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MY COMFORT.

OD holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's care were here,
Without the rest?
'Tis better to unlock the day,
And as the hours swing open say
"Thy will is best."

The very dimness of my sight
Makes me secure.
For, groping in my misty way,
I feel His hand, I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough. This covers all my want,
And so I rest.
For what I cannot, He can see,
And in His care I sure shall be,
Forever blest.

—Anon.
Be careful that your words and actions make for building up. Truth and righteousness drive evil out, as they are exalted, and evil flees of its own accord, in a great degree, when confronted by right. A coward can tear down, at least, in words, and can substitute noises for actual attainment. Only the brave and patient man can build wisely and permanently, for God and righteousness.

The final report of the United States Senate Committee concerning the Union army charges is not yet made, but the summary of the evidence shows that at least fifteen members of the Legislature of Montana were paid money for their votes by Mr. Clark's agents. It is also shown that at least nine others were offered money for their votes, and that the total amounts offered aggregated $175,000. It is also in evidence that $100,000 was offered by a friend of Mr. Clark to bribe the Attorney General of Montana, and another $100,000 was offered by the Attorney General of the Supreme Court, of Montana, with the hope of securing a decision favorable to Mr. Clark.

If this testimony cannot be set aside, the most severe punishment should follow. To have Mr. Clark a seat in the Senate would be as nothing compared with what he and his lieutenants deserve.

The Indianapolis Journal is credits the agitation made by one church-member to another concerning the securing of a new pastor. The first member said: "We ought to be very careful in our choice of a new clergyman." This second replied, "Have you had any trouble? To this the answer came: 'Yes.' We got to consult man as well as God in our choice, for we must work for ourselves as well as others." It is of interest to note that the principal of a church-mover was the best pastor who secures the greatest amount of work from his people. We have noted also that he who secures work from others must be a good worker himself.

We print another letter from Dr. Daland to-day, and have two more in hand. He reached Liverpool, on his return, March 22. The Recorder sends greetings to the new church at Ayan Mainu, and welcome to the pastor, Rev. Joseph Ammookoo. May the Lord build the church in strength and holiness, and make it the bearer of light and truth to Western Africa.

All preachers are advised to read the article on another page, entitled "The Pew as Seen From the Pulpit." Those who are not preachers should not read the article unless they want to see what Robert J. Burdette says about some folks who are not preachers.

The United States is now producing about one-quarter of the world's wheat crop. Russia, France, British India and Austria-Hungary are our leading competitors, in the order named here.

TO OUR MUSIC-LOVING READERS.

Those who are interested in music—as all ought to be—will note with pleasure the fact that the famous "Mass in B Minor," written by Johann Sebastian Bach two hundred and fifty years ago, was rendered, for the first time in America, in the Moravian church at Bethlehem, Pa., on the 27th of March, 1900. This rendering was by a choir of eighty voices, assisted by an orchestra of thirty-one.
The Devil, there

pieces. The Mass was divided into two parts. The first occupied an hour and a half for the second something more than two hours.

Bach was born at Eisenach, Upper Saxony, in 1685, and began life as a soprano singer in a boy choir. He became totally blind, and his death took place in 1750. Without being a great practical musician, we venture to suggest that he had no rival, and it was Handel, and his compositions for the organ have a deservedly high reputation. They may be too elaborate to become popular, but the character of the music, and the desire to express, will increase recognition of the completest of all lovers of Bach's religious ideas were closely allied to those of the Moravians, and the rendering of this wonderful piece by them was most appropriate. In common with the cultured Germans of Pennsylvania, the Moravians have made great attainments in music. In passing, it is worth while to notice that the early Seventh-day Baptists, who, at Ephrata, lost both in the composing and the understanding of music, in the early history of provincial Pennsylvania, and many important facts are on record which show that they occupied a leading place in musical circles in the New World.

It is said that the Moravians celebrate the going of a soul to the eternal home by rendering three Chorales by a trombone choir from the organ which surmounts their church. On the 27th of March, previous to the rendering of the Mass, such a choir ascended to the roof of the building, while they were unseen, and played "Vater Unser in Himmel-Reich," and "Sei Lob und Ech den Hochesten Gott." The choir then descended to the loft of the church, so that the music could be heard within the building, while they were unseen, and played the Lutheran battle hymn, "Ein Feste Burg ist Unser Gott," closing with the key of B Minor. As the last note of this hymn, so long enshrined in the hearts of all Germans, sounded, the choir below burst with a mighty clapping of hands. The description given no adequate conception of the magnificence and glory of the opening scene which preceded the beginning of the Mass.

The seating capacity of the Moravian church is so great that every listener is in the midst of the singing during the Mass. We trust that, as the spiritual life of the church rises, interest in this type of music will increase, and that ordinary religious worship may be enriched by the rendering of portions of such music as may be found appropriate. Religion has much to gain, yet, along the lines of musical service, and rich sources of spiritual life are found in almost every strain of such compositions as these of Bach.

Surely, if the banding up of all sorts of scandal is pleasing to the Devil, there are plenty of newspapers which please him now. Publishing disgusting notices and more disgusting pictures in the interest of patent medicines must certainly please the Devil, and there are plenty of places in that direction. If sneering at Christianity, and taking every opportunity to thrust at purity and righteousness, would please his Satanic Majesty, there is no special need for a new venture in journalism for that purpose. In a word, while the newspaper world represents much that is highest and best in human life, and, while many papers, scholarly and religious, embody the fundamental principles of righteousness, and in every issue set motion strong influences for reform, the commercial element, which enters so largely into newspaper-making, tends to drag down and disgrace the columns of too many journals. We trust that the report from Indiana is only a foolish canard; while we continue to deplore so much in the newspaper world that seems to be promoted by influences from below.

THE FUTURE OF METHODISM.

The Twentieth-Delegated General Conference of the Methodist Church will hold its next quadrennial session in Chicago, early in May, 1900. This is the largest of the Protestant ecclesiastical bodies, and the apparent reverses which have come to Methodism within the last two or three years add interest to the coming session.

The growth of Methodism in the United States has been phenomenal, and, as we suggested two or three weeks since, such rapid growth insures corresponding reaction, or readjustment, or both. At the beginning of this century there were 288 Methodist preachers, local and general. At present there are 17,853 preachers and 14,289 local preachers. In 1899 the membership was 64,594. In 1900 it is said to be above 1,000,000. The membership during the past year amounted, in round numbers, to 24,000, while during the last four years the general increase aggregated over 100,000. Although the church has raised a large amount of money for missionary purposes, it is said that the Methodists, though more than four times as numerous as the Congregationalists, raised in 1899 only about the same amount of money as did the Congregationalists. The question of Lay Delegation, that is, admitting men to the clergy, is under consideration in the Conference, has engrossed much attention since 1872, and the numerical equality of the delegates, though it has been strongly resisted, will probably be the policy for the near future. The next Conference may settle it. Whether women shall be permitted to act as delegates has also been a somewhat burning question within the last eight years. It is yet unsettled.

Another question, which will have much to do with the policy of the church, is agitation, concerning the treatment of pastrors. In the cities, there is a strong feeling against any time-limit. This time-limit, as a feature of the itineracy, has been a strong factor in the mission work of the Methodists, and in the older sections of the country, and particularly in the cities, the time-limit has many disadvantages.

A prohibitory rule, which was introduced in 1872, to put an end to the question of amusements and other points which had been left, previously, to the individual conscience, is likely to come up at the next session. Possibly, also, something like a heresy trial will appear in connection with Boston University and the forger of Prof Mitchel's, which is an important and fundamental issue which can engross the attention of the Conference will be the reason for the marked decline in membership, and the comparatively small amount of gifts for the Local treasuries, which have appeared within the last year or two. Outside of Methodist circles, all Protestants are interested in these questions, and especially since the decline in membership appears in other circles than the Methodists.

THE BROTHERHOOD.

HOW TO TEACH A BIBLE LESSON.

Read before the Sabbath-School Institute at Nile, N. Y., March 14, 1900, by Rev. Wm. C. Whitford, of Alfred.

[Concluded from last week.]

But the teacher of a Bible lesson must always have in mind the doctrines to be learned and the practical applications to be drawn from the text assigned for study. He cannot hope to exhaust the lesson and teach all that is to be taught; so he must make a selection of the practical applications, and a selection of the truths of doctrine to which the lesson refers. If some of the members of the class are not confessed followers of Christ, the teacher must ever bear this fact in mind and be prepared to give them such help as will bring them to the necessities of turning to Jesus with penitence and faith. He must not forget also to bring to light those truths most necessary in the development of Christian character for those who have already given their allegiance to Christ as Lord and Master.

