewitt, Cedar Rapids, Dana, Paton, Rock Creek. In several of these places sermons have been preached in more than one church.

At the invitation of the Warden of our State Prison at Anamosa, I visited that institution, preaching to the prisoners on Sunday morning, and conducting a Bible-class in the afternoon. The same invitation was extended me by the new Warden, but I closed my labors in Iowa before I had opportunity to accept it.

At the invitation of the Superintendent of the State Industrial Home for the Blind at Knoxville, I preached to the inmates of that institution.

Preaching has been done outside of Iowa at the following points: Andover, Scott, Independence, Roanoke, Hopkinton, Ashaway, Dodge Centre, Trenton, New Auburn, Cartwright, Marquette, Berlin, Coloma, Milton, Walworth, Milton Junction, West Hallock, Farina, North Loup, Mira Valley, Hewitt Springs, Fouke, Winthrop, Billings, Corsicana (Mo.), also Como, Darby, Woodside and Hamilton, (Mont.)

Woman's Work.

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

"In the year 1800 the greater part of the world was closed against the preaching of the Gospel of Christ.

"In the year 1900 the doors of nearly all nations are open to the Christian missionary."—*Congregationalist*.

STEAMBOATS and railroads are carrying God's messengers to all the ends of the earth. "Asia claims the most of them, China and India alone containing about a third of the entire missionary body to their sevenths of the world's non-Christian population. South America, in point of habitable area per missionary is the neglected continent, while the islands of the West Indies and Oceanica, with the exception of some groups, have been most fully cultivated and most nearly Christianized."—*Missionary Review*.

"MEDICAL missions have been among the notable developments of this century, as also the large use of Christian womanhood, so that to-day women constitute the larger proportion of the Protestant force."... "While there is not a country which has not been in some way touched by work of Protestant missions, there are people in China and India, exceeding in number the combined populations of South America and Africa, who have never yet had an opportunity to hear the gospel of salvation and divine fatherhood."

What is needed? A spirit of intercession; consecration of money that more of our young men and women may be sent to enter the open doors; a careful and prayerful cooperation of our churches in all our lines of work.

It is this growth and enlargement which has made it possible to plan for the "World's Conference"—the third Ecumenical Missionary Conference, which is to be held in New York April 21-May 1. In the arrangements for this meeting, of the eight working days, one is to be devoted to the discussion of women's work. Very few of our sisters will be able to attend these meetings, but it is our privilege to pray earnestly for God's blessing upon mission work all over the world.

SUNSET ON WATCH HILL POINT.

BY MARY ALICE ROSS.

The day has been very warm, although the sea-breeze was refreshing, and I find myself strolling down the narrow walk, past the Life Saving Station, through the turn-stile gate, and up the green slope toward the Light House on the point.

I seat myself on the sea-wall, which is built round the point, and look around me; off there at the distance, I can just catch a glimpse of Montauk; far out in front of me are specks of sails moving slowly over the water; while flocks of sea-birds are skimming along over the crests of the nearest breakers; and yonder on my right a pretty little steamboat, her decks crowded with excursionists, is just coming in; while behind me stands the Light House in its unspotted whiteness.

The ocean is rough to-night; the water is of a greenish hue, and the foam-crested billows come tumbling madly in toward the shore. Sometimes the waves break before they have quite reached the beach, and again they beat up against the sea-wall at my feet, as if determined to break it down. The fleecy clouds

above me are tinted with the light of the fast setting sun, and with the green of the water below.

The sun, in the meantime, has been sinking lower and lower, and now all around seems glorified for the moment with the beauty of the light of its setting. The water grows darker, the white foam glistens, the grass around me takes on a brighter green, while the windows of the Light House dazzle with the reflected light; and over all, the sky is lighted up more beautifully than before.

But, as I watch, the sun drops farther and farther down, until it seems to sink beneath the waves; twilight comes on, and I feel strangely alone, for everything is so still, except for the noise of the splashing waves, and the bell-buoy, whose sound is as never-ceasing as that of the waves themselves.

THOUGHTS FOR THANKSGIVING.

Yes, 'tis a privilege to be living in the morning of the year Nineteen Hundred, for—

There's a light in each successive dawn,
As it chases the night away,
That wakes in each heart a grateful thrill,
As we hail the coming day!

And not the least of these blessings is to enjoy the Week of Prayer, where so much of spiritual good comes to one from attending the union meetings of the denominations, and to learn that "Christianity is increasing, and intolerance is dying;" that the "Word is accomplishing that whereunto it is sent;" and heart speaks to heart of the "joys of service;" that in Europe the people look up. In America, there being no serfs, the people look on! To be told that Expansion is not Imperialism, and that even we should pray for Queen Victoria. That in Scotland the school-books are composed largely of the Proverbs of Scripture, which thus become ingrained in the hearts of those sturdy clansman. Might not America learn wisdom from Scotland?

The dear "Grandma Swinney" is fondly lingering on the borderland between two worlds. Among my earliest recollections are the faithful testimonies of Mrs. Swinney, and the now sainted Mrs. Hannah Wheeler. And, though we find our days are not care-free, that, at times, sorrows engulf the soul, we may yet hear a loving voice say: "Be still, and know that I am God; God reigns!" Here the trusting heart will ever find rest and peace. Then let us unite in thanksgiving, that our pathway adown the years may ever be flooded with the light of redeeming love.

MRS. PHEBE D. WOODRUFF.

BRIDGETON, N. J., Jan. 27, 1900.

FROM MRS. FRYER.

THE HALF HAS NOT BEEN TOLD.

I have written of these different meetings that I was privileged to attend, in order to give readers of THE RECORDER just as real a picture of the work in our mission as possible. I have not mentioned the difficulties and discouragements in every department of the work. Should I write of the heartaches and disappointments there have been over any one of those beautiful young ladies at the school, they would far more than fill these columns. The work with us is slow, and must still be so; but to me the outlook is brighter than ever before. In the Christian culture of these young women and the promise of the young men of whom I wrote in the first part of this letter, there is much to cheer and hope for. These young people will be

able, under wise direction and training in spiritual matters, to do more work for their own people than can be accomplished by the missionaries themselves.

I am sure there would be more interest taken in the mission in China, if the people as a whole could better see things as they actually are—if they could see the need of extending the work out into the surrounding country—if they could see how that each year makes such an undertaking more and more difficult, as other missions are fast reaching out in all directions. I am sure there would be a decided and substantial movement toward sending out competent help to those on the field to carry forward the work they so earnestly long to do. I am just as sure, too, that if the ladies of the denomination could see how our teacher and our doctor in China are devoting their every energy—not sparing themselves in any way from the trials of the work—how there is a crying need for reinforcement for both of them, that there would at once go out a call for some young lady, or ladies, to set about preparing to go to their assistance. You must not feel, my brothers and sisters, that it is simply a boarding school that our Susie is giving herself for—it is everyday, substantial, character building that she is doing, and in which she is succeeding.

For this work to continue and increase as it should there must certainly be more help forthcoming. These missionaries will all need a change and rest at no distant period, and how can the work prosper unless others come and learn from their experience how to continue it in their absence? Shall this precious work be only half-sustained and the cause of Christ languish among us for lack of workers? It is still hoped that Dr. Swinney will be able to return, but where is the earnest, practical young lady to take hold of the school work and help to enlarge it? I leave others to answer these questions.

During our stay in Yokohama on our return, we went by train to Tokio and called upon some old friends there. We also took the opportunity to visit the Seventh-day Adventist mission in that city. This has been established about two years and seems to be in a flourishing condition. They have two night schools for men, and are doing some work among the women. Of course their work is mostly in English, which the Japanese are so eager to learn, but they had just published in Japanese the first number of a periodical which they hope to continue. Their missionaries number six from America, besides a young Japanese, who was a student at the Seventh-day Adventist college at Healdsburg, California, and who was converted there and so led them to establish this mission in Tokio, his former home. A few weeks before our visit they had organized a church numbering thirteen members.

At Honolulu we also saw several of their missionaries, both in going and on our return. I made a pleasant call at their Sanitarium, which is called a "Branch" of the one at Battle Creek, but our stay was too short to visit their school for Chinese boys, or any of their other work there. It is their intention to open a work in China very soon, but they do not yet know where they will locate. I hope it will be in some place up the great Yang-tsz River, where there has been no work done, and where they will be able to have a direct influence upon an unprejudiced people.

Our journey has so far been delightfully smooth and in two more days we expect to reach San Francisco. Last week we crossed the 180th meridian, passing from East to West longitude. It was a long week of eight days, as we had two Tuesdays and so made up for the day dropped on our outward journey.

(Concluded.)

CONFERENCE ECHOES.

BY ANNIE L. HOLBERTON.

They linger yet within my heart,
Those words of eloquence divine,
Of life's best thoughts to form a part,
And with its treasured joys combine.
The friends of truth in Conference met,
Moved by one motive, one desire,
Their voices linger with me yet,
Whose words to earnest deeds inspire.

