SABBATH RECORDER.

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

REPORTS of the Ecumenical Missionary Conference, now in session in New York, will appear on the Missionary Page, and upon the Woman's Page; the one written by Secretary Whiffen and the other by Mrs. P. J. H. Wait, who represents the Woman's Board. Because of these reports, the RECORDER will not attempt, editorially, to follow the work of the Conference.

Some of the hottest days in July are very burdensome. Men long for relief from the burning heat, and from the weariness which seems doubled with every hour of effort. They do not stop to think at such times that the burning days of July are essential to the rich harvests they hope for in November. So the experiences of life that seem hardest at the moment result in the richest fruitage.

It is well to insist on honesty in action, on truth in expression, on fairness in general behavior. These are essential parts of Christian life, but they are sometimes not supposed. The inner life out of which these actions spring is the important point. Such actions may be compelled by circumstances, but they are not enduring, nor do they enrich the man who performs them, unless they spring from the rich soil, as fruits and flowers spring from the rich soil of the earth. He mistakes, who thinks Christianity consists in doing something: Rather does it consist in being something; and the doing follows without effort. He who must struggle with himself in order to do certain things, may be sure that there is lacking in the deeper currents of his life the real elements from which such actions spring.

The ideal Christian life bears fruit as a stong tree bears apples, not because it is told to, but because it cannot help it.

Parents are best whose treatment of their children gives full play to the simple and strong faith. We recall with pleasure a quote with a smile that saying of a little boy: "That is so, whether it is so or not, because my papa says it's so." This is a beautiful illustration of the faith of the child in the parent. He believes the words of the father, though he cannot understand them, nor conceive how they can be true. It is this which Christ embodied in the saying: "Except ye become as little children, ye shall not enter into the kingdom of heaven." He meant that our faith and understanding, as far as they can, must accept the words of God as covering the unknown and seemingly impossible.

The kingdom of Christ is founded on such faith. It is both unfortunate and bewildering when men attempt to define faith in Christ as an intellectual and metaphysical system concerning his nature and his relations to God. Believe in what the Heavenly Father says as your child believes in you when you have never deceived him, nor promised that which you do not fulfill. Where you cannot understand, because the Father's wisdom surpasses yours, and the Father's strength is boundless. So your child believes in your wisdom and strength; and you who are the true interpreter of the child of God only when you believe him thus.

SOW BesIDE ALL WATERS.

The Defender, a temperance paper, published at Elmira, New York, in the issue for March, 1900, contains some words from the pen of Rev. H. F. Burdick of Hartsville, in which he gives the following incident in his experience not long since:

"Not long ago I was discussing some important temperance questions in the presence of a few hearers who were deeply interested in the conversation. I spoke of the terrible power of the drug habit, of the ever-present and greater power of God to save men from it. I contrasted those people who are ready to push the victims of drink downward with those who hold out saving hands. I spoke of the love of woman, as mother and wife, which is due to men who have gone the downward road to where one step more will place them beyond the reach of mercy and of hope. When my talk was finished, one of the company present, pointing to another, said, "That man has more business in him and can make more of himself than any other one among us, but he is ruined by drink."

Mr. Burdick, although an absolute stranger, took the fallen man by the hand and said: "Christ came to seek and to save that which is lost." The words awakened something in his heart; he bought a good drink under the eyes of discretion. He went himself, the man bought a bottle of whisky, set it on the shelf, gave orders that no one should touch it, and said, "God has told me not to drink it."

Some time after he had made a change in his attitude, and the conversation had been held, seeking for Mr. Burdick, and in great agony of mind, from house to house, seeking help and guidance, until after midnight. He then persuaded two clergymen, who were befriending him, to go with him to his home, three or four miles away. When they reached his house it was two o'clock in the morning, on the 21st of February, but there was a light in the window waiting to welcome him, and a lantern was placed to light the way between the house and the barn; all telling of the deep care and tend­
dered heart by saying, "I have come home sober, and these men have come to pray with us, that I may overcome my app­​etite for drink, and keep sober. Then there was such a prayer-meeting in that home as heaven does not often witness. Surely the Lord fulfills his promises when those who seek to serve him, and those men for whom Christ died, "sow beside all waters," in faith, be­

HELP MEN FROM ABOVE.