Now as to the precise way in which the teacher is to carry out his plan of making plain the scriptural text, and fixing in the hearts of the pupils the most appropriate lessons and applications, it is absurd to say that one plan or another is the correct one, for there are times when the teacher must proceed very slowly, and in times when the teacher must speed forward. There are, however, some ways that are always bad, and many that are almost always bad. For example, that teacher who expects to teach the members of his class merely by reading the lesson, and telling them the facts, is not doing his duty in the least degree. They ought to know, is almost sure to make a failure. It is surprising how little some people who have listened to preaching all their lives, know of the simple truths of the Bible. I am not ready to advocate the abolition of the sermon, but I certainly do think that the Sabbath-school teacher should, as far as practicable, avoid the method of lecturing. It is to be hoped that every member of the school has already listened to a sermon before he came to Sabbath-school. That method of instruction has been tried; now is the time for another. I do not mean that the teacher should never give information to his class. He may be obliged to do so at times, but when he should be doing so he should bend his energies to the task of making plain the facts to the pupils through plain words. The teacher reads the questions from his book, and the pupils read the answer from his. It is possible that someone may acquire
knowledge in this way, but if he does, it will be by accident. None of our schools so far as I know are using this method at the present time. I speak of it especially that we may be warned not to approach it. I think I may say without giving offense that it will be much better for teachers to formulate questions of the type given in the book, "The Helping Hand." He should think out his questions while he is studying his lesson, and commit them to memory. He should have no lesson paper in his hand when he stands before his class; and should encourage his class to a preparation before the lesson-hour rather than after a question is asked. Some would go so far as to say that even Bibles should be closed during the recitation hour. But who does not delight to see a teacher with the Bible in his hand before the members of his class, each with a Bible in hand? The teacher ought not, however, to accept as a satisfactory answer, the reading of a verse containing the material from which the answer may be deduced easily. He must make the pupil think and express their thoughts. For example, if the teacher should ask "By whom was Jesus tempted?" he should expect a more concise answer than, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1.

Probably the best way of bringing out the lesson is by the question and answer method. The questions should be, as already suggested, thought out beforehand; but the teacher should continue his thinking and planning during the lesson-hour. It will often happen that he must frame a new question in view of an unexpected answer. If the answer is not quite right, accept it as far as it goes, and ask another question to bring out the answer. Do not tax your mind with the questions given to the pupils, rejecting answers just because they are not the answer that you wanted. It is very likely that the fault is in the way that your question was put. The questions should be adapted to individuals. If there is a dull member of your class, do not discuss them by always asking him questions that he cannot answer. Ask him something easy. Perhaps his dullness is due in great measure to diffidence. He will be encouraged by your success in making him think and speak. This is the way to bring out the answer, and to make his mind more active.

If you want to get the pupils to answer, ask easy questions of others also, so that the dull or diffident one will not think that you are condemning him. Speaking of easy questions reminds me to say that nearly all questions should be easy for one who has studied the lesson. You are not trying to overcome your pupils in a contest in which their part is to answer any question that you can ask and your part is to ask some question that they can't answer. The aim of the questioning is (1) to refer to matters already known, in order to fix them more definitely in memory; (2) to find out what the pupils don't know; (3) to set them to thinking. We are told in Acts 10 that Cornelius was the centurion of the Italian band of musicians. It is well to find out and clear up misapprehensions.

It will often happen that it will be of advantage to assign some questions to members in advance, and let them turn up the answers and report before the class. If the teacher can get his pupils to write out answers for a week's questions assigned for that purpose, he may be very sure that they are studying.

The successful teacher will secure and retain the attention of his class. He will be on the lookout to draw some wanderer back to thoughts of the lesson, and thus maintain the interest of the class. He should be aware of receiving questions by some such remark as "That has nothing to do with the lesson, and we will have to leave it for this time." Questions asked by the members of the class are signs of interest, and should be fostered with great care. One of the prime requisites for successful teaching is that the pupils should be interested in the work.

The teacher should note the time that he has at his disposal, and plan accordingly. It is not necessary to make the connection with last week's lesson or other matters of introduction. The teacher has to be careful that the class does not fall into profitless discussion and does not turn aside to consider some theme entirely foreign to the lesson.

In addition to the method of question and answer, the teacher should have ready many supplementary methods of making plain the lesson and enforcing its truths. Some teachers follow the scriptural method and make out a plan of the lesson, and help their pupils in logical analysis. Others enforce truths by means of pictures or by illustrations in words.

The work is great; the responsibility is great. Who is sufficient for these things? We are tempted to resign and let some one else undertake to teach in our place. But our sufficiency is of God. He will help us to accomplish a work that seems beyond our earthly ability. The Lord is Saviour who said, "Go make disciples of all nations," added also, "Lo I am with you alway, even unto the end of the world."
li, he looks up. He watches the fidgit with one eye, and the parson and congregation with both. He sees you lose a page of your manuscript. He sees that—Deacon Blowboy has put on only one cuff. He sees in the basket the quarter with a hole in it, and he sees you throw it in. Brother Lightpay feel in every one of his pockets for something smaller than a nickel. Back in the lonely seats, under the shadow of the distant gallery, he sees Brother Badboy furiously playing the fiddle at a whispered fine-cut. In vain in the choir does the tenor attempt to smuggle a little note to the soprano. Between the leaves of the hymn book the Watcher sees that note, nor would it be a great wonder if he also sees what is in it. All things that somebody, and some things that nobody wants him to see. He sees so much he has no time to listen to anything.

**THE TIME-KEEPER.**

As you announce your text this brother pulls his watch upon you—and I do believe, when I am punishing an audience, I had rather see a man draw a revolver than a watch. He gets the time to a second, and when he says that the "go!" of the judge's stand at the agricultural horse trot; something of which you are profoundly ignorant. And with that brother sitting before you, his eye on you and his hand on his watch, as though he feared you might steal it, you preach like an express engine; you feel that you are running on schedule time, you have just so far to go and just so many minutes to get there in, and you must haul that entire congregation with the "Time-keeper" of his watch, you give yourself a little more steam, and rush along regardless of signals, orders, flag-stops or crossings.

Bye-and-bye, when you have been preaching only a short twenty-five minutes, the Time-keeper suddenly looks at his watch, starts, looks at you with an expression of rascal's amazement; you can see his eyes saying, "Man, alive, do you know what time it is?" and looks on the gallery, to assure himself that his watch has not been stopped ever since last Sunday. But no; it is the awful truth; you have been preaching nearly half an hour. The Time-keeper gets away from you just to cast a despairing smile toward a brother across the aisle. He holds his hands a little higher so the brother behind him may see the time. Then he glances at the watch again, looks around him feebly, makes a movement to close the timespiece and return it to his pocket, but checks himself to take one more long, lingering look to see if he must not be mistaken; and, at last, with a sigh that breathes the final agony of patient, human endurance, he shuts the watch with a warning snap and replaces it.

If the Time-keeper, when he is feeling usually accurate, cannot utterly destroy the closing passages of the best sermon you will ever preach, he will mark it for the future in your conscience. And you will be, you must be, superior to annoyance, my dear young brother, else you can't preach. Because it is against the law to keep the Time-keeper.

**THE SQUEAKER.**

He comes a little tardier, and he weareth the shoes that are sacred to the sanctuary, the boots that remember the Sabbath-day to keep it noisy. His paw is away down in front, close to the pulpit, and squeak-squeak, he tramps discordantly down the long aisle. If he walks flat-footed, the dull thump of his heels mingles dejectedly with the shrill dissonance of the squeaking sole. And if he walks endways, the buzzing by tittering of his heels along on his toes, the result is a stridulous horror of squeak and grumble that even frightens the most hardened squeaker. When he reaches his pew, there are strangers sitting on the edges of the habitually7 idle seats, and he wouldn'd disturb a stranger for a hat full of money; so, modestly ignoring the all the pew-doors held open for him, he squeaks all the way back to a retired seat under the gallery. Then he remembers that he has a notice for the pastor to read. He squeaks up to the pulpit, hands the minister the wrong notice, and doesn't discover his mistake until he is half-way down the aisle again, and back to the pulpit he goes. And the more smiling grows the rest of the congregation, the more impressively solemn looks the Squeaker. He is invariably a good man, too; one of the best in your church; so good, you cannot endure to reprove him on account of that one mistake, the essentially pedo-baptists in their economical use of water, and their loud protests against im­ersion as an ordinance of efficacy.

**THE TRAVELER.**

This brother is also a Talker. Moreover he is usually a sister. She comes to church early, and is careful and troubled about her appearance. If you are more Hopeful than usual, on your face shines up at you the weeks' blemishes and spots. She walks flat-footed, the leaves of her feet mingle with the shrill dissonance of the region of voices, and fills in the quiet that precedes the service, prisoners at Simon's Town continues to in­terrupt. Brother Badboy comes to church and is careful and troubled about the unfin­ished and provided timesheet and sewing. This is the circle business of the week. Save by accident or mistake, she never goes immediately to her own pew. She heads directly for a sister in some remote and lonely part of the room, and fills in the quiet that precedes the service, and all the time the congregation is assem­bling, with much sibilant buzzing. From the prisoners have been transferred to the shore, and, behind them, the strains of the hymn are damped, and the little vio­lets are bowed, The House did not finish the bill to pro­hibit intoxicating liquors; so, modestly ignor­ant, the burghers' losses are said to be small. A dispatch from Cape Town announces the departure for the front of the second contingent of Canadian Mounted Infantry. Detached bodies of Boer horse, numbering from 500 to 1,000 each, have appeared at several places to the southward and eastward of Bloemfontein, threatening the railroad, but communication is not yet cut. The War Office has not yet heard of Lord Roberts. There has been a lack of horses for re­mounts; but now horses are arriving by trainloads hourly. The sickness among the Boer prisoners at Simon's Town continues to in­crease and five men died on Tuesday. The prisoners have been transferred to the shore, and unless the sickness abates it is not likely that more prisoners will be sent to St. Helena.

In the United States Senate, Mr. Gallinger, of New Hampshire, on April 5, presented an argument against the seating of M. S. Quay as a Senator from Pennsylvania. The Hay­ward treaty was considered in execu­tive session.

The House did not finish the bill to pro­vide territorial government for Hawaii. When the hour fixed for taking a vote arrived, less than half the bill had been covered, and so many amendments remained that it was agreed to continue the consideration of the bill under the five-minute rule until it was finished. Of the amendments agreed to was one prohibiting the sale of intoxicating liquors.