The path of duty seems sublime;
Its humble sphere expands with light
As silent rolls the wheel of time
Since those bright days illumed its flight.
Sweet echoes of those precious hours
In softened cadence seemed to flow;
While, like the grateful breath of flowers,
Dwells in my soul the after-glow.

And friendly voices often heard
When life was in its morning glow;
Again love's fond remembrance stirred,
Though meeting, but to part anew.
How blest the hopes no t me can blight,
Based on the Rock that cannot fail,
When Christians in one faith unite,
With loyal hearts, to stem the gale.

Say not that Sabbath truth is weak,
Upheld by valiant souls, and strong
To live and work, defend and speak,
Proclaim the right, adjure the wrong.
Our Conference echoes still repeat
The mandate voiced at Sinai,
From One whose cause knows no defeat,
For whom we live and dare to die.

FEBRUARY, 1900.

STUDENT EVANGELISTIC WORK.

BY C. U. PARKER.

Read at a Prayer-Meeting of the Seventh-day Baptist Church of Chicago, Feb. 9, 1900, and requested for publication in the SABBATH RECORDER.

The condition of Seventh-day Baptists today is somewhat similar to the condition of the Jews at Jerusalem in the time of Nehemiah, viz.: The elders are dying in indifference and the young people are serving the gods of the Philistines. We could be justly termed mouldy Christians. As we look where there were strong working churches once, now they cannot or do not even support a pastor. Something is wrong. Evidently the methods used in the past have proved inadequate to meet the requirements. Are we to be taken away captive and carried to Babylon? I believe that Seventh-day Baptists have a special mission. If men or nations are called to a separate work, just so surely are denominations set apart for a specific purpose.

We have run after this, that and the other, pushed a hole through a wall and called it an open door, compassed land and sea to make one proselyte, almost totally ignoring the young people in our own homes. So our mission has been taken from us, and given to others. We can get it back by fulfilling the conditions and claiming the promise. Will we do this?

In 1892 the Morgan Park Theological students went out as evangelists, and, without begging, received through free-will-offerings sufficient funds to pay the expense twice over. A wave of hope and enthusiasm went over the denomination. Many said, "Now we are doing something," and they gave more freely to other lines of work, so much so that our Missionary Society, for the first time in years, came to the Conference out of debt. Since then, wherever this line of work has been kept up, we find souls saved, converts to the true Sabbath, young people entering our colleges, and a quickening of the spiritual life of our church or churches that send out the workers. Why have we not done more along this line? How many times must this lesson be put upon the blackboard before we learn it? How many times must the walls of Jerusalem be broken down and be carried away captive before we heed the warnings?

Our denomination stands for three distinct lines of work, viz.: Missions, Sabbath Reform and Education, each organized along different lines, all working in harmony as far as possible; yet there are conflicting interests, while student evangelistic work combines all three in one harmonious whole.

Men and brethren, what shall we do? This is the tonic that I would prescribe: Pray. Pray seven times a week that God will revive his work and look with favor upon us, and the walls are half built. Preach, pray, and practice tithing. The past year the Milton and Chicago churches sent out one quartet at an expense of \$200. The results were 32 conversions. The Farina church sent out one student and another student went out without any support being assured. Before he had been at work long, West Hallock, Nortonville and North Loup came forward with salary, expenses and a balance of \$23 to be applied to future work. What other line of work can show like results? When asking for subscriptions in this society, we asked each one to give thirty prayers a month for this cause whether they gave money or not.

There are twenty-five churches that could support two or more young men on the field the coming summer. Twenty-five more could support one each, while two smaller churches might combine to send one, so that instead of sending one quartet from Alfred and one and one-half from Milton, we ought to send twenty to revive our small churches. Let the pastors take quartets with them in their pastoral evangelistic work.

But how? Every body take freely of the tonic prescribed above, for a few weeks, give and pledge more as God has prospered you, and not only this work, but every other denominational interest will revive and there will be money enough for all. People will give more freely if they know just where the money is going. Let each church choose the young man they want to support; send their money direct to him, and he in turn report each week to that church.

But, says one, will not this take money from our regular lines? We think not. A large part of the money used so far in Student Evangelistic work could never have been secured for any other purpose. Some give to this work who never think of giving to other lines until warmed by the pure, living gospel. General contributions will never increase while we are cold and indifferent. Student Evangelistic work is gradually thawing us out, converting this latent energy into steam. We have the machinery and the steam, unite them and put this gospel chariot in motion.

I have written to the parties you instructed me to correspond with, making inquiries as to the number of quartets that could be secured for next summer. I find at present seven quartets available, and without doubt more can be had as the matter is agitated more thoroughly. I make the following extracts from these letters:

"If we cannot get twenty quartets we will get all we can. Almost any church can get up a good quartet, either male, female or mixed, for local work."—L. C. Randolph.

"Milton and Milton College can furnish two and possibly three quartets if they should be needed. We have material for another strong quartet not included in the above estimate. I am planning to have them

practice together soon and hope to be able to give them some valuable help in Bible study with reference to the work."—L. A. Platts.

"Alfred can furnish two at least, and I think three quartets. I am very much pleased to feel that the work of the quartets was really successful and a blessing to the cause as well as to the young men themselves."—Boothe C. Davis.

SALEM COLLEGE.—"We have now one good quartet of Seventh-day Baptists who go out Sabbath afternoons as opportunity offers. I feel quite sure that one quartet can be had, possibly two. Can tell better during the spring term, when many old students will be back."—Theo. L. Gardiner.

I also wish to make extracts from two other letters.

"There were twenty-three conversions at Holgate, Ohio, and nine brilliant young people at Stokes. One thing sure, there were aspirations and good impulses aroused and quickened in four boys at least that will be heard from later. Oh, if we could just see the latent possibilities liberated, and set in motion, what might we not expect. When such men as M. B. Kelly, and some other good stokers begin to shovel in coal, something has got to warm up."—Edgar Van Horn, member Milton Quartet.

MILTON JUNCTION, WIS.—"The Chicago church has found the main key to the salvation of the denomination in pastoral missionary work and Student Evangelistic work. Unless something of the kind is done, the denomination will wane."—Dr. A. S. Maxson.

The harvest is great. There are many laborers. It now remains for us to send them.

2644 CHICAGO AVE., Chicago, Ill.

[We commend what Bro. Parker says of Quartet Work; but we think that a larger view of our denominational life, and a little more hopefulness on his part, would save him from the despondency and the implied injustice which appear in the opening of his paper. Seventh-day Baptists need to be much better and braver than they are, but it is too much to say that "the elders are dying in indifference and the young people are serving the gods of the Philistines." Do not let your hopefulness get "mouldy," Bro. Parker.—EDITOR.]

HOW GEORGE WASHINGTON WAS MADE COMMANDER-IN-CHIEF.

BY EVERETT T. TOMLINSON.

John Adams was pacing up and down the street in front of the building in Philadelphia in which the Continental Congress had assembled for its second session. It was not yet the hour of meeting, and before he entered the hall, the serious-minded member from Massachusetts was evidently striving to collect his thoughts and prepare for the exciting events of the day. His hands were clasped behind him, and his head was bowed, as if he were entirely oblivious of the beautiful morning in June, 1775.

His meditations were interrupted by the approach of his cousin, Samuel Adams, who as he hailed him, said, "What is the topic with you, this morning?"

"O, the army, the army," replied John Adams. "I am determined to go into the hall this morning and enter upon a full detail of the state of the colonies, in order to show

an absolute need of taking some decisive steps. My whole aim shall be to induce Congress to appoint a day for adopting the army as the legal army of these United Colonies of North America, and then to hint at my election of a commander-in-chief."

"Well," said Samuel Adams, "I like that, Cousin John; but on whom have you fixed as that commander?"

"I will tell you. George Washington, of Virginia, a member of this house."

"O," replied Samuel Adams, in surprise, "that will never do, never."

"It must do. It shall do, and for these reasons."

Then John Adams proceeded to explain to his cousin the exact condition of the country. For the success of the cause it was absolutely necessary that the men of the middle and the southern colonies should be heart and hand with those of the eastern. The American army was then in Cambridge, made up largely of New England men and led by a New England commander, Gen. Artemas Ward. Already some of the men from the other sections of the country were holding back and protesting against the prominence which the New England men were taking, and were apparently disposed to hold. As a means for holding all together, the only course seemed to lie in the selection of a commander-in-chief from outside the eastern colonies, thus binding all sections into one mass, a mass that John Adams declared would then be irresistible.

Samuel Adams listened thoughtfully to his cousin's words, and then suggested that the devotion of the eastern men to General Ward would be a serious obstacle to such a selection. He recounted the distinguished services of Artemas Ward, his scholarship (he was a graduate of Harvard), his success in the French and Indian War, and the esteem in which he was held by all who knew him. He also referred to the well-known ambition of John Hancock to be selected for the important position.