Young people, especially, should be warned against the hope of helping those who are below them in moral development by descending to their level. We do not mean in the matter of sympathy or willingness to help, but in standards of action. Men are never lifted until their standards and ideals are raised. If you act from high and according to better standards than those whom you seek to help, you must bring them up to your standard rather than bring your­self down to theirs. This applies in endless ways; in conferences, games, literature, conversation: in every form of life. The same principle is illustrated when young children using language imperfectly, both as to the words chosen and their utterance, are aided by teachers and parents who are careful to present, in their own language, the best models for the child. Scolding the child for using words improperly usually makes matters worse, while the natural tendency of the child to do and say as those who are older do and say, will respond to the models placed before them, and not to the scolding which is best. What is true in the matter of language, is doubly true in the higher department of character-building. If you would aid those below you, come to their level as to language, but rise up to a higher level, and higher, as to standards of action. The temptation to do this is dangerous both to you and to them.

It is also wrong to suppose that people are helped when you become like them. In some ways, if not in many, they are already weary of themselves, and would be glad to find aid in doing and becoming better. This desire to
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rise is stronger, often, than we appreciate. It waits for your appeal. If there is anything noble in the one whom you seek to help, even though it be latent, it will respond to prompt contact. The dough is made better by being treated as though it were strong, and those who are comparatively or absolutely depraved, are inspired to higher effort when treated as though there were something good in their natures, even akin to this power which an expression of confidence has to help. Few things hinder more than to allow those needing help to feel that no one cares to help them. Genuine interest always finds response. One of the saddest examples we have ever had to bear was connected with the memoirs of boyhood. One of the brightest boys in the group which fills our earliest memory, going from home, hell into temptation. Better people cast him off. The avenue downward opened, the way preceding. In the flush of budding manhood, stained and scarred, but noble still, he returned to the home of his boyhood, and this is what one of the group who was there then, told. Meeting with the wanderer, my informant urged him to rise to higher and better things. This was his reply: "No one cares for me. I may as well drink myself into hell first as last."

He died soon after. Probably the consciousness, whether wholly correct or not, that few, if any one, cared for him, and that the downward road opened the only opening that hastened his destruction. Help men by being unlike them. Draw them into sympathy with yourself and things that are higher, not so much by fighting unhappily that which they are, or that they love, as by making them feel the beauty, necessity, and value of being something different.

Investing in the Lord's Work.

A correspondent of one of our exchanges writes as follows concerning the extension of Christ's kingdom, under the title, "Aunt Hannah on Giving." We adjut the essential features of the communication to the Recorder, hoping that it will be of comfort to those who have already invested in the Lord's work, and that it will not fail to prompt those who have not invested, to secure a blessing by doing so.

I declare, I wish I had ever so much money. When I read the Recorder, for Jacob and myself—we have taken it ever since we sent our first money to China, for you see we wanted to know what because of it, and how things went on there, and, as I have said, we have taken the Recorder ever since, and I can't see that we are any poorer, and I know that we are a good deal better Seventh-day Baptists than we were before. We have got five dollars in Africa, and five dollars in Holland, and ten dollars in the work of the Tract Society for Sabbath Reform, and every time we give to the Lord it comes easier. Jacob grows very enthusiastic, and tells how the times are, and that we are not gaining anything, and that the old mortgage is not all paid, but I tell him we are comfortable, and I quote that passage from the Bible which says: "Trust in the Lord, and do good; thus shall thou be fed." He shakes his head when he is unusually blue, and says: "Yes, Hannah, but that was back in Bible times." Then I ask if he thinks the Lord was any nearer to men in Bible times than he is now, and if he cared any more for the extension of his kingdom than he does in these days, when the need of that extension is so great. Jacob usually similes the discussion through, and says, "Well, I suppose it's all right."