Senator Gear has introduced an amend­ment to the Post-office Appropriation Bill, fixing eight hours as the length of the work­ing-day for clerks in postoffices, and provid­ing for extra pay for additional hours.

Dispatches from Ponce and San Juan, Puerto Rico, announce that hundreds of thousands of starving people have been sent to those cities from the country districts in search of relief.

President Roosevelt will deliver an address at Galena, Illinois, on April 27, at exercises to be held in honor of the anniversary of the birth of General Grant.

_Have a heart that never hardens, and a face that never tires, and a touch that never hurts._—Charles Dickens.
MISSIONS.

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

While on a trip in the Central Association, last December, word came to me of the death of W. F. Place. I felt that I had lost a dear friend. He was an inmate in our family at two different times, at Farina, Ill., where he taught a select school, and right after his marriage, when he came to Walworth, Wis., to take charge of the Walworth Academy. I have been looking for a biographical sketch of Mr. Place in the Risconou with much interest; having the data for writing one myself, even at this late date, I wish to give my tribute of love for him and my estimate of his character and worth. As a friend, he was genial and true, and a pleasant man in the home. He was fond of children, and had the power of winning their confidence and love, and knew how to interest them. Mr. Place was a great reader, and read the up-to-date books on theological and religious subjects, upon economical, political, and scientific questions. He was also fond of English literature. He digested well what he read, and made it a prominent topic in conversation. His breadth of reading, and the thinking over what he read, made him a most ready and ready man on the living questions of the day.

He was an interesting writer. There were freshness and point in what he wrote, conciseness and clearness in expression, candor in thought and spirit. I always read his articles in the Risconou with much interest. No one regretted more than myself his leaving us in his religious views and in his denominational and church affiliations. We had many a warm and earnest discussion upon those religious and doctrinal views which he was investigating and which he finally adopted, and led him to accept the Unitarian faith. He was honest, wanted to know the truth, and was conscientious and firm in accepting what he believed to be the truth. I had the utmost faith in his honesty, and confidence in his good Christian character.

He had a warm place in his heart for us as a people, for his old teachers, for our schools, and his old schoolmates and friends. He was considered among the people with whom he labored a model friend and able preacher, and was beloved by his parishioners. The last four or five years of his life he was in poor health, and his physical ills disabled him for service for the last year, and brought him to the door of death. He was ready for the great change, and died happy. He leaves a devoted wife and six bright and helpful children to mourn the loss of a kind and loving husband and father; heSymphony, all the world, the best, and the noblest of his learned, earnest, prayerful, of many old students who loved him and his family, and of the old schoolmates and friends of his early days.

MEDICAL WORK.

The Ecumenical Conference on Foreign Missions, which meets in New York in April, will give a prominent place to the discussion of Medical Missions, and it is confidently predicted that all who follow what is there said will never before have truly medical mission work the explanation of the Chrisl work.

Jesus himself is the model medical missionary. When John the Baptist sent to inquire whether this was really he for whom he had prepared the way, Jesus said to his questionnaire: "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dumb speak, the poor that are in the Gospel are healed." Healing and preaching went hand in hand.

The same manner of work that Christ did, our medical missionaries are doing today.

The need of skilled medical and surgical treatment is so great that it is not to be questioned. A Chinese work on Anatomy says: "There are three pulses in each wrist. A man's strongest pulse is in his left wrist, a woman's in her right. . . . In the left hand are located the pulses showing the diseases of the heart, the liver and the kidneys, while the right hand pulses indicate the diseases of the lungs, the spleen and other organs." The story is told of a Chinaman, who came to the mission hospital suffering from stomach trouble; "this is a very valuable remedy, it cures all; over sixty pounds of powdered-stone, about forty pounds of cinnamon, besides many pounds of unmentionably filthy concoctions; and he was "none the better, and rather grew worse." The wonder is that he was still alive.

Under such conditions, it is easy to see how medical missions have opened doors that would otherwise have remained closed to missionary labor. The medical missionary must read all of his brothers disspels prejudice, and through his medical knowledge wins the love and respect of the people and gains a permanent foothold in places which had at first been peremptorily refused to him. The natives of heathen countries are naturally suspicious. They cannot understand the doctor who stands in the street, or among friends and home just to teach them his religion. They seek some secret purpose which, in their rude minds, is often magnified to horrors inconceivable. They tell their children that the missionaries have sent them into their schools only to boil and eat them. Among such people, the labors of the medical missionary must prove a powerful agency in the spread of the Gospel. The character of the physician has always been highly honored and appreciated in the heathen nations, and when a man comes among them with the express purpose of administering to their bodies, as well as to their souls, they can understand it, and suspicion is dispelled. As a result, the foreign doctor wins his way in the hearts and homes of the high and the low, the rich and the poor, in a truly marvellous way; he is persona grata even in palaces and halls of state. "What we dread," said a Hindu, a few years ago, "is the presence of your Christian women, for they are winning our homes; and your Christian physicians, for they are winning our hearts."

In his book on "Medical Missions," Dr. John Lowe tells a story illustrative of this pioneer power of medical missions. It was true of his medical skill in the successful treatment of the Ranees—wife of the Maharajah—that Dr. Colin Valentine gained access both for himself and his brother missionaries to Jeypore. During the course of a journey, Dr. Valentine, while passing through Jeypore, made a visit upon the Maharajah there, who told him that one of his favorite Ranees was very ill. The native doctors could do nothing for her, and he would be very glad if the foreign doctor would see her. Under very difficult circumstances, Dr. Valentine succeeded in diagnosing the Ranee's illness and in restoring her to health. Previously no missionary had been allowed to settle in that native state. Now a visit was made to Dr. Valentine to remain in Jeypore as his Highness's physician; he at once told the Maharajah that he was a missionary, and that unless he was allowed to carry on missionary work without let or hindrance, he could not possibly accept it. The condition was accepted, and Dr. Valentine remained in Jeypore for fourteen years. In that city the United Presbyterian Church of Scotland has now a prosperous mission.

In the pioneer agency of medical missions lies one great source of its usefulness. But in its power as an evangelical agency its value is no less indispensible. The mind of one who has been saved from bodily infirmity can never listen to the truths that save from spiritual infirmities. There has been an object-lesson presented of the very love and brotherhood of Christ that is taught, which helps mightily to prepare the soul for belief and obedience.

The first medical missionary who set foot in India was Mr. Thomas. For a long time he labored with apparently no success, until one day he was called to attend a person named Kristrio, one of whose arms was dislocated. He set the arm, and then "spoke very seriously to the sufferer of salvation—so that he even wept and sobbed aloud." A few days afterward Kristrio returned to the mission house for instruction; for, he declared that Mr. Thomas had not only cured his arm, but had told him also the cure for sin. This same Kristrio became the first Hindu preacher.

RESOLUTIONS.

On the death of Charles Potter, of Plainfield, New Jersey, by the Seventh-day Baptist Missionary Society:

WHEREAS, Our Heavenly Father has called from earthly labor to his rest and reward, our beloved brother, Charles Potter, who for many years has been a member of this Board; therefore,

Resolved, That we express our high estimate of the character, the worth, and the services of our departed brother. His presence among us was ever an inspiration. His words were words of faith, of hope, and of cheer. His counsels were wise. His prayers were fervent, and his loyalty to God and his truth emphatic. His contributions were large and unceasing.

Resolved. We feel that by his death his family, the Board, and the world have met with a seeming irreparable loss; but, we would bow with meekness before the Divine Will, knowing that our Father doth all things well, and that he doth not willingly afflict, and who will from the sorrows of the night bring the gladness of the morning.

Resolved. That a copy of these resolutions be put on the records of the Board, and also that they be transmitted to the family of the deceased.

S. H. DAVIES, Chairman; O. D. SHEARNS, J.

On the death of Jonathan Macdon, of Westerly, R. I., by the Seventh-day Baptist Missionary Society:

WHEREAS, In his righteous Providence, God has called from the councils of the Seventh-day Baptist Missionary Society, one beloved brother, Mr. Macdon, who for more than forty years has been one of our most faithful and valued members; therefore,

Resolved, That the Board do hereby express a very high estimate of his noble Christian character, his unswerving devotion to duty, his generous benevolence, his untiring
Resolved, That by his death the Board has lost a con-secrated and beloved worker, the Society a warm-hearted and liberal supporter, and the denomination a con-secrated champion, whose influence for truth and right-ness is irreplaceable.

Resolved, That these resolutions be spread upon the records of the Board, and that a copy of the same be sent to the family of the deceased.


TREASURER’S REPORT.

For the Month of March, 1890.

Geo. H. Utter, Treasurer.

In accordunt with the SEVENTH-DAY BAPTIST MEMORIAL SOCIETY.