John Hancock's claims were lightly put aside by John Adams, who had slight love for his colleague, as is well known. Then he willingly agreed to all that his cousin had said in favor of Artemas Ward, but still clung to his purpose to have the Virginia colonel chosen. He referred to his distinguished services in the wars of the colony, to his well-balanced mind and experience, which more than atoned for his lack of scholastic training, and to the marked confidence which all sections of the country had in his manhood and integrity.

After a further conversation Samuel Adams yielded, and promised to "second the motion," and the men then together entered the hall and took their seats in the assembly which had now convened.

John Adams soon took the floor, and in one of his most impassioned speeches urged the adoption of the army by Congress. He himself was ready, he declared, "to arm the army, appoint a commander, vote supplies, and proceed to business."

Fear and objections were raised by some of his hearers, and then, with a warmth he could not conceal, Mr. Adams again rose and said: "Gentlemen, if this Congress will not adopt this army before ten moons have set New England will adopt it, and she will undertake the struggle alone! Yes, with a

strong arm and clear conscience, she will front the foe single handed."

His burning words swept away all opposition, the time for the vote was fixed, and then, after a heated debate, the army was adopted.

The next problem was the selection of a commander for the army, which now was no longer "a mob of rebels," but belonged to the United Colonies of North America; and, naturally, all again looked to John Adams to lead. And he was ready. On the appointed day he rose and began his speech. First, he entered into a description of General Ward, and bestowed upon him such words of praise as must have satisfied his most ardent supporters. Then, drawing himself up to his full height, he paused for a moment before he added, "But this is not the man I have chosen."

The scene was intensely dramatic, and the eyes of all the assembly were fixed upon the speaker. At his right was seated George Washington, clad in his uniform of a Virginia colonel; and he, too, was leaning forward, eager to hear the name of the man whom John Adams would propose.

More quietly Mr. Adams then went on to portray the qualifications which the new commander must have. Becoming more eloquent as he proceeded, he finished his speech with these words: "Gentlemen, I know these qualifications are high, but we all know they are needful at this crisis in this chief. Does any one say they are not to be obtained in this country? In reply, I have to say they are; they reside in one of our own body, and he is the person whom I now nominate—**GEORGE WASHINGTON, OF VIRGINIA.**"

The startled Washington, as he heard the words, leaped to his feet, and rushed into an adjoining room. The entire body sat silent and astonished. In the midst of the silence, Samuel Adams, acting upon a promise he had previously given his cousin, rose and moved for an adjournment, that time for consultation and deliberation might be had. The motion prevailed, and the assembly was at once dismissed.

Doubtless, there were many conferences between the members of Congress, which no historian has ever preserved for us, but on the fifteenth of June, Thomas Johnson, of Maryland, rose and formally nominated George Washington to be the Commander-in-Chief of the American army, and he was unanimously elected to the position.

In the presence of Congress, and in response to the formal declaration of his election by the president, John Hancock, George Washington stood and made the following response: "Mr. President—Though I am truly sensible of the high honor done me in this appointment, yet I feel great distress from a consciousness that my abilities and military experience may not be equal to the extensive and important trust. However, as the Congress desire it, I will enter upon the momentous duty, and exert every power I possess in their service and for the support of their glorious cause. I beg they will accept my most cordial thanks for this distinguished testimony of their approbation. But, lest some unlucky event should happen unfavorable to my reputation, I beg it may be remembered by every gentlemen in this room that I, this day, declare with the utmost sincerity, I do not think myself equal to the

command I am honored with. As to pay, sir, I beg leave to assure the Congress that, as no pecuniary consideration could have tempted me to accept the arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses. Those, I doubt not, they will discharge; and that is all I desire."

Modest and sincere as his speech of acceptance was, perhaps the true feelings of Washington found expression in the letter he wrote his wife on the following day:

"You may believe me, my dear Patsy [his pet name for Martha Washington], when I assure you in the most solemn manner that, so far from seeking the appointment, I have used every endeavor in my power to avoid it, not only from my unwillingness to part with you and the family, but from the consciousness of its being a trust too great for my capacity; and that I should enjoy more real happiness in one month with you at home than I have the most distant prospect of finding abroad if my stay were to be seven times seven years."

Profoundly moved by the modest address of the newly-elected commander, Congress at once appointed Richard Henry Lee, Edward Rutledge and John Adams a committee to draft a commission and instructions for the new general; and four days afterwards the following commission was given George Washington:

To George Washington, Esq.—We, reposing special trust and confidence in your patriotism, valor, conduct and fidelity, do, by these presents, constitute and appoint you to be General and Commander-in-Chief of the army of the United Colonies and of all forces now raised or to be raised by them, and of all others who shall voluntarily offer their services and join said army for the defense of American liberty and repelling every hostile invasion thereof; and you are hereby invested with full power and authority to act as you shall think for the good and welfare of the service. And we do hereby strictly charge and require all officers and soldiers under your command to be obedient to your orders, and diligent in the exercise of their several duties. And we do also enjoin and require you to be careful in executing the great trust reposed in you, by causing strict discipline and order to be observed in the army, and that the soldiers be duly exercised and provided with all convenient necessaries. And you are to regulate your conduct in every respect by the rules and discipline of war (as here given you), and punctually to observe and follow such orders and directions from time to time, as you shall receive from this or a future Congress of these United Colonies, or committee of Congress. This commission is to continue in force until revoked by this or a future Congress.

Signed,

JOHN HANCOCK, *President.*

Washington was forty-three years of age at the time. The commission was afterwards preserved in a glass case in the Capital of the nation.

On June twenty-first, General Washington, as he then became, started from Philadelphia for the camp of the army at Cambridge. All along the long march he was greeted enthusiastically, and his reception at the camp itself on the second of July is familiar to all.

Any nation might well feel proud to enroll such a man among its heroes; and it was a fortunate thing, indeed, for America that George Washington was born in the New World, instead of in the Old.—*C. E. World.*

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Young People's Work

By EDWIN SHAW, Milton, Wis.

Notes.

AMONG those who were baptized recently at Milton were two grandchildren of the late

Elder James Rogers.

Milton is a center of influence for the young people of the Northwest because the young people of influence center there.

Chicago, West Hallock, Farina, Stone Fort, Nortonville, Humbolt, North Loup, Smyth, Dell Rapids, New Auburn, Dodge Centre, Welton, Garwin, Cartwright, Berlin, Marquette, Grand Marsh, Walworth, Utica, Rock River, Milton Junction, Albion, are all represented this winter at Milton. No wonder it is a center of influence.

The officers of the athletic associations of Alfred University and of Milton College are holding a correspondence with a view of bringing the two associations together in a field-day contest. The only difficulty in the way is the expense of transportation, but where there is a will there is a way.

Inviting Duty.

ONE may shun duty by purposely keeping out of its way; one may shirk duty by disregarding it when met; and one may invite duty by deliberately searching for it. Those who ever go out of their way to find duty are those who command our respect. Here is an example. I unintentionally overheard this conversation recently between a teacher and a student:

Student.—"Do I take part in rhetoricals again this term?"

Teacher.—"You do not have to. You were sick four weeks ago when you should have taken part, so you are not obliged to appear again. But you may if you want to."

Student.—"I suppose I need the drill and ought to do the work."

Teacher.—"Very well."

Student.—"Thank you."

Work for the Girls.

GOSPEL work by quartets need not be relegated to the men only, for the young ladies are quite as capable of singing with the spirit and with the understanding. Those of you who have read "In His Steps," remember the wonderful power of Rachel's voice in sacred song to win men to Jesus Christ. Those of you who are at all familiar with the work of the Salvation Army know that the young women are as successful as the men in turning the wicked from sin to righteousness. There is now at Milton a ladies' quartet. There might be ten formed in our denomination during the month of March. Remember that it requires time to practice and to learn fifteen to twenty different songs. If you wait until you have an opportunity you will not be prepared when the chance comes. Get ready, get ready, prepare yourselves, and there will be more open doors for you to occupy than you can possibly fill.

Duty to the Recorder.

RECENTLY I appealed to several pastors in the Northwest for brief articles written by young people in their churches. At the close of one of the articles I obtained in this way, were these words: "Please send me a copy of the RECORDER in which this is published." This would indicate that the writer was not a subscriber, and possibly not a

reader of the RECORDER. I am apprehensive that there are hundreds of such young people in our churches. How can we impress upon them the *duty* of taking and of reading our paper? But is it a *duty*? I can answer for no one else, but it seems to me that we are under *obligation* to maintain the RECORDER in preference to other papers, just as we are to support our own church rather than some other church, in finances and in attendance, or to provide for our own homes before all others. If any one chances to see this paragraph who would like to subscribe to the RECORDER for the young person mentioned above, please correspond with the editor of this department.