But I know that I am better fitted to go to prayer-meeting and the meeting seems warm and as though Christ was nearer to me when I have done all I can with what little money we have. Jacob does not go to pray the meeting as often as I wish he would. He is always complaining of being "so tired when Sixth-day night comes," and sometimes I tell him I think he could go if he wanted to really bad. I didn't use to think that money was worth anything to one's spiritual enjoyment, but I begin to think that God meant we should gain, not only satisfaction, but real growth in spiritual things by giving of money. Some years ago I heard a man say that money was a part of ourselves. I laughed, and said that it was a very small part at our house; but I think he was right, and that the Lord has ordered it wisely and for our good, that we can put our efforts into such shape that we can send a part of ourselves to China, or Africa, or a Tract Society, in the form, or any of the things which tend to spread the truth and build up the kingdom of Christ. My husband, Jacob, is a plain sort of a man, and does not believe in poetry or fancy things, but I can see that he grows a good deal in good things by giving. You can see, his father taught him that the first duty of life was to work and the second duty was to save what he earned; and sometimes it seems as though those two things covered pretty much of what he knows about duty. But if I can induce him to give $25 for the Tract Society next year, instead of $10, and to increase our gifts accordingly for China and Africa and Holland, I am sure he will grow into a better understanding of what duty is, and of what money is and what the Lord gives us money for.

When I sit down afternoons, alone, while Jacob is out on the farm, and think about how little life amounts to if there is not something more than this farm, I feel that the responsibility is very great if we have treasures in this world which the heavenly heaven is worth more than I used to think it was. We had only one child and he is grown up and gone to the West, and it is a little lonely sometimes. But I find that when I sit down and plan, and wonder how I can save another dollar or two for the Lord's cause, I forget to be lonely, and the afternoon seems shorter, and when Jacob comes in at night, tired and a little cross sometimes, it is a good deal easier for me to make things pleasant for both of us. I had not thought that I had been happy in thinking and planning about how we can help the church and cause of Christ. If anybody should read this who has not had that sort of feeling, I would recommend them to try this recipe and see if life is not made richer for them in so doing.

Bread or Dough.

Many years ago, Henry Ward Beecher—master of comparisons and similes—described the new-born Christian by similes drawn from a baker's oven. He represented the beginning of Christian life as the dough which the baker has prepared, but which is not yet risen, and is not fit for baking. He holds an imaginary conversation with the dough, something like the following:

"Are you bread?"

"No, I am not bread."

An hour later, he repeats the question. The dough replies, "I am not bread yet, but I cannot live upon the dough."

Two hours later, he repeats the question, when the reply comes, "I am expanding, I am rising." Still later, when the expanded dough has been re-kneaded, and is prepared for the oven, the dough replies, "I am not bread yet, but I soon shall be." By this comparison Mr. Beecher attempted to illustrate the meaning of the words when the kingdom of heaven is like leaven which a woman hid in three measures of meal until the whole lump was leavened. Technically speaking, the Christian of a day is not bread; and yet, all the elements are there, and he waits the unfolding of the new life as God continues to train him, or, using the baker's figure, he is as kneaded and left to rise; the Divine power all the time stirring within him and fitting him for final and complete conformance with God. The completed dough is supposed to rise in the heavenly home, he is a child of God, a member of the Divine kingdom, and, following Mr. Beecher's figure, may fairly be reckoned as Bread.

Dighton Leland Shaw.

Dighton Leland, son of John Leland and Katherine Burdick Shaw, was born in Freeborn, Minnesota, March 9, 1869. He was a grandson of Elder Russell G. Burdick, and a nephew of Elders Alexander, Orson and Zuriel Campbell. His early life was spent in Minnesota. The earnestness with which his public profession as a Christian was made is indicated by the fact that in June, 1885, he traveled alone, and on foot, 25 miles, that he might attend the Annual Meeting of the church of Minnesota. He lived among the poor, and since sickness in the family prevented his parents from accompanying him. He was then baptized by Eld. C. J. Sandall and received into the membership of the church by Elder Henry B. Lewis.