Cash in the Treasury, March 1, 1890. $1,246.17

Churche.s:
- North Loop, Neb. $11.01
- Benediction, S. $28.40
- Walsworth, Wis. $39.39
- Collins, Ia. $20.50
- West Railway, 111. $38.80
- Ricklburg, A. Y. $26.50
- Shiloh, N. J., General Fund, $25.00; China Mission, $6.56
- Platteville, W. J. $46.50
- Pleasanton, Ks. $12.00
- Fland All, A. Y. N., Boy’s School, China, $1.75
- Milford, Wis. $10.00
- Bowman, Kans., Y. Evangelistic work, $24.50
- Pleasanton, Ks., General Fund, $12.00
- Allston, Wis. $10.00
- J. C. R. R. A. Railroad, Andrews, D. T. $1.00
- Edisto, Goodwill, Missouri, N. Y. $5.00
- Israel from Iowa Collection, $2.00
- Plaiker, A. Y. W. $1.00
- Mor. G. H. Howe, Iowa, $1.00
- Shiloh, Plainfield, N. J., General Fund, $31.86; China Mission, $8.56
- Hooper, Nebraska, $1.25
- North Loup, Neb., Collection................... 9
- Albion, Wis., General Fund....................... 5
- Clarion, Iowa.................................................... 145
- Centre, Ohio.................................................... 14
- West Hallock, Ill. ................................... :......................
- Bridgeville, Del. ...................................................
- Dietzsch, Minn. .......................................
- Milford, Wis., Evangelistic work...........................
- Putnam, Neb. ...................................................
- West Garwin, Ia., Quarter.................. 1.05

Sabbath-schools:
- Alphonia, Nebr. $1.42
- Fland All, A. Y. N., General Fund, $10.41; Mission School, $3.00
- Albion, Wis. $1.00
- Eldad A. Howes, Leonardville, N. Y., L. Member........... 20.00
- Joshua, Williams, Washington, L. B. L. Baptist offering...........................
- Ots, Bear, Ohio, $0.50
- Me. E. R, Bridgeville, Del. $2.50
- G. B. Hurd, Iowa, Missionary Work...........................
- St. Paul, Iowa, Evangelistic Conference...........................

Total amount received: $1,468.65

Per Mr. Buyden:
- Congregational Church, Fullerton, Nebr. $8.70
- Sabbath-school;
- Seventh-day Baptist Church, Collection. $1.00
- Colliers. Donor.............................. 7.50
- Baptists, Mission.......................... 15.21
- North Leap, Soc., Collection.................. 9.00
- Shiloh, Plainfield, N. J. $10.00
- Garwin, Iowa, Collection.................. 10.00

Total amount received: $17.21

Loan expense of draft. $11.20

Sale of John Bokoe. $11.16

Cash in Treasury........................................... $1,260.28

To refund China Mission $1,890.52

Per Mr. Swain:

Bank.
- Church at Garwin, Iowa, quarter ending Dec, 31, 1889. $5.00
- Berean, E. M. in Canada, $2.00
- Supreme Negotiating Committee, Nov. 1, 1889, $200.00

Total amount received: $1,917.52

To refund China Mission $1,890.52

Per Mr. Eccles:

Bank.
- Free church at Garwin, Iowa. $6.00
- recept on hand, $1,000.00

To refund China Mission $1,890.52

Total amount received: $1,904.52

R. A. E.

Geo. H. Utter, Treasurer.

DR. DALAND IN AFRICA.

By W. R. C. Walker.

Gold Coast Colony, West Africa, 14th February, 1900.

To the Editor of the SABBATH RECORDER:

You and your readers will, no doubt, de-sire to hear about the second Sabbath I have spent with the church in this village. During the week preceding it we continued our daily meetings. The custom of the friends here is to have a prayer-meeting at sunrise and seteach day excepting Tuesdays and Thurs-days. On those days we have held council, or meeting, relative to the work here and its prospects. At the Wednesday evening serv-ice I have preached a sermon and the con-gregation has been increased by many of the town people.

On Friday morning, Feb. 9, at half-past nine, we went to the river where we had a most solemn and impressive blast mass service. I first arranged the candidates on the bank, and after a hymn and Scriptu-re sen-tences relating to baptism, prayer was offered. Then all those to be baptized made a confession of Christ, in answer to my questions, with

uplifted hand. I then led into the water Mr. Joseph Amoomkoo, the revered minister, and immerced him, and after him fourteen others. We then returned to the house and I laid hands upon them and prayed that the Lord might have them. I told them that they might continue his forever, and daily increase in his Holy Spirit more and more till they come to his everlasting kingdom.

At the service on the eve of the Sabbath we had with us Bro. and Sis. Bub, a married couple of advanced age, a brother of Bro. Joseph Amoomkoo. He came from a distant village and could not be present in the morn-ing. I chose the Epistle to the Ephesians as the theme of the meeting, and exhorted the church of Christ as the body of Christ, the building of God, and the glory of God, exhorting all to loyalty to Jesus our Lord and his church.

Sabbath morning at sunrise we had the 24th Psalm as our subject. The meeting was a blessed one.

At ten o’clock was held the regular morn-ing service, at which we had for lessons Mal. 1, 12 and 3; and for the after service was the ordination of Bro. Joseph Amoomkoo, whom I set apart to the work of the ministry in the usual way, delivering a discourse on the work of the pastor and giving a solemn charge to both minister and people. Although the circumstances are so somewhat peculiar, I felt led of God to do this in his name, and I feel sure if you could have been with me on this last day you would recognize that he possesses the ordination of the Holy Ghost. I therefore deemed it an honor to welcome him into the ranks of our min-istry.

At 3 o’clock we opened the Sabbath-school, using the lesson for Jan. 6, on the Birth of Christ. They will hereafter follow on in order thus a month late, as they have the Recorders with the lesson notes. We learned one new hymn, and all the children committed to memory the “Almighty God.”

At 5 o’clock we went again to the river and three more persons were baptized, making a total of 18 members of the church. One of these was Bro. Charles Amoomkoo, already mentioned. The last one baptized was a little girl who had been under the name of the native one. As is their custom a spiritual name was chosen for her. Being a ‘little woman’ and having believed in circumstances similar to those described in Acts 17, the name se-lected was Damaris. So the baptism of little Damaris Quansah completed the number of 18 constituent members of the church, one more than the number reported in the Con-ference statistics.

At 6 o’clock we held an impressive service. First the two choirs, Bro. Chambers and Bro. James Amoomkoo; were ordained. Then the church voted to grant licenses to preach the Gospel in the case of three sons of the pastor, James, the deacon, Samuel and Ebenezer.

After this the Lord’s Supper was ob-served, the bread and the other the wine, all the 18 members partaking. Thus closed a Sabbath which, I am sure, will long be remembered by all who had the privilege of being present at these services.

Of the outlook here and the prospects of work space will not permit me to write at length. I shall try to write somewhat fully.
prayer for our workers, by name—prayer every day.

It is said that "more than any other in-instrumentality, the Prayer Calendar has quickened the Baptist woman's work in this direction, for, from the oppressive loneliness of one of the agencies which had been broken in health, she was forced to return to America for rest. While in the home-land she attended a meeting of the Baptist women at Saratoga. They were soon to send out a new missionary, leaving for San Francisco at the end of the month, and in closing she made this request:

"That all in the audience would rise, who would pledge themselves at the twilight hour to pray for missionaries on the other side of the globe, for whom a new day would begin at that hour. It had been a grandly-inspiring day, and this was a fitting close. When in the gray dusk and solemn hush which fell upon the assembly, so many stood to record that vow, while the blessing of the God of Missionaries was invoked upon them." For three years this plan was continued, and in 1887 the Calendar first appeared, to insure the promise, "where two or three are agreed as touching anything it shall be done."

In the face of great discouragement, and under circumstances far more difficult to bear, it might have been supposed that this was only an inexpensive "block," each containing the name of a missionary, and, in order of appointment, their helpers, their schools, and Bible workers, appropriate Scripture accompanying each name. They had not yet a sufficient number of missionaries and of their stories which would begin the first of next month. The responsibility of departure and of our needs.

The demand had become so great that the committee were justified in issuing a more energetic Calendar, and the work sold to 5,000 persons, including the missionaries. This number did not include the Calendars in school-rooms and places of business, where these remembrances silently expressed the wonderful promises of God.

Testimonies accumulated as to blessings resulting from their use. All the strength and comfort derived from seeing their names on its pages, when some trial or affliction burdened the hearts of the missionaries, will never be known.

"A missionary wife and mother was embarking for America from Burma, with a sick husband, a sick child, and two other little ones. The responsibility of departure and breaking up a home, with torturing anxiety for her little ones, and uncertainty of seasickness for herself—all this bearing heavily upon her—seemed lifted at a glance. For her, that very day, a host was praying."

"Another missionary, preaching under difficulties, suddenly experienced an accession of power, his assistants having been as inactive as never before, while conviction resulted in many conversions then and there. At home, special prayer at that very hour was being offered with unusual fervor."

"A Bible woman joyfully reported to her teacher upon the success. She led her teacher to the Calendar, pointing to her own name, and all gave thanks for this confirmation of her faith in prayer."

"In Rhode Island, the workers, in accepting an apportionment of the largest pledge made to the Board, formulated this prayer: 'Oh Lord, incline our hearts so to give, that Thou mayest be able to pour out a blessing!' This was their chief concern. Upon the return of the money raised, it appeared that in their small state, six hundred had been baptized, and the number baptized upon mission ground averaged one for each hour of the day and night the month was spent in doing this work! In a year the money raised and expended in travel, repairs and construction of edifices, as well as for direct evangelistic work, it was found that these converts had cost (?) $37.64 each. What a grand investment!"

These few instances, given to your Editor several years ago, must suffice. We can gather from these the close connection between faithful praying, giving, and the blessings sure to follow. Had all the tithe been brought in, in the last months of the year, the blessing in proportion. In every instance where offerings were agreed upon, not only to those for whom they were praying, but for those who offered the fervent, effectual prayer.