A Love Letter.

My wife called it a "love letter," as she passed it back to me across the table. It was from a college friend in the good old days when we were students at Milton, a friend then, and a friend now, although we seldom write to or see each other. This letter came like a sweet, rare, long-lost fragrance, that recalls other times and other scenes in the long ago. It had "no ax to grind," it was simply a letter, not typewritten to be sure, but all the better for that even if the penmanship was no improvement over that of fifteen years ago. It breathed a spirit of true, loyal, interested friendship. Such letters are worth all they cost, yes, a hundred times the cost. The object of this paragraph is to encourage the writing of such letters. Here is a friend of ten years ago. Hunt up the post-office address and send to the almost forgotten friend a "love letter." You cannot realize the pleasure such a letter gives until someone sends one to you.

GRACIOUSNESS.

BY POLLY GOODRICH RICE.

Among the essential qualities of a true life is graciousness, which is a spirit akin to charity. Rather let us call it kindness mingled with sympathy and humility, a trait ennobling ourselves, and yet reaching out to aid and delight others.

Graciousness is a gift which young people often fail to appreciate, though it has greater power to win than any intellectual accomplishment, and is more enduring than personal beauty, or even immense wealth.

It can be acquired by each of us, unless prevented by a selfish disposition or a heart without love for humanity; for it cannot dwell where love does not exist, and where unselfishness is not the ruling motive. Nothing but such a spirit can prompt to the performance of a gracious deed; because it does not seek reward or praise for oneself, but only the brightening of another's life.

Acts of charity and kindness may be mistaken or undervalued; but a gracious deed can never meet such a fate. Those things which count the most in our lives, are not the great sacrifices and the uncommon duties; but they are the smiles, the kindly actions, the words of sympathy and love, humbly spoken. All these make up graciousness, which, if shown habitually, will, as life and its opportunities broaden and deepen, find new channels in which to express itself. What at first is only a kindness of heart and manner, an assumed duty perhaps, will finally become a part of ourselves; and whoever possesses it is endowed with a power that will bring him friends, happiness and influence.

Some one has observed, "If a man be gra-

cious unto strangers, it shows that he is a citizen of the world, and that his heart is not an island cut off from other lands, but a continent that joins them." So it is that kindly condescension to our fellow-men is what gains their hearts and many friends; while on the contrary, we lose them or fail to secure their respect by our ungracious manners.

It has been said that "the spirit of graciousness underlies the whole theory of Christianity." In no other person can we find it so truly exemplified as in our Saviour while on earth. Nothing so embellishes human nature as the practice of this virtue, a sentiment so excellent and so genial that it ought to be stamped on every act and thought of our lives.

May we put into our character this sweetest of God's gifts, one rare among people of every class; but one by the power which it brings to others as well as to ourselves does much to add to the beauty and happiness of the "world we live in."

OUR MIRROR.

It has been a long time since the Little Genesee Y. P. S. C. E. has been heard from through the Mirror. Though our working force is much smaller than we wish, still we are holding our own and trying to do what we can "For Christ and the Church." In the absence of our pastor one Sabbath in January, the C. E. Society conducted the morning service, by giving the following program:

Organ Voluntary.

Doxology.

Responsive Reading followed by Lord's Prayer.

Anthem.

Prayer, O. M. Burdick.

Hymn.

"Come Unto Me," Frances Havergal, read by Miss Minnette Smith.

Paper, "The Early Hopkinton Church," Dr. O. E. Burdick.

Hymn.

Sermon, Rev. D. B. Greegar, "Religion, What it is and What it can do," read by T. B. Burdick.

Hymn.

Dismission.

Our Society observed Christian Endeavor Day by giving the program in the evening that was furnished by Rev. F. E. Clarke.

L. M. L., Cor. Sec.

FEBRUARY 20, 1900.

TOO BIG A FISH.

The Baptist Quarterly relates that Elder John Leland was once preaching at a meeting where several ministers were present, on the parable of the drag-net, cast into the sea. Matt. 13:47-50. He dwelt largely upon the "gospel net," and the manner in which it might be used; his illustrations being of course readily suggested by the parable. He said sometimes a company of fishermen succeeded in gathering a sturgeon into their net among a school of smaller fish. They move their net carefully in, and as long as the water is deep the big fish goes readily along with it. But just as they hope to secure their haul by landing the net his sturgeonship makes a sudden turn for the deep, breaks the meshes of the net, and is off, large numbers of the smaller fry following him. So the gospel fishermen sometimes get their net around some "general" or "square," who for a time goes well with them, until they propose to fix him in the church, when he breaks loose, goes back to his old ways, taking with him numbers of converts of less worldly note.

This trying to catch big fish was not peculiar to Elder Leland's time, and the present results are quite similar to those witnessed by him. A good many nets bear marks of having been walked through by some man so big that neither law nor gospel could control him.

It is well to remember that "Not many mighty are called" with the divine calling; and a merely human call will not bring men to Jesus' feet, nor make them followers of the lowly Lamb of God.

Children's Page.

HOWARD AND CHARLIE.

BY E. C. WILLIAMS LIVERMORE.

Howard was a country boy, born "far back from the village street." He wore only plain clothes, and saw very little but his hoe and rake, all through the long, beautiful summer-time, when many lads were off gathering shells by the sea-side, or catching trout in the crystal mountain brooks. Still he was happy. He had the azure roof above him and the emerald carpet beneath his feet, and plenty of good, honest work. Then, too, and best of all, he had a dear Friend, to whom he could tell all his joys and sorrows.

One afternoon Mrs. Ladd, Howard's mother, took a stroll in the garden. There was a straight path through the center, margined by bachelor-buttons, noon-sleeps, monthly roses and blue-bells, all common flowers, but, in some way, they soothed and rested her. On the extreme left various vegetables were growing in rows, and on the right was a corn-patch, waving in the sunshine. Mrs. Ladd heard a familiar voice, which she recognized as Howard's.

"Who is he talking with, and where is he?" she questioned. To her surprise, there was her boy, kneeling on the ground by a hill of tall corn, the long, green leaves bending over him, and with his two sun-brown hands clasped, he was praying that souls would come to Jesus. Again and again she saw him there, and one day, with another boy, kneeling and praying on the other side of the same corn-hill. A new idea took possession of her. Howard had enough to claim the promise, for the two were gathered together, "in his name," and why could she not pray for the same object with Mrs. Briggs, Charlie's mother, on the same day and hour, in their homes? She called on her and told her how she had found her Charlie praying with Howard. The result was, that twice a week the four prayed for a revival; but the boys did not know that their mothers were praying too.

Then Mrs. Ladd asked the pastor, who resided some three miles away, to appoint a prayer-meeting at the little brown school-house, near her home. Hardly had the king of day disappeared in royal purple and gold, behind the forest, when the neighbors began to gather, and soon every seat was taken. At the next meeting even the desk-tops were used for seats, until the room was packed with people, and soon there was a margin of anxious souls outside the school-house, trying to catch the words of life through the open windows.

When 9 o'clock came those within, at the request of the pastor, reluctantly passed out and those from the outside came in, and the meetings often continued until after midnight. The "Spirit of the Lord" was there, and there was "liberty." Both "old men and maidens" testified to the goodness of God, and no one sang "Come to Jesus" more earnestly than did Howard and Charlie; and they did come, in throngs, people from cities, towns, by-ways and hedges, until, within a few weeks, about three hundred were hopefully converted.

Where are our Howards and our Charlies, to-day? Perhaps three hundred persons may not be converted; but, boys, if only one is saved from eternal death, because you pray, would it not be beautiful to do something for the Master, and cause rejoicing in heaven?

Jesus died for us! What are we doing for him?

TWO LITTLE CATS.

BY MAGDALENE MERRITT.

"A black cat, if one of three,
Brings good luck, if luck there be."

So runs an old couplet. For my own part I think a cat's color is simply a matter of taste. I am very fond of cats and dogs, and so, when I lost my handsome black Tom, over a year ago, it made me feel very badly. He was a very well-behaved fellow, and a trick cat as well, performing several quite remarkable feats with ease and intelligence—such as rolling over and over on the floor like a caterpillar, which won for him the title of "Sir Rollover" among the children. We would only have to say, "Roll over, sir!" when down he would go, tumbling over quick as a flash, purring loudly all the while. He would vault a stick held higher than his head, jump through hoops, and several other tricks. He caught a severe cold and died in a few days. One day, shortly after, I happened in a large grocery store in the city. Sitting in the middle of the floor, eating their dinner of meat scraps spread out on a newspaper before them, were a handsome broad-striped Maltese Tabby cat and three kittens, one marked like herself, one gray, and the other black as a coal. The couplet came to my mind—and here was a black cat, one of three! In a spirit of fun, for I really wanted another cat anyway, I said:

"O, Mr. Vine, can I have that black kitten?"

"Why, yes, if you want it," he answered; "but how will you get it home?"

He found a box with a slat cover, and the black kitten was caught and put in. But I was not satisfied; the broad-striped Malta was such a beauty, too handsome to be left behind, and I begged for and received that one also. She was a little frightened at the fate of her sister, and it required a considerable scrambling among boxes and bags before she was captured.

We named them Pretty Cat and Black Cat. Black Cat had a little white dot under her chin, otherwise her coat was black, and glittered and shone like satin. She has great, round, yellow eyes, with thin, straight, black pupils. From the first she evinced great aversion to being handled. She never scratched or bit—she was too well-bred for that—but would scold in a little, cross, grumbling voice whenever she was taken up; but once on the lap of a person she knows, she is perfectly content, and digs her little, white nails in your knees, switching her long tail and watching everything that passes around her. She is rather an independent sort of kit, totally unlike her sister, Pretty Cat, who is terribly lazy. Sometimes she will go to the barn and never come near the house for several days, for she is a famous mouser. She is very fond of new milk, and when her master sits milking in the stable, she jumps down from the hay-mow onto the stanchions; then, utterly fearless and audacious, walks down the cow's back and jumps on his shoulders, when she purrs and rubs him for a little while, then goes and sits by her basin to wait for her milk. Sometimes she will come to the house for several days in succession and stay around all day.

Before she was a year old she had learned how to get the door opened for herself. She stands on her hind feet, and reaches up with her tiny, little, black paws and rattles the

door-knob until some one opens it for her; then she scurries in and runs under the stove, where she jumps in a round basin kept there for her convenience. After she is thoroughly warm, she begins her tour of investigation. The sideboard, with its glittering silver and china, was at first her greatest attraction, and it required several good cuffs over the ears to make her understand she must keep off. She is quite accomplished in gymnastic feats. One of her favorite tricks is to mount the writing-desk that stands behind a door, and then, when the door opens, to make a flying leap to the top, where she will dance and pirouette for a few minutes and then sit down, switching her tail and looking down so mischievously, with an expression in her lovely eyes that seems to say: "Well, what do you think of that caper?"

After she is satisfied with this performance, she slips down and creeps, slyly as only a cat can, under a tall plant-stand in a corner. The next you see of her is her black, mischievous face peeping out from among the plants on a shelf in front of the window. She knows well enough she has no business there, and when she sees me coming toward her she slips back quick as a flash, for she knows she will get a whipping if caught. When she reaches the floor she scampers off for a rough-and-tumble game with her sister. Sometimes a racket is heard in the kitchen, and upon investigation she will be found either on the top of a closet or else clinging to the top of the window shade.

Pretty Cat is totally unlike her—she never plays with herself; and when they play together Pretty Cat always quits first. She is fully conscious of her beauty, and primps and preens herself before you like a bird. She prefers her cushion to being held, but Black Cat is very loving and cuddles in your arms, even holding tightly fast with her two little fore-feet when she does not want to be put down. She loves to climb on my shoulders, and will rub and purr and love me for an hour, often sitting there singing away while I write. Pretty Cat has green eyes, and her broad, black stripes are beautifully even and regular. Every person who sees her exclaims about her beautiful daintiness.

One night in the early part of winter she could not be found to be put out, but upon going upstairs, there she lay sound asleep on the white bedspread. When she was aroused she looked up quickly, and then just stretched herself so sleepily, gaping the while, that I could not scold her. The next night they were both missing when the time came to lock up—and there I found them, on the bed, both sound asleep. Pretty Cat had told her sister of the fine, soft bed, and together they had gone up and taken possession of it. I have no doubt, from the expression of her face the first time I discovered her, that she fully expected a scolding; but when I only laughed she took it for granted that she had done something funny, and so led her sister to do the same thing.

When they were kittens Black Cat made a playfellow of the Scotch collie Pedro. He would lie stretched out on the sitting-room floor a whole evening, waving his tail for her to play with. If she became too rough, he would throw his front foot over her and hold her down for awhile. He enjoyed the fun as much as she, and when they both became tired, he would go off behind the stove and

lie down, she closely following, to cuddle close up to him, when they would both fall asleep. But since they have grown up he has taken to teasing them, I think, simply for the fun of seeing them scramble up the trees, judging by the way he acts. In the house they are as good friends as ever, he even allowing them to eat with him when we are around; but the moment my back is turned he says, "Get out!" in a very cool and masterful way. Sometimes when Black Cat is in her master's arm, Pedro will be jealous and poke his head in his hands to receive his share of the petting; then Black Cat pats his face and pulls his long ears, to her evident delight and his entire satisfaction. They are lovely playfellows, and the quickness with which they catch the changing expression of our faces proves that they possess superior intelligence. — *Christian Work*.

HOW TO TAKE ADVICE.

BY ANNIE M. TOOHEY.

Anybody can give advice, but it is not everybody who is fitted to accept the counsels of others in a sensible and patient manner. Advice may be likened to certain kinds of food that one may politely accept, and yet not eat because they are not especially suited to one's tastes. Still, they can be set aside with tact and delicacy, so as not to offend those who offer them, and also to thus save ourselves from any annoyance. If we ask the advice of others, we should be satisfied to accept, or at least listen to it appreciatively. Reckless advice-giving has wrought havoc in many an enterprise, and in many a home, and is, therefore, deplorable. If a serious matter is involved, no one should tender advice thereabout unless it is an immediately interested party. Haphazard counsels should never be accepted in such cases, as they are seldom applicable.

In family matters of importance none except those justified by kindred ties should ever volunteer advice, unless importuned to do so for wise reasons. Some otherwise good and sensible people have a restless, impolite habit of giving unsolicited and likewise unappreciated advice to everybody. Such people are largely made up of a class who seem to be deficient in many of the consistent attributes essential for good advisers. They often give no serious general consideration to the matters relative to which they offer unsolicited advice, and are equally indifferent to the frequently unfortunate results therefrom. Many people are often deterred from progress in life and from undertaking to better their condition, personal and otherwise, by too eager acceptance of the reckless or disinterested advice of such a class. Never ask the advice of anybody in whom you have no confidence, or whom you believe to understand or know less than yourself about the questions involved. Never give advice to anybody whom you feel neither needs nor appreciates your counsels, or who simply wishes to pay an empty compliment to your reputed judgment, or who will hold you personally accountable for adverse results to their projects under consideration. The true adviser is one who deliberates conscientiously before offering advice, and who, even then, is slow to tender the same, if there is any danger of compromising himself or others by a word of counsel that might prove misleading, even though it were inspired by the sincerest friendship. — *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.

MILTON, WIS.—The New Year opened very pleasantly with the sunrise prayer-meeting, followed by the Week of Prayer; and the regular services of church, Sabbath-school and Endeavor Societies have been unusually well attended. On Friday evening, Feb. 9, four persons were baptized, three of whom united the next day with the church at Rock River. Two of these are grand-children of the late Elder James C. Rogers, and one, a young man, was converted under the labors of the College Quartet during the recent vacation. The attendance at the College is larger than for several terms past, and most excellent work is being done. The religious interest among the students and young people is exceedingly gratifying. The good people of Milton planned a donation for their pastor on Thursday evening, Feb. 8. The evening was cold and stormy, and the committee in charge decided to postpone the event one week. The final result, both socially and financially, was very satisfactory. The Quarterly Meeting of the Southern Wisconsin churches has just been held at Milton Junction. A fuller official report will, doubtless, be made in due time. The next session will be held in May with the church at Milton.

L. A. P.

FEBRUARY 19, 1900.

The following concerning Milton is of an earlier date than any item which has appeared in the RECORDER for some time. It was taken from the SABBATH RECORDER, dated Oct. 10, 1844.

A PLACE TO LIVE IN.—In traveling in Wisconsin Territory, a correspondent of the Cleveland *Herald* was assured that the township of Milton, Rock County, raised 70,000 bushels of wheat last year; that not a glass of liquor was ever sold in the township; and that in no one year has a Justice of the Peace ever received fees enough to pay for a barrel of salt.

WYNNE, ARK.—I have just returned from my regular appointment at Crowley's Ridge. The meetings were very good, though the weather was somewhat inclement and the congregations were small. One brother, B. J. Ellis, was very ill, and unable to attend the service except when it was held at his house. On Sabbath-day, the brethren and sisters entered into a covenant to hold services every Sabbath, for the purpose of Bible-readings, prayer and praise, and for teaching the children concerning Christ's love for them. All who were present joined in this covenant. Bro. W. M. Bruce gave us an excellent talk upon the meaning of the covenant, and spoke of the blessedness of entering into it. I invited the young people present who desired to be taught of Christ to manifest that desire. All who were present came forward in response to this invitation, and I trust that God's blessing will rest upon all those who have entered into this covenant bond.