Sisters, that we may be thus helped and blessed, we have issued our little "Prayer Calendar," with the hope that you will keep it before you. Do you remember that bumper year, 1888? A letter was sent out in a letter from Mrs. Davia, not many months since? "If we had the building, we might just as well have one hundred boys as twenty-five." And in Miss Susie's letter of Jan. 30, found in the issue of March 26, of your periodical, she wrote: "The demand for the book has been so great, that we are hardly able to supply the demand."

Read again Mrs. Randolph's paper in the Recorder of July 10, 1899, and let us pray that we may have willing hearts and hands for this work God is giving us to do.

While it did not seem practicable to our committee to begin a new one this month, we have offered the name of each of our members in the Board, to each individual pastor, and other workers, it was our united prayer that this small beginning of enlarged opportunities might lead us up to the spirit of an ever-fervent, constant prayer, with increased interest in the work of this and other gifts, and, as a result, of an increase in our number of workers at home and in foreign fields. We did not suggest a certain hour for prayer, but let it to each sister to decide for herself when she would pray each day.

The Calendars have been sent out, because we have faith in our women, because many of us do not realize the greatness of our work and of our needs. Sisters, they have been sent out to bless you in your homes, to unite us more closely to each other, and to our Heavenly Father. May the time soon come when our people shall see the need of the Prayer Calendar, which has done so much for other denominations in assuring an unbroken circuit of prayer for all lines of work.

Then we shall realize how close the connection between faithful praying, giving, and the revival blessing; then our workers will have the assurance that for each one, on a particular day, "a host is praying."

The business of life summons us away from useless grief, and calls us to the exercises of those virtues of which we are lamenting our deprivation.—Samuel Johnson.
SOUTHERN CALIFORNIA.

The "flash rank on the orchard bare," the pervasive fragrance of the orange blossom, and the velvety carpet of delicate flowers, brightened here and there by a stretch of the flaming gold of the poppy, which nature has suddenly thrown over every spot she still claims from man as her own, are the only tokens that spring has come in a land where the days are so alike that the calendar, rather than the thermometer, must tell the seasons. Throughout the winter the temperature rarely ranged above 60°, while strawberries have been unharmed by frost, and the vegetable man has not failed to bring the tender lettuce, peas and tomatoes from his gardens. A fact which has been better appreciated by tourists and health-seekers than by the ranchero, is that it has been the driest season since records have been kept, the precipitation so far having been only five inches. There have been but seven years in thirty in which the rain-fall was less than ten inches, and of these seven have been since 1895. The free investment of the capital and the indomitable energy of the orchardists have surmounted this great obstacle which the heavens have so thriftily thrust upon them, and a threatened disaster to a country almost a desert without rain into unparallel prosperity. By boring wells, running tunnels, and seeking paths, having Mr. Davis preach for them during his stay here, the community are building for their future. In all the larger towns of San Bernardino county, in which all meetings are held, that a church-building is a demand of the day, and to my mind very necessary, and to my mind very possible, and to my mind very probable, that it can be made to succeed. I think, with Dr. Lewis, that the day is near at hand when this method of work will be used far more than now. Adventists have established a Sanitarium at Rome, and have distributed tracts and other papers in the surrounding country, and good friends of mine, near Rome, would keep the Sabbath if they could get work to do. My plan would be to get a farm large enough to give several families work. Then a school might be opened, a small church soon be organized, and in this way give work to some of those who would join us. I know of a farm large enough to support six medium sized families, on a railroad one and one-half miles from a station, nine miles from a city, good location, good water, which can be had for two-thirds what it is worth. There are a few families which I am very sure would be only too well pleased to be with us. The head of one of them says he will keep any day the Sabbath, and the other, his father, who is a First-day Baptist minister, believes the seventh day is the Sabbath. This farm is one of the best in that country, much improved and a very desirable place, and I believe it will be a trial to work and weigh this question carefully. I am sure we can do this work, and establish a mission somewhere in the state. Let us work and pray over it, and God will not forsake us or suffer our efforts to fail to the ground.

C. H. PALMER.

ALFRED, N. Y., March 26, 1900.

INDUSTRIAL MISSION IN GEORGIA.

I read with a great deal of interest what Bro. Ashurst wrote in the Exchange of March 19, about establishing an Industrial Mission in Georgia, and as I was raised in that state, and only last fall returned from there, after a successful tour of travel, I would say that it would be one of those who are willing to study carefully the feasibility of such a movement. There are many things to oppose this movement. Let us consider some of them. First, Georgia has a strict Sunday law. One person can not receive an arm's length, it was fixed $10 and cost for quietly hoeing corn on Sunday, at Rome. Work could not be carried on on Sunday without the person doing it being subject to the power of an unchristian law. It is true some work might be done. I did not keep one Sunday while there, I found indoor work and laid my plans to have work of some kind every Sunday that would not attract notice; but there are always some who will be dis- covered. Again, good water, which can be easily reported to the authorities. There is also the question of the excessive pressure of the hard times in Georgia. Men are working for 50 cents per day and boarding themselves. The land is almost all badly run down, ruined by the labor of the Negroes. It takes more labor and capital than would be the best of management to build it up. My father has a large farm that cost, 17 years ago, $2,500, 555 acres. It has cost more than $2,500 to improve it, and it is not considered worth over $4,000 now, although it is in a very desirable section, and is well situated. All this I have written not to discourage any one with regard to this good work, but because these facts are not true.

But on the other hand, if a man of experience should be put in charge of it, a man who could farm and preach and make a success of both, it is possible, and to my mind very probable, that it can be made to succeed. I think, with Dr. Lewis, that the day is near at hand when this method of work will be used far more than now. Adventists have established a Sanitarium at Rome, and have distributed tracts and other papers in the surrounding country, and good friends of mine, near Rome, who would keep the Sabbath if they could get work to do. My plan would be to get a farm large enough to give several families work. Then a school might be opened, a small church soon be organized, and in this way give work to some of those who would join us. I know of a farm large enough to support six medium sized families, on a railroad one and one-half miles from a station, nine miles from a city, good location, good water, which can be had for two-thirds what it is worth. There are a few families which I am very sure would be only too well pleased to be with us. The head of one of them says he will keep any day the Sabbath, and the other, his father, who is a First-day Baptist minister, believes the seventh day is the Sabbath. This farm is one of the best in that country, much improved and a very desirable place, and I believe it will be a trial to work and weigh this question carefully. I am sure we can do this work, and establish a mission somewhere in the state. Let us work and pray over it, and God will not forsake us or suffer our efforts to fail to the ground.

C. H. PALMER.
Young People's Work

By Edwin Shaw, Milton, Wis.

During the winter term of Milton College, the Christian Association has been doing its usual work. Help has been increased by the addition of fifteen new names, making a total of fifty-eight active members. The average attendance at the Friday night prayer-meeting has been sixty-four. Four persons have made a start in Christian work. Several other workers will not be in school during the spring term, but they hope to return next fall or winter. The Association continues to be, as it always has been, one of the strongest factors in the College for character building.

Are We Fulfilling Our Mission?

By Lena S. Monroe.

Read at a Convention at Richburg, N. Y., March 9, 1900, and requested for publication.

Do we not often think that because there is not some great work lying at our door, that there is nothing for us to do? Have we not an idea that God, in his wisdom, has created man without giving him a work to do? Has he not given each of us a mission, a heavenly mission? The question which we shall ask ourselves is, Are we fulfilling the work that has been given to us? Have we not been given an opportunity to do any great work, but is there any doubt in our minds as to whether or not we can do something for our Master, however small or humble it may be? It is a little thing to speak a kind word to those around us, or to let them know that we are interested in their soul's welfare, or to do hundreds of other little things as we have opportunity, but perhaps this is our part of the Lord's work, and who can tell what the harvest may be? Are we promised a blessing if we but give a cup of cold water in his name, and we cannot afford to miss both the opportunity and the blessing. Many lives have been changed for all time because of a little gift, or a loving deed. If we can realize something of the importance of little things, when we think of the mighty ocean or the vast desert, one composed of little drops of water, the other of tiny grains of sand. So it is, when our records are read "up yonder," the little things which we have done here will appear to us as a vast ocean of goodness. Little things have been spoken of very nicely in the following lines:

"There's never a rose in all the world
But makes some green spray sweet;
There's never a wind in all the sky
But makes some bird wing flutter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To Gnadenstrom's ascendancy;
 Norfolk's not there where a little cloud
Is some small, sweet way
To set the world rejoicing."

Perhaps just as much effort, yes, even more sometimes, must be required to do the small things as is required to do the greater ones. We naturally desire to do a work great enough so that we can feel that we have done something; but let us do just the work that comes to us, trusting God for the harvest which is in his own good time. Are we to be rewarded for the greatness of our deeds or for the faithful performance of each deed, however humble or exalted a place it may have in the eyes of men? God desires, and is pleased with, willing, loving, obedient service.

We may sometimes try to excuse ourselves from performing some act which duty may demand on the plea that we have not the ability to do it. True, we are not required to do anything far beyond our power, thus making a request, "Surely we have not the faculty lying latent within us? It is believed by the writer that each of us is given the faculty, if we will but use it, which will help in the advancement of the kingdom of God. Goethe has said that "each man must ask himself with which of his faculties he can and will somehow influence the world." We may feel that we have no faculties from which to choose, but surely we must have at least one talent; and if only one, let us so improve that talent that we shall hear the "well done" of our Lord.

Have we not noticed that among young people, especially, there is often a feeling of inability to do much, and an inclination to let the older ones, or those who we feel have more ability than we have, do the work that perhaps is ours to do, or let it go undone?

"Must the work be left to die?

"Say: 'Ten thousand voices cry,' "Look, we shall do it to-day,
All life's mission to fulfill!'"