I pray the rich blessings of heaven to rest upon the Ladies' Aid Society at New Market, N. J., for gifts sent to myself and family in December, 1899, and upon all similar societies whose mission it is to aid in the work of the Master, and to bring blessings to those who are needy. I love the Seventh-day Baptist people, and I want to be in full harmony

with them, because they are the advocates of obedience and of holiness. May the Lord bless all means that are used to advance the kingdom of our Lord Jesus Christ and spread the messages of salvation through him.

W. H. GODSEY.

COMPENSATION.

BY RUTH WARD KAHN.

Better to mourn our dead
Than never to know how sweet
The lisping words of a child
Or the patter of little feet;
Better to mourn, I say,
Than never to know the care
Of the tender, trusting souls
That God himself sent there.

Better to mourn our dead,
I say it through scalding tears,
Than not to have known the charm
They trailed through our faltering years;
For a heart from which love has fled
Is nearer the great unknown,
And, perhaps, is bound by a golden thread
To the Master's pitying throne.

Better to mourn our dead—
O, you who hear my voice,
I pray you smile, through your blinding tears,
And, though sad is your heart, rejoice!
For we who weep for our own know well,
But ah, at what bitter cost,
How dreary must be the hearts of men
Who never have loved and lost.

—*Boston Transcript*.

FILIPINO INDUSTRIES.

A recent visitor to the Philippines says that while the Filipinos are chiefly an agricultural people, they also evidence much skill in what few of the industrial pursuits they have taken up. Their slender brown fingers and supple wrists stand them in good stead for those crafts when clever handiwork is an essential.

Besides the weaving and embroidery which many writers declare to be the only things a native woman can do well, they manufacture the native grasses and fine bamboo into hats, baskets, hammocks and flexible screens that are models of their kind.

The men make skillful carpenters and joiners, their humble dwellings often showing specimens of exquisite workmanship. The building timber is often beautifully carved, and their home furniture tasty enough to be admitted to a museum of fine arts. The Chinese coolies and laborers have done the hard and heavy work of the Philippine Islands for many centuries, leaving the lighter work for the natives.

In making the screen sides for their little cottages they lay the bamboo sticks upon the ground, then bind them together, piece by piece, after the fashion of the Japanese portieres.

Their woven baskets they use interchangeably for hats, baskets, umbrellas, or hampers, according to need; while the salacot, a round, bowl shaped black hat made of narrow strips of some fine species of rattan, serves passably well as a helmet or a dish to hold food or water.

Their pottery of red clay, while crude in finish, shows evidences of taste in both form and color.—*N. Y. Tribune*.

HOME.

Home's not merely four square walls,
Tho' with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart has builded.
Home? Go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us!
Home's not merely roof and room—
It needs something to endear it!
Home is where one's heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us!
Home is sweet, and only sweet,
Where there's one we love to meet us.

—*Selected*.

NEWS OF THE WEEK.

Practical agreement has been reached by the Conference Committee from the House and the Senate, touching the Gold Bill. This bill will establish the gold dollar of twenty-five and one tenth grains of gold nine-tenths fine, as the standard unit of value, and all forms of money issued by the United States are to be maintained at a parity of value with this standard. Provision for a gold reserve of \$150,000,000 has been agreed upon. The banking features of the bill have also been agreed upon. The main points of difference along that line were as to the issue of small bills. It has been agreed to do away with the limitation of ten dollars, and to provide that the small notes of five dollars and under shall be kept up to the volume now in circulation, which is 390,000,000. We still think that the law which will be enacted finally will be essentially as suggested by us last week, the gold standard, with a possible bi-metal provision, if the world-wide agreement along that line is ever reached.

The observance of Washington's birthday, on the 22d, was marked by the very strong feature in the character of the speeches made at different places. Notable among these was the speech made by Dr. Schurman, President of Cornell University. His experience on the Philippine Commission has placed him in a position to speak wisely, and with a degree of authority. He supported the policy of the government, and emphasized the duty of the United States to extend its authority and adopt such plans as will lift the Philippines to a higher state of civilization and fit them for final self-government.

The question of Puerto Rico's relation to the United States is being considered anew, especially under the discussion of the Tariff Bill, which is now before Congress. Whatever may be desirable, whether free trade or a modified tariff, with the island, it seems very desirable that the settlement of certain questions which are already in litigation should be made, which will determine the relation that the island now holds to the United States. If that question can be settled through a decision of the courts, it will simplify the situation and prevent complications in the future. We fear that in any event the immediate benefit to the common people in Puerto Rico will be slight since a few dealers control the export and import trade connected with the island; but it is desirable that some steps should be taken, speedily, to relieve the stagnation of business which has come about, and which is due in no small part to the lack of internal improvements in the island, and effective organization in business matters.

The disturbances in Kentucky over the Governorship have taken a favorable turn, and the imminent danger of anarchy has passed. Both parties have entered into agreement to settle their differences in the courts. Meanwhile Governor Taylor holds his position, and the Legislature will convene at the State Capitol without interference.

Steady progress is being made toward the establishment of civil government in the Philippines, and, while scattered and irregular military operations will continue for a time, the better day for which all have been hoping seems near at hand.

Public schools in Cuba are making commendable progress. Two months ago there

were not more than two hundred primary schools on the island. There are now two thousand, with a hundred thousand children in attendance. It is promised that by the first of May a hundred and fifty thousand children will be in school. Harvard University has made generous offers concerning the training of teachers for Cuba during the summer vacation.

The efforts of the German government to build an immense navy are being pushed, and it seems probable that Germany will take a higher place among naval powers as a result of the present agitation.

The famine in India grows worse rather than better. In 1897 nearly two million people were on the relief lists of the government, as a result of the famine which then prevailed. In December last over three million people were already seeking relief. Recent reports place the entire number who are absolutely dependent on the government and private charity for preservation against starvation at four million. No immediate relief seems to be in sight, and the resources of the government and of private charity will be called upon for months to come. Improved methods of agriculture, and great improvements in sociological matters seem to be imperative, if India is to be saved from these recurring scenes of horror.

President Schurman, of the Philippine Commission, speaking before the Armour Institute of Technology, on Feb. 23, announced that the Commission had recommended to President McKinley the form of government which the most intelligent Filipinos had asked for, and that the second commission would be instructed to put that government into operation in the islands. It is the same form which Thomas Jefferson outlined for the great Louisiana Purchase, when the United States expanded west of the Mississippi River.

The successful movement of the British forces under Lord Roberts, which was chronicled in our news of last week, received a severe check on Sunday, Feb. 18. General Cronje (Kron-ye), leader of the retreating Boers, made a stand in the bed of Modder River, where he was surrounded by British forces, and his unprotected camp became the center of a storm of shot and shell. Up to this date—Sunday Morning, Feb. 28—the British forces have made no report of victory, and news, via. of Brussels, announces that Cronje has escaped. He and his soldiers have won the name of heroes, and the English people praise so brave and able a foeman. Lady-smith is not yet relieved, and General Buller's efforts to reach that place are yet strongly resisted. All in all, the bright prospects which lay before the British one week ago are much shadowed. The RECORDER is constrained to repeat its plea for peace, peace.

The contract for building an underground railroad in New York City for \$35,000,000, was signed Feb. 24, 1900.

WANTED!

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

- Conference Minutes, 1897-1898.
- Seventh-day Baptist Register, Vol. I, No. 4.
- Sabbath Visitor, Vol. I., No. 20.
- " " Vol. III., Nos. 28, 51.
- " " Vol. IV., Nos. 48, 44.
- " " Vol. V., Nos. 26, 38, 40, 42, 49.
- " " Vol. VI., No. 50.
- " " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- " " Vol. XVII., No. 27.
- " " Vol. XVIII., No. 22.
- " " Vol. XIX., No. 21.
- " " Vol. XX., Nos. 23, 26, 31, 35.
- " " Vol. XXI., Nos. 1, 51, 52.
- " " Vols. XXII-XLVI., entire.

A NOBLE HERO.

The Hoboken ferry-boat was stopped midway of its early passage by the ice-pack. At this juncture an ocean tug-boat crashed into her side, cutting a V-shaped gash below the water-line. A panic ensued amongst passengers and crew. Just then the wrecking tug Reliance ran alongside, and Captain Joe Smith jumped on board.

He dropped into the engine-room, met the engineer half-way up the ladder, compelled him to return, dragged the mattresses from the crew's bunks, and stripped off blankets, racks of clothes, overalls, cotton waste, and rags of carpet, cramming them into the great rent left by the tug's cutwater, until the space of each broken plank was replaced except one. Through and over this space the water still combed, deluging the floors and swashing down between the gratings into the hold below.

"Another mattress, quick! All gone? A blanket, then—a carpet—anything! Quick, for God's sake!"

It was useless. Everything, even to the oil-rags, had been used. Little by little the water gained, bursting out below, then on one side, only to be recalked and only to rush in again.

Captain Joe stood a moment, as if undecided, then deliberately tore down the top wall of calking he had so carefully built up, and, before the engineer could protest, had forced his own body into the gap, with his arm outside, level with the drifting ice.

An hour later the disabled ferry-boat was towed into the Hoboken slip, with every soul on board. When they lifted Captain Joe from the wreck he was unconscious and barely alive. The water had frozen his blood, and the floating ice had torn his protruding arm. When the color begun to creep back to his cheeks, he opened his eyes and said to the doctor who was winding the bandages:

"Was any of them babies hurt?"—*Exchange.*

A NEWSBOY'S SERMON.

He was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business, and of a temperament not easily daunted.

The train started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth street."

"Don't care," laughed Joe, in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it seemed. "Jimmy" was lame, and "couldn't earn much hisself."

"Ah, I see! That makes it hard—you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant.

"No, I couldn't! Jim's somebody to go home to—he's lots of help. What would be the good of havin' luck if nobody was glad, or of gittin' things if there was nobody to divide with?"

"Fourteenth street!" called the conductor, and, as the newsboy plunged out into the gathering dusk, the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that!"—*Forward.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1900.

FIRST QUARTER.

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

LESSON X.—THE PARALYTIC HEALED.

For Sabbath-day, March 10, 1900.

LESSON TEXT—Mark 2: 1-12.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins—Mark 2: 10.

INTRODUCTION.

Although we are not told explicitly, we may imagine that Jesus had many days of wonderful activity, like that concerning which we studied last week. He did not remain continuously at Capernaum, but went through all the province of Galilee, teaching and performing miracles. We are told in particular of one miracle, that of healing the leper. Our Lord showed his sympathy with this unfortunate man, and his disregard for ceremonial uncleanness by touching the leper.

The popularity of Jesus became so great that it was impossible for him to enter into the villages without being followed by throngs of people. Peter said unto him, "All are seeking thee." Even in the uninhabited places many came to find this wonderful Healer.

We may think that many followed him simply for healing; but there must have been some who were attracted by his wonderful teaching. There were perhaps, also, some who were looking for a Messiah as a political leader.

The great popularity of this new teacher could not fail to attract the notice of the members of the Sanhedrin, who were regarded as the authoritative teachers of the people upon religious matters. This high court of the Jews sent certain scribes to watch Jesus and take note of his teaching.

TIME.—Soon after last week's lesson, in the early part of the year 28.

PLACE.—Capernaum.

PERSONS.—Jesus; the paralytic and his four friends; certain scribes; a great multitude of people.

OUTLINE:

1. The Paralytic is Brought to Jesus. v. 1-4.
2. Jesus Forgives the Sins of the Paralytic. v. 5-9.
3. Jesus Heals the Paralytic. v. 10-12.

NOTES.

1. **And again he entered into Capernaum.** That is, after his tour round-about among the cities and villages of Galilee. **And it was noised that he was in the house.** The house was possibly that of Peter; but more likely a house in which Jesus had taken up his abode. Some think that the expression translated "in the house" would be better rendered "at home." The report of his return to Capernaum would naturally spread very rapidly.

2. **Insomuch that there was no room to receive them.** Better as in the Revised Version, "no longer room." The words picture a steadily increasing crowd. All the space near him was taken, and even the more remote places about the outside door, where one could hear a word but now and then, were soon occupied. **The word.** That is, the Gospel.

3. **Bringing one sick of the palsy.** One word in Greek is translated by five English words, "one sick of the palsy." It would be much better rendered "a paralytic," which is, in fact, the very Greek word itself transferred into our language. **Which was borne of four.** He was so completely paralyzed that he was not able to move himself.

4. **They uncovered the roof where he was.** In their eagerness they do not stop short at obstacles, even those that seem to make their success impossible. There is a considerable difference of opinion in regard to the position which Jesus occupied in the house. Some think that he stood upon a balcony facing the inner court; and that the hearers removed the covering of this balcony. Others think that he was teaching in a room and that they "broke up" a portion of the main roof of the house. This roof was probably composed of boughs plastered together with mud, covered by tiling which served as a pavement. The roof was often used as the second story of the house. **They let down the bed whereon the sick of the palsy lay.** There was probably a little open space immediately in front of Jesus as he was speaking. The bed was no more than a light mattress.

5. **When Jesus saw their faith.** That is, the faith of the four who had borne the paralytic. There are a number of examples of healing when faith was exercised by others than the one who healed. It is possible, and even probable, that the paralytic had faith as well as his four friends; but their faith is especially noticeable. **Son, thy sins be forgiven thee.** Jesus saw that the man was in condition to receive forgiveness; and accordingly began with his greatest need. It is very likely that his physical disability was caused by sin. "Son" is a word of affectionate address.

6. **But there were certain of the scribes sitting there.** These men were on the lookout for any word or act of Jesus to which exception might be taken. **Reasoning in their hearts.** They had not the boldness to make their charges openly.

7. **Why does this man thus speak blasphemies?** The rendering of the Revised Version is much better. The scribes were right in their premise that no one can forgive sins save God; but they were wrong in their conclusion. For Jesus was more than mere man. If he had been even the greatest of human beings, and not also really God, they would have been correct in their conclusion that he blasphemed.

8. **When Jesus perceived in his spirit that they so reasoned.** Jesus showed his wonderful power in reading the thoughts of their hearts; and rebukes them for their readiness to think evil.

9. **Whether is easier to say, etc.** It would be, of course, very much more easy for a charlatan to say, "Thy sins be forgiven thee," than to say, "Arise, and take up thy bed and walk." For in the former case there need be no proof of his power; while in the latter case the bystanders would expect to see the infirm man do as directed, and thus demonstrate the ability of the one who had spoken.

When Jesus spoke as he did to the paralytic, the scribes ought to have known that he had the power that his words implied; for his many mighty acts testified to an ability beyond anything that had ever been manifest in man before this time.

10. **But that ye may know, etc.** Our Lord condescends to give proof of his ability to say the easier sentence, "Thy sins be forgiven thee," by saying the more difficult, "Arise, take up thy bed." **He saith unto the sick of the palsy.** This parenthetical expression occurs in the accounts of all three of the Synoptists, and is one of the arguments for the theory that the Evangelists depended upon a common source for the material of their narratives.

12. **And immediately he arose, etc.** Thus showing Jesus' power to heal the body, and giving evidence also of his power to forgive sins. **And they were all amazed and glorified God.** The people were moved with surprise; and praised God for this wonderful display of power for the spiritual and bodily cure of man, the like of which they had never seen before. It is not probable that we need to think of scribes and Pharisees as included in the "all."

Popular Science.

BY H. H. BAKER.

The Five Senses.

Mr. Noah Webster, the author of Webster's old Spelling Book, was born at Hartford, Conn., October 16, 1758, and died at New Haven, Conn., May 28, 1843. This spelling-book, made in 1783, and the Columbian Orator, were the only spelling and writing books in use in the district schools in Northern New York, where we were first introduced to them in 1820. In this spelling book it was said that we possess five senses, viz., seeing, hearing, smelling, tasting and feeling. Some mighty wiseacres have added two more, for when a person has been terribly frightened they say he was frightened out of his seven senses.

A class of small boys, each having been required to enumerate the five senses, were given a recess. On reaching the playground one boy, larger than the rest, proclaimed himself school-master, and summoned the class before him; all responded. The master said: Now for the five senses, only one boy to a sense. First, seeing: How far did any one of you ever see?

I have seen the man in the moon says one. I have seen the man in the moon, too, said another. You shut up; only one boy to one sense. (laughter.)

Next, Hearing: How far did any of you ever hear?

I have heard the man in the moon talking to one of his neighbors.

What did the man say?

He said he had planted his beans and that it was going to rain. (Hooray.)

Less noise.

Next comes Smelling: What do you say to that?

I have smelt a smell clear from the head of Paradox Lake.

How far is that?

Sixteen miles.

Next, Tasting: How far can you taste?

When Jim Roberts, this forenoon, showed me a stick of candy, in school time, I could taste it clear across the school-house. (Oh, oh.)

Last, Feeling: Now what do you say?

Says a mischievous boy, I felt the cut of the master's whip yesterday just as soon as I see him take it and start to come where I was.

At this moment the bell rang, and we all had to run as fast as ever we could, to be in our seats, and not get on the anxious seat, and have to stay after school was out.

We will try to show you, by words, the perfection to which the last of these senses, viz., feeling, can be brought by practice, and for demonstration we will select a common factory hand who has chosen the profession of a "wool sorter."

There are in a single fleece thirty-two grades of wool. Each fleece is not kept separate and bundled, but each is thrust helter skelter into a large sack for transportation. On being received at the factory, the wool is taken from the sack, without any regard to condition, and placed on the table before the sorter.

A good sorter can tell in a moment where the wool came from, whether from Egypt, China, Persia, or was grown in this country, and whether in the East or West, by feeling the quality of its general texture.