Shall we wait until we feel that we are as capable as those whom, perhaps, we almost look upon as too busy for us? Our record of young work while we are young and active and full of energy. Perhaps we can accomplish more now than at any other time in our lives; and if it costs a little courage, why, never mind that, for God gives that. Do not let cost or anything more than an effort. If we wish to gain a great victory, we must not go into battle with a rusty armor, but with a bright and shining one. One of the grandest things about the Junior Christian Endeavor Society is that the children are taught to cultivate and to use their faculties from childhood. Our strongest Societies are found where the Juniors have come in and taken hold of the work. I think there might be found by some have felt quite ashamed of the work of our C. E. Society as we have been into a meeting of the Juniors, and have seen with how much more enthusiasm they are working, and in some instances, it seems that we have not or, never have had, the enthusiasm we need to do efficient work in our Master's vineyard. Knowing that Ruskin spoke truthfully when he said: "Work is only well done when it is done with a will," let us arouse ourselves, dear young people, and work with a will, expecting a bountiful harvest. "Whatever a man sowseth that shall he also reap."

How often we seem to hear the words of our Master, "Many are called, but few are chosen."

"I must work the works of him that sent me while it is day, for the night cometh when no man can work." How much help these words should give us as we are reminded of the seal with which Christ did his Father's work while he had the opportunity. They also remind us of the approaching night, which shall come to each of us, and, perhaps, all too soon. Then let us hasten to complete our work before the day closes, and we shall come before our Judge empty handed, "bearing no precious sheaves."

What we need is a complete consecration, so if we hear the words of the Father, "Son, go work to-day in my vineyard," we can quickly respond, "Here, Lord, am I, send me."

"I'll go where you want me to go, dear Lord,
Over mountain or plain or sea;
Tell what you want me to be,
I'll be what you want me to be."

If we endeavor faithfully to perform every duty, thus fulfilling our mission, we shall be called up before the judgment seat of God, and the Lord's judgment shall be as follows: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Semi-Annual Convention.

The Semi-Annual Convention of Seventh-day Baptist churches of the Eastern Association met at Richburg March 9-11.

On Sixth day afternoon, two very helpful papers were presented, one by Rev. W. L. Burdick, on "Spiritual Life," and one by Rev. W. D. Burdick, on "The Place Which General Literature Shall Have in a Minister's Reading."

The Sabbath--service of prayer, testimony, fed by Rev. L. Cottrell, was well attended, and many took part.

On Sabbath morning, the Rev. Lamb preached a very inspiring and helpful sermon from Acts 2:38. The evening session for young people was filled with helpful papers and spiritual songs. W. S. Brown, the Address of welcome, told of the Laymen's Hour, which was presented by Oscar Burdick; "Pilot of Galilee," a paper was presented by Mrs. Evelyn Clark, of Niles, on "The World Jesus;" the Alfred University Evangelistic Quartet sang, "Nothing Shall Ever Grow Old;" Miss Lena Monroe read a paper on "Are We Fulfilling Our Mission?" a mixed quartet sang "Marching On."

President Davis, of Alfred University, made an eloquent address along the line of self-denial and education, and the evening closed after another song from the Alfred Quartet, and a solo by W. D. Burdick, made up the program.

Following the Laymen's Hour, the Rev. F. E. Peterson preached upon the theme, "The Silence of Jesus," or What Makes the Bible a Closed Book to Many.

Sunday afternoon was occupied by the Sabbath-school hour, conducted by L. C. Cottrell, followed by a paper read by the Rev. L. Cottrell, on "The Home Department; ""Graded Schools," was presented by W. D. Burdick; "Our Sabbath-school Help," by Elder Mahoney; and an open parliament on "What Can We Do For Our Sabbath schools?" conducted by D. B. Coon. In the evening a prayer service was conducted by W. D. Burdick; a male quartet sang "Launch Away." After the reading of Scripture and prayer, the Rev. L. C. Cottrell, from 1 Cor. 3:3, "Carnal Christians." Following the sermon, many took part in a closing conference meeting.

The Convention at Richburg was generally voted the "best yet held," and a most pleasant and profitable session was enjoyed by all.
Children's Page.

A POOR TOWN TO LIVE IN.

By Adelbert F. Caldwell.

There's a queer little town,—I wonder if you've seen it?

"Let-alone-see-else-do-it."—it's the name of the place, and the people who live there for ages, their family tree from the Wrensat can trace! The streets of this town, so ill-kempt and undistinct, And the lanes last turned till noon, are. "In-just-a-minute."—you'll see on the lamp-post,— "Oh-well-there's-no-hurry," and "Too-pretty-soon."
The peculiar work that they do in this hamlet (There isn't a person who thinks it a crime) Is leaving set of the people Engaged in the traffic of just-killing-time.

I pray you, don't dwell in this town overcrowded; There are many more to set among it's wounds free: The roads that lead to—them and each one is open— Are "Puss," "Plick," and "Ready." "This-minute," and "Dare."—S. 8. Times.

THE TWINS' APRIL FOOL.

By Elizabeth Phee.

The twins' birthday was the twenty-fifth of March, and there was quite a celebration in the little town. But the thing which pleased most was Uncle Harvey's gift of a big round silver dollar for each boy, done up in tissue paper in a little box.

Uncle Harvey laughed when he saw their dancing eyes, and said, "You little shavers are to spend it just as you like!"

And how they passed and the money was not spent; many plans had been discussed, from the purchase of a bicycle down to a pocket knife oaciepe, but the coins still lay in their boxes in the top dresser drawer, while the twins grew more important discussing "our money."

On the thirtieth day of March mammals wanted a note left at Mrs. Morehouse's, so Will and Phil went around to take it on their way to the kindergarten.

They delivered the note, got a sugar cooky oaciepe, then trudged down the long streets looking about for new sights. Two or three squares from Mrs. Morehouse's pretty house stood an old house with broken, dilapidated outside.

"Looks like it needs somebody to 'tend to it," observed Will, sagely.

Just then somebody looked out of the door—somebody with a shock of tangled red hair of Oland. For it, "Somebody with a shock of tangled red hair of Oland for it," said Phil. "Very early that morning."

The twins were very quiet all the morning. Their teacher watched them pityingly, longing to comfort them, but wisely waiting for the lesson to take effect.

When they left school Tom was waiting for them outside.

"I say, fellows, it was jolly good of you to send me that candy when I haven't treated you square. I know it was you. I saw you carrying the box the other day, and I know your hired man, besides. I won't make faces at you any more. an' if I see anybody else imposin' on you they'll wish they hadn't. Here's some willow whistles, I made 'em for you this morning."

The twins looked at each other shamefacedly as Tom whisked around the corner.

"His hair ain't so very red, is it?" asked Will.

"And his eyes are real blue if they are crossed," added Phil.

Silences for awhile, then Will said, "We meant to fool Tom and we did it; and we meant to fool Miss May an'—an' we did. But I think we're the very worst April fools ourselves!" and Will agreed.—Christian Work.

CHOOSING AN OCCUPATION.

Col. Thomas Wentworth Higginson, the veteran abolitionist, soldier, lecturer, and writer, has a golden word of advice for young men in the March issue of Success:

"The danger of being too changeable is especially apt to predominate in a country where things are in a state of flux, less fixed and settled than in older countries, and where there are more opportunities to branch out into new fields. In England, for instance, if one starts in some particular line, it is very difficult to get out of it; but here it is a comparatively easy matter.

"I should, therefore, say to young people: 'Beware of the temptation to persist in following an occupation or profession, merely because you have started in that, when once you find that you are utterly unadapted to it; and still more beware of the temptation to fly from one thing to another, to be constantly fluctuating in your choice, for this will surely lead to failure and disappointment—an incomplete life.'"
Our Reading Room.

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

BROOKFIELD, N. Y.—An additional word with reference to the work at Brookfield is due those who have so kindly and earnestly remembered us in special prayer during the meetings conducted by Evangelist Burdick. Many non-resident members will also be glad to have assurance that their prayers solicited for the Holy Spirit's working at this time was not in vain. The interest was not so general as we hoped to see, but within a narrower circle a deeper work of grace was done. About twenty professed to have found Christ during the revival, which closed with a full house and deep interest Sunday night, March 18. On Sabbath-day, March 10, the occasion of the regular covenant and communion service of the church, eight presented themselves for membership, seven of whom were baptized, all receiving the right-hand of fellowship at that time. The results of such earnest Christian work, and such forcible preaching on the part of the evangelist, cannot easily be tabulated, and it is to be hoped that the passing months and years will reveal a more bountiful harvest from the seed so faithfully sown.

Vigorous life in Brookfield is shown in various ways. On Wednesday evening, March 28, occurred the annual donation for the benefit of the pastor. Besides being a pleasant social affair, participated in not alone by members of our society, the family and guests at the parsonage were liberally replenished and other necessities supplied. We make grateful acknowledgment.

The new parsonage came recently into the church's possession, almost free from debt, and will soon be occupied by the new incumbent.

A spicy entertainment by the Young People's Missionaly Society has been advertised for Wednesday evening, April 11.

Two outside appointments are arranged for in needy neighborhood, to be sustained by the young people of the church. With helpfulness and courage we look forward, trusting the Lord for strength and wisdom to do well the work at hand.