On the table before him are thirty-two apartments into which the wool of the several grades is to be deposited, so that each grade may be manufactured into cloth or felt for a particular use.

Taking flock or bunch and shaking out the dirt, thus disintegrating the fibres, the sorter, by the simple touch, at once knows the grade to which those fibres belong, while perhaps held in his hand, there may be from ten to fifteen different grades of wool yet to be assorted.

It is remarkable the accuracy that can be obtained, and the quickness of decision that can be made without mistake, and the amount of work that can be accomplished in a single day by the sense of feeling. Touch has finer sensibility than sight, unaided by a glass having magnifying powers.

It is not seeing one's friends, having them within reach, hearing of and from them, which makes them ours. It is the believing in them, the depending on them, assured that they are good and true to the core, and therefore could not but be good and true toward everybody else, ourselves included.—D. M. Craik.

The three most difficult things to do are to keep a secret, suffer an injury and employ one's leisure.—Voltaire.

DISCONTENT is the want of self-reliance; it is infirmity of will.—R. W. Emerson.

Delicious Hot Biscuit

are made with Royal Baking Powder, and are the most appetizing, healthful and nutritious of foods.

Hot biscuit made with impure and adulterated baking powder are neither appetizing nor wholesome.

It all depends upon the baking powder.

Take every care to have your biscuit made with Royal, which is a pure cream of tartar baking powder, if you would avoid indigestion.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

MARRIAGES.

BOUGHTON—CLARKE.—In Alfred, N. Y., Feb. 18, 1900, by the Rev. L. C. Randolph, Captain Hollis S. Boughton, of Albany, N. Y., and Mrs. Caroline S. E. Clarke, of Alfred.

FOSTER—SHERWOOD.—In Independence, N. Y., Feb. 18, 1900, by Eld. Jared Kenyon, at his home, Edwin D. Foster and Miss Golda L. Sherwood, all of Willing, N. Y.

SPINDLE—RANDOLPH.—At the home of the bride's sister, Mrs. Ella Meek, near Salem, W. Va., Feb. 19, 1900, by Eld. Darwin C. Lippincott, Mr. Asa Spindle, of Cherry Camp, Harrison, Co., W. Va., and Miss Anna Randolph, of Salem.

REICHMANN—FORD.—In Garwin, Iowa, Feb. 14, 1900, at the home of the bride, by Eld. H. D. Clarke, Mr. Henry J. Reichmann, of Toledo, Iowa, and Miss Elva I. Ford, of Garwin.

DEATHS.

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

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

BABCOCK.—At his home in Ashland township, near Dodge Centre, Minn., Sunday, Jan. 28, 1900, of typhoid fever, Rollin Hewett Babcock, aged 85 years, 9 months and 6 days.

Bro. Babcock was born just outside of the corporation limits of this village, and has spent his whole life here. In March, 1876, he was baptized and united with the Seventh-day Baptist church, and for a number of

years has been one of its strong supporters. He was married, Oct. 6, 1886, to Miss Jennie S. Langworthy, who, with their two children, Zalia and Lucile, are left to mourn the loss of a kind husband and loving father. He also leaves two sisters, Miss Flora I. Babcock, of North St. Paul, and Mrs. Floyd Brown Wells of Casselton, North Dakota, and one brother, Fred G., of Waseca, all of whom were present at the funeral. Services were held in the Seventh-day Baptist church on Tuesday afternoon, Jan. 30, conducted by the pastor, assisted by Rev. Ernst. J. H. H.

HILL.—At Dakota, Wis., Dec. 17, 1899, Varnam G. Hill, in the 75th year of his age.

He was born Oct. 12, 1825, at Alfred, Allegany Co., N. Y. He married twice. His first wife was Levina Cheeseborough, by whom he had five children—one daughter and four sons. He moved to Albion, Wis., in 1845, and to Dakota, Wis., in 1858, where he dwelt until the messenger called him home. His second wife was Mrs. Amy Crandall Green, who still survives him. One son blessed their union. In the year 1870, he made a public profession of faith in Christ, was baptized by Eld. C. M. Lewis, and became a member of the Dakota Seventh-day Baptist church. A large number of relatives and friends were present at the funeral service, lamenting that such a useful life must be taken from them. C. S. S.

CARPENTER.—Arthur N. Carpenter was born at Cole Creek, in the town of Hume, N. Y., Oct. 22, 1825, and passed away Feb. 13, 1900, at Austin, Pa.

Brother Carpenter was one of the earliest settlers in Little Genesee, and has been an interested witness of the many changes that have taken place there since that time. He was married Nov. 11, 1848, to Emeline Maxson, who died about four years ago. To them were

born three sons, LeRoy, Ralph and George, all of whom are living. He was converted to God and united with the First Genesee Seventh-day Baptist church about thirty years ago. His Christian experience ripened with advancing years; and, when the time came for him to depart, he felt prepared to go. Funeral services and interment in Little Genesee, N. Y. D. B. C.

ENNIS.—Stillman Fremont Ennis was born in Little Genesee, N. Y., Dec. 30, 1855, and died in Bolivar, N. Y., Feb. 7, 1900.

One sister, Mrs. Alice Ennis Rogers, of Farina, Ill., is the only member of the immediate family who survives him. D. B. C.

Literary Notes.

IN DEFENSE OF THE BOERS. by Rev. Andrew Murray, with an Introduction by Rev. W. C. Wilcox, Oberlin, Ohio, 19 pp., 10 cents.

This pamphlet is made up of certain articles republished from a South African paper. It is an excellent statement of the Boer side of the present unhappy war. Those desiring information will do well to secure the pamphlet.

The English translation of Harnack's "History of Dogma" has been completed by the appearance of Volume VII., which deals mainly with the Decrees of Trent, the Vatican Decrees, and the elements of Dogma retained by the Reformation. The exposition of the life of Augustine, given in a previous volume, is here followed by a similar treatment of the life and Christianity of Luther.

Dr. Harnack stands at the head of original investigators in the department of Church History. The Editor of the RECORDER had the privilege of consultation with Prof. Harnack in Berlin, Germany, a few years since, and it is a pleasure to commend this translation of his monumental work. Little, Brown & Co., Boston Mass.

Special Notices.

North-Western Tract Depository.

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

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

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

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

THE Semi-Annual Convention of the churches of the Western Association will meet with the Richburg church, March 9-11. The following program has been prepared by the Executive Committee:

FRIDAY.

2 P. M. Paper, "Spiritual Life," W. L. Burdick. Discussion of the above paper.

Paper, Stephen Burdick. Discussion of the above paper.

7 P. M. Prayer and Conference Meeting led by I. L. Cottrell.

SABBATH-DAY.

11 A. M. Sermon, J. L. Gamble.

2.30 P. M. Sabbath-school, conducted by W. L. Brown.

3.30 Y. P. S. C. E. Prayer-meeting, led by T. B. Burdick.

Junior C. E. Meeting, conducted by Miss Edna Hall.

7 P. M. Young People's Session, conducted by Miss Eva St. C. Champlin.

SUNDAY.

10 A. M. Laymen's Hour, Discussion of Methods of Church Work, conducted by Dr. O. E. Burdick.

11.30 Sermon, F. E. Peterson.

2.30 P. M. Sabbath-school Work, I. L. Cottrell.

7.30 Praise Service, W. D. Burdick. Sermon, L. C. Randolph.

EVERY right action and true thought sets the seal of its beauty on person and face.—John Ruskin.

OUR humanity were a poor thing but for the Divinity that stirs within us.—Francis Bacon.

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THE over curious are not over wise.—Philip Massinger.



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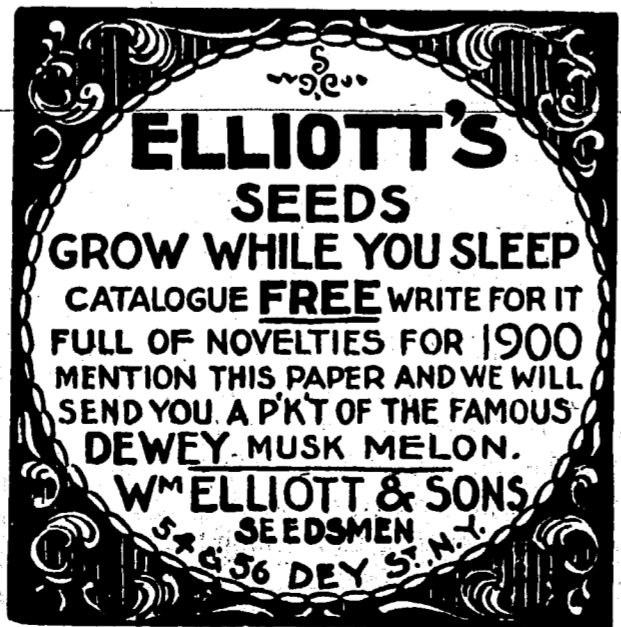
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