T. J. V.

SHILOH, N. J.—Mr. and Mrs. Jonathan Brooks celebrated their fiftieth year of married life on Sixth-day, March 30, 1900. About eighty relatives and friends were the guests of their home. Two were present who witnessed their marriage, by E. C. Lawson. Some substantial tokens of friendship were presented to them. The bride's cake was a ten-pounder, and she cut it with less embarrassment than the one fifty years ago, no doubt. Mrs. Brooks wore here mother's wedding pin, a key, ninety years old. Mr. and Mrs. Den. Bond Davis were present at the anniversary, he being a brother of the bride.

We will not give names of the guests, but hope they are all recorded in the Book of Life. God bless the bride and groom.

E. B. SAUNDERS.

SALEMVILLE, PA.—Face to face, many of the readers of the Recorder are unknown, still there is a tie that binds us. Though miles are many that sever us, the love of a kind, loving, Heavenly Father reigns over us. And, though we cannot always speak face to face, it is a blessing that we have this means of sharing each other's joys and comfortings.

A week's ago we tried to express through the Recorder our heartfelt thanks and love for those who are remembering the Salemville people in their devotion to God. We feel that we are not alone in the world. We are together in the battles of life, burdened with trials and temptations, and without a human teacher. But, with loving faith in Jesus, we can see that beyond the cloud, richer blessings await us in glory. Then happy may we sing—

Oh, to walk and talk with Jesus,
'Tis a blessed thought to me:
With what joy my heart runs over,
As I think He died for me.

We have just closed a series of meetings, which proved that Jesus was in our midst. Sometimes the congregation was small, the least number being ten, who came through snow and snow storms, with joy of heart under the labors of Bly G. Davis, for about nine years. Two young girls, about the age of ten years, took a stand for Jesus. They went to the baptismal stream in earnest faith in their Lord. As they went down into the stream the congregation sang, "Shall we gather at the river?" The following evening they were received in church-membership by a warm and Christian reception. This life means obedience to the law of God, to keep the Sabbath with heart and soul.

Dear friends, there is a bright hope pending for a strong Seventh-day Baptist church here in the future. The society here in Salemville, though without any pastor, is holding fast, in the name of Jesus, hoping that a better one pound of sugar has been claimed for a strong Seventh-day Baptist church here sugar has been advertised for Jesus. He heals our wounds, calms our fears, carries our burdens, and makes his abode with us.

Bro. Davis gave us a pleasant visit; his sermons were spiritual. After the farewell sermon, the congregation gave him a good bye singing, "God bless you all till we meet again." Bless the Lord for these blessings. Who will be the next to visit Salemville? May the Lord keep us all faithful until we meet to part no more.

A. D. WOLFE.

MILTON, Wis.—The Milton College Evangelistic Glee Club, accompanied by Dr. Platza, has just made a tour in Iowa. They report an excellent time. Two concerts were given, with appreciative and good-paying audiences; Dr. Platza preached five times—once in Calamus, and four times in Welton. The boys sang at the public school in Calamus, and sang and otherwise aided at a number of gospel meetings in Welton. Besides the above Evangelistic work, for which the college is organized, the trip was a good advertisement for the College. Through the kind offices of Agent Cole, at Milton Junction, the North-Western fast train from Chicago to the West was halted at Calamus to let the company off. It was an unheard-of thing, and the whole town was on the tip-toe of curiosity as to what it meant. When the explanation was made, more than one man was heard to affirm that if those College boys could stop the "Denver Flyer," they could do anything; and when they heard them sing and play, the verdict stood confirmed. The week's vacation has quickly gone, and College work is again resumed.

L. A. F.

MAPLE SUGAR AND SYRUP.

In pioneer days, maple sugar was manufactured as a household necessity as a luxury, as at present. "Boughton" sugar could not be indulged in to any great extent, and the maple-tree was made to furnish the household "sweetening" from year to year. In localities where sugar-maple trees were scarce the little that was made was supplemented by a thick syrup made by boiling down the juice of sweet apples, when they were to be had.

"Maple drip" was greatly appreciated, and was made by pucking the sap in kegs or wooden buckets, with holes in the bottom to allow the unevaporated or uncongealed sap to drip away. These drippings were seldom used, but the sugar became more condensed and was called maple syrup. It was considered first-class sweetening for most purposes, tea and coffee excepted on account of the flavor imparted by the sugar.

It has been estimated that the average product of sugar per tree is about three pounds, though a yield of forty pounds of sugar has been claimed for a single maple. When it is remembered that from fifteen to twenty quarts of sap are required to produce one pound of sugar, the flow of sap to supply such a yield must be enormous.

The Indians tapped the trees by cutting a V-shaped notch with their hatchets in each tree and inserting a hollowed-out chip to conduct the sap into some vessel below. In time, this notching process killed the trees. The early settlers bored holes in the trees with an auger, and inserted elder spiles instead of notifying the tree as the Indians had done. They also made troughs by packing the sugar in hives, and chopping out the middle portion, thus furnishing a receptacle that would hold three or four gallons.

At the present time the trees are tapped by means of a bit; a galvanized iron spile is inserted; and upon the end of the spile is hung a pail, closely covered, except for an opening large enough to receive the drippings of sap. In some instances sheet-iron pans are still being used, but generally the sap is partitioned off, and the different pans are connected by gas-pipe couplings, the syrup making its journey from the storage tank to the warming pan, and passing to the front pan on the arch, or in the same principle as an evaporator is operated. Most large orchards have evaporators and all appliances for rendering the making of maple-sugar rapid and easy. Substantial sugar-houses are built in the grove in which the boiling-down is done. When the sap reaches the syruping pan it is soon thick enough for use. As it becomes thick enough to weigh eleven pounds to the gallon it is drawn out of the syruping pan, carefully strained, and allowed to cool and settle, when it is ready to can and ship. — Self Culture.
A WAR DICTIONARY.

The following list will be found useful by readers of the war news from South Africa. The meaning of the more difficult words is given:

Afrikander.—A white man born in South Africa, of European stock.
Berg.—A mountain.
Bittong.—Boer provender. Dried meat.
Boer.—A peasant.
Burgher.—Males over sixteen years old possessing the franchise.
Commando.—A body of Commanders.
Commando.—To mobilize; to requisition.
Disselboom.—A pole of an ox wagon.
Donga.—A water hole or deep ditch.
Doper.—The Puritans.
Drift.—A ford.
Klip.—A stone.
Kool.—A raisin.
Kopje.—A hilllock.
Kraal.—A cattle pound, or collection of huts.
Krantz.—A cleft between hills.
Laager.—A Boer camp.
Malay.—A colored Blood flag, red, white, blue and green.
Meeke.—HOO.
Veld.—The South African prairie.
Vierkleur.—The four-colored Boer flag.
Voortrekker.—A cattle kraal, or collection of huts.
Waggon.—A transport.
Bible.—Malay.

Martin Luther was once asked, "Do you feel as if your sins were forgiven?" "No," he returned, stoutly. "I don't feel that they are forgiven, but I know that they are, because God says so in his Word."—Christian Work.

REMEMBER THAT CHRIST IS THE CHRISTIAN'S HOPE; ALMOST HER LAST BREATH BEING WITNESS TO HIS TRUTH.

FEELING

By John Ireland Ward.

You do not believe that you are saved because you do not feel it. You do not feel that you bought and paid for those books yesterday, but you know that you did so. Someone has told you that you are given land in another state which you have never seen. You do not feel any richer, but you know that you are. St. Paul did not say, "Believe on the Lord Jesus Christ and thou shalt feel thou art saved," but "thou art saved." "He that believeth on me shall have everlasting life," not "shall feel that he has everlasting life." "Whoso believeth that Jesus is the Christ is born of God," "believeth not the word of God," dwelleth in him and he in God." Suppose we read that we have to feel that God-dwells in us, and unless we do feel it there can be no union. Few there would be indeed who would have this indwelling. There is no such word as feeling in any of these assurances. The Bible is not built upon feeling, but upon facts. The desire to feel and the reluctance in taking the Lord at his word is what stands between many repentant sinner and a joyful life of great things. And yet we stand between us often a full and a full indwelling of Christ. He wants to come and "up with us," to enter in and dwell with us; but as long as we cannot feel that we are his, we turn away all unsatisfied, losing the great blessing he longs to give to us.
LESSON IV.—THE CENTURION’S SER­VANT HEALED.

For Sabbath-day, April 21, 1900.


INTRODUCTION.

The incident of our lesson followed almost immediately after the Sermon on the Mount. This miracle is in many respects similar to the healing of the centurion’s servant, recorded in John 4:46-54. Many writers have indeed regarded the records of these miracles as slightly divergent accounts of the same event. In both cases there is the healing of a young man at a distance from the Saviour upon the application of some one deeply interested in the invalid. But here the similarity ceases. In the one case the young man was a son, in the other a servant. The centurion suggests that the healing be done without the coming of the Saviour; the nobleman says, “Come down ere my child die.” In the one case Jesus was at Cana, and the miracle is reckoned as the second wrought in Galilee; in the other the place is Capernaum, and has already done many miracles.

It is worthy of notice that the five centu­rions particularly mentioned in the New Testament were men of good character, suscepti­ble to religious influence, treating with kind­ness and courtesy those with whom they came in contact. Compare Matt. 8:5; 27:54; Acts 10:1; 22:25; 27:1.

TIME.—April 14. Place.—Capernaum, shortly after the Sermon on the Mount.

PLACE.—Capernaum.

PERSONS—Jesus, the centurion, certain elders of the Jews.

OUTLINE:
1. The Request on Behalf of the Centurion. v. 1-5.
2. The Great Faith of the Centurion. v. 4-9.

NOTES.

1. Now when he had ended all his say­ings in the hearing of the people, he sat down. Luke refers to the close of the formal discoursed called the Sermon on the Plain or the Sermon on the Mount. The word translated “ended” implies that this sermon is to be regarded not as a disorderly collection of some of our Lord’s teachings but as a well ordered discourse embodying the general principles of right conduct into Caperna­um.

The great sermon was delivered as we have noticed, not far from Capernaum.

2. A certain centurion’s servant. We may think of an officer such as the centurion’s servant, though he is here referred to by the Greek word often translated slave. Was sick. Matthew tells us that he was a paralytic. Ready to die. The application to Jesus is made in time of extreme need.

3. And when he heard of Jesus. That is, of his wonderful ability to heal, and his readiness to bless any that came unto him. He sent to him the elders of the Jews. The article is not written with the word “elders” in the original. He sent some of the elders, not all of them. The elders referred to were probably not members of the synagogue, but rather the chief men of the city who acted as judges and as adminis­trators of public affairs not under the charge of the Roman governor. The centurion makes us the impression that the centurion made his request in person; but Matthew’s account is brief. Whatever is done by an agent may be said to be done by the one who employs the agent.

4. They besought him instantly. Better. They asked him earnestly. This was no merely formal service which the elders did for the centurion. Saying, that he was worthy for whom he should do this. This is much better as a direct quotation as in the Revised version. The ground for this affirmation of worthiness is given in the next verse. There is no sufficient reason to sup­pose that the centurion had become a proselyte to Judaism.

5. For he loveth his nation. This love may have been shown in other ways, but particularly by his devotion to the synagogue. Ca­pernaum, no doubt, had many synagogues. One of them was built through the generosity of this Gentile.

6. Then Jesus went with them. He readily accedes to their request. It is possible that the centurion thought that Jesus would not be likely to grant his request because he was not a Jew, and therefore sent the elders on his behalf. They also may have expected reluctance on the part of Jesus, and so were ready to urge the worthiness of the one for whom they interceded. It may be noted that up to this time there is no record of Jesus’ performing miracles of healing for others than those of the Jewish race. The centurion sent his friends to him. These are another set of messengers, not the elders. Lord. That is, Sir. It is hardly to be supposed that the centurion uses this word as expressing his belief in Jesus as the Divine Messiah. Trouble not thyself. The centurion suggests that he might be hindered by inconvenience himself by coming all the way to the house. It is probable, also, that the centurion had such a high sense of himself ceremonially unclean by entering the house of a Gentile, and was anxious to save his benefactor from any this might be disagreeable to a devout Jew.

7. Wherefore neither thought I myself worthy to come unto thee. Out of this same motive of consideration for Jesus, the great teacher and healer, the meek centurion recognizes that he could command no angel of honor; thus becoming a very effective arm of the service.

Whatever a number of mighty, big guns and a horde of little rapid-firing shooting irons have been collected, and arranged in position for killing, then comes the "tug of war," and almost instantly the whole world is notified that a great battle has been fought, a tremendous slaughter has taken place, that the dead and wounded strewn the fields, the enemy was routed and fled, the victors have taken forty cannon, a thousand killed and wounded, and prisoners. No matter which side has killed the greatest number, the great rejoicing goes up from the nation that was victorious, and a glorification takes place among the populace. Here and there among them perceives a father, a mother, a wife, a sister or brother were anxious to learn the fate of a son, a husband or brother, still trying to comfort themselves with the thought that if slain, they died fighting gallantly as a brave soldier. Cold comfort, we would say.

Here is about the size of the whole business of war:

"Dead to the exclamations, Dead to the fire that was done! The pedlads of nations Lead the life that might be reasonably expected Jesus could heal by a word. If a certain man had such vested interest in him that he could command men to go and come, and expect that they should obey, it is not illog­i­cal to suppose that the centurion was vested in Jesus that he could command dis­Appearances.

9. When Jesus heard these things he mar­velled at him, etc. Jesus was surprised at the faith of the centurion. He marvelled at his zeal to act to determine it to the bystanders. In the parallel passage Matthew gives Jesus words in regard to many Gentiles showing more trust in the chil­dren of Abraham, and many Jews showing themselves unworthy of the inheritance of eternal life.

10. And they that were sent. Evidently the friends mentioned were invited to the home of the centurion where the servant that had been sick. He was not recovering. It was abundantly able to do even as the centurion believed that he could do.

Popular Science.

BY R. B. DARN.

War! War! War!!!

There appears to be no end to scientific inventions for killing each other. It would seem that the more death-dealing the guns or other instruments, the less would be the desire to engage in the deadly conflict; and, therefore, as between nations and peoples, in consequence of its great danger, war as now carried on would become unprofitable and soon be abandoned.

The danger of being instantly killed appears not to enter into the calculation at all, nor of being seriously wounded. Soldiers who have been in battle tell us that when in action they do not think of danger. If a com­rade before them falls, they instantly step forward and close the file, and proceed to kill some one in front as soon as possible.

We started out to notice a new rapid-firing gun, of small caliber, mounted on an automobile carriage, the invention of Major Davidson, of Chicago, Ill., which is designed to fill the place in artillery practice as the bicycle has in the infantry. This automobile carriage is made to carry a gun mounted and ready for action, with from 2,500 to 5,000 rounds of ammunition. It has six-horse power gasoline engine and a tank holding fuel for 200 miles; also a windlass by which it can be readily hauled over bad places, or up steep banks where horses could not stand; it also carries tents, blankets, two lamps, and with its complement of three men, can travel at the rate of thirty-five miles an hour over a good, common country road.

The gun is of a Colt’s automatic rapid-firing pattern, using smokeless powder, firing 480 shots in a minute, having a range of a full half circle right and left, and can kill a man at a distance of 2,000 yards. It is said that this gun can be used to deploy, and can knock down the infantry or cavalry, thus becoming a very effective arm of the service.

South Pole Expedition Return.

We are advised that the steamer, Southern Cross, reached New Zealand on the 3rd of April. The South Pole exploration was fitted out by Sir George Newnes, of Lon­don, Eng., and sailed in 1898. We called attention to this expedition in the Recorder at the time of its fitting out. It will be remembered that it left Hobart in Tas­mania, on Dec. 19, 1899, and reached Victoria Land, the last of February, 1899. Here the ship left them to pursue their researches and returned home. It was arranged to have the ship meet them again early in the Southern summer of 1900. Hence they reached
Cape Town, New Zeland, the 1st inst., on their return home. Of the ten men of the party all returned but Mr. Hansen, the Zoologist, who died on the return voyage.

Of course it is too early to get information in detail. We understand, however, that their explorations have been quite successful. They plan for him to follow, but he followed his instructions and a censorship on certain lines, such as language and habits, was too severe.

Many were disappointed in the paper. No doubt they had outlined in their minds, a plan for his to follow, but he followed his own, which, to them, was not so good. Some thought his censorship on certain lines, such as crimes and other black social spots, was too severe. The wealthy taxpayers, who pay taxes on a small fraction of their property, and those who lease their buildings for purely and questionable purposes, especially, think his paper a failure. But all unprejudiced people, acquainted with him, and his paper, think him thoroughly sincere in his statements and effort.

Many people spend much of their time in reading "hobbies," regardless of saddle galls, or the dust they throw in their fellow-travelers' faces, and as Mr. Sheldon did not, even once, mount their scrawny little hobby, of course his paper went flat. The scrawny, crooked tricker, who wants office, and will use any means, in order that, by hook or by crook, or any other process, he may be enabled to gain the nibble at the public crib, looks cross-eyed at Mr. Sheldon's way, and says: "Maybe he can preach, but he can't run a paper, for he don't understand politics."

Many newspapers look upon it as a shrewd advertising scheme for the Topeka Capital. Some even stooped so low as to publish counter-irritants in the form of infelid articles, scuffling at the church, the Bible and the Christian faith, and all else that is considered by the better classes as sacred, divine and eternal. One of them purloined the name of "Lay Sermons" for its ridiculous articles, which, notwithstanding the name, are a reproach to the American press, and not worthy of a place in any respectable home or among the young people of any class.

On the other hand, many are highly pleased at the degree of success reached by the paper, under such great disadvantages, and would be glad if it could be continued as a permanent enterprise. But, think of it as we may, Mr. Sheldon has proven that a great percentage of the better classes of the readers of the land have a taste and a desire for something purer and higher in tone than the average American daily affords. Possibly, no great advantage has been gained by the Sheldon Edition, of itself, as some contend; yet, all right-minded and thoughtful people, no doubt, are willing to admit that a chord has been struck, an influence in motion, and a thought suggested, that will, in due time, demand that which is higher, purer and more elevating in the character of the newspapers that enter the homes of the land to lead the thinking of its people, and to aid in molding the lives of the character of the youth who hold in their keeping the weal or woe of the nation and of all we hold dear.

Geo. W. Hills.

March 29, 1900.
ONE HUNDRED THOUSAND DOLLAR CENTENNIAL FUND

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund

Alfred University will celebrate its Centennial in 1907. It is the hope and expectation that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University.

Alfred University

Winter Term

Milton College...

THESE TERMS OPEN WEDNESDAY, JANUARY 7th, 1909

TEACHING STAFF

Instruction in the Preparatory studies, as well as in the Colleges, is furnished by the best experienced teachers of the Conference.

Terms: $7.00 per year. Transfers to be inserted for $1.00 additional. Previous students entitled to partial credits.

THESE TERMS CLOSE SATURDAY, JULY 4th, 1909

ALPHEUS UNIVERSITY

Gifts for all Denominational Institutions

Prompt payment of all obligations requested.

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