In the autumn of 1886 he entered Milton College, where he pursued his studies and graduated June 28, 1894. He attained an excellent standing in all his classes and won high honors at the close of the course. For three years he was a teacher, one year at Cartwright, Wisconsin, and two years at New Auburn, Minnesota. His kindness in dealing with children and young people, and his accurate scholarship, gave him marked success during these years.

In the autumn of 1897 he began theological studies at Alfred University, with the purpose of entering the ministry. He supplied the churches at Hartsville and at Alfred Station while a theological student, and accepted a call from the General Missionary Society to become a teacher of the Royal School in Shanghai, China. His studies at the University were suddenly interrupted by ill health, and in June, 1899, he was compelled to return to the home of his parents in Milton, Wisconsin, because of nervous prostration. All that
skill and care could do to secure his restoration to health was unavailing, and his death occurred at the State Hospital near Madison, Wisconsin, on June 25, 1899.

Bro. Shaw was a clear, strong thinker, with a mind which acted with remarkable intensity. He had great power in repressing emotion and in explaining the details of his argument, and deliberate when the forces of his nature were burning like the fires of a pent volcano. In common with similar natures, he was inclined to give doubts an undue place, although these were restrained by his clear insight as to truth and fact, and his cautious perceptions of the principles of sound faith. He had an original way of putting things: an incisive, unique and attractive style as a speaker. In every thought and action he was the embodiment of his life, in his intellectual effort he was thorough, and in moral convictions and religious standards rigidly conscientious. Devotion and self-sacrifice, joy and the necessity of securing some victory, were some of his most marked traits, and the memory will continue, as of one who has given himself without reserve to high ideals and hard work in the Master's service. The young people who knew him will continue to feel the blessed influence of his life, though brief, was glowing with light and helpfulness through the divine power.

**NEWS OF THE WEEK.**

The war news from South Africa has been so indefinite and so conflicting that it is not possible to report any definite results for the week. General Roberts, delayed by the rains and the necessity of securing larger supplies, has been in comparative idleness for the entire week. Early in the week it was reported that a widespread movement on his part was about to ensue and capture the Boer forces. As a matter of fact, this is at least a possibility, as he has a large number of troops under his command, and if the rains cease, he can move with his army. The British government is said to be sending a large quantity of supplies to the Boers, and if they succeed in capturing their supply trains, the future of the war will be very uncertain.

The South African War has been a great strain on the government and on the people, and the situation is very grave. The Boers are said to be in a desperate position, and if they fail to secure their supplies, they will be forced to give up the war. The British government is determined to win the war, and they will not be satisfied until they have crushed the Boers. The war has been a great boon to the British government, as it has given them an opportunity to show their military efficiency and their ability to crush the Boers. The war has also served to rally the people around the政府, and they are determined to support their government in its efforts to crush the Boers. The war has been a great drain on the government, but they are determined to carry on the war until they have crushed the Boers.
A LULLABY.

BY M. H. EVETT.

Lie still now and sleep, thou poor little stranger,
Thy father lies dead and gone.
He followed the flag to the field of danger,
And fell before the stern of the gun.
Thus he lay till the morn, and thus he lay still,
When the broken poplar did bend above him.

Give thy mother a time to weep.

Oh lullaby, lullaby, pretty cover
From the heavy gun gate far;—
'Tis vainly thou'st seek the heart of thy lover
Or the hand of the woman.
Poor little one, sleep,
Be patient and sleep.

Give thy mother a time to weep.

The Christ of peace, he is high above thee,
So pure and sweet thou art,
And what a restless, restless love thee
Though the dread war, the dread war.
Oh dear little pretty one,
Give thy mother one hour to weep.

Onze, Pa.

FROM MRS. BOOTH IN AFRICA.

(Concluded from last week.)

The return journey from the Portuguese territory was made without father, as, when I left, being afar off to stay any longer on account of the rains, since in the wet season the streams are high, and it was feared that the water would rise. The last official notice that we had of it was contained in a letter delivered to me by a messenger from the road. This was the day before we should arrive at the Shire; if therefore they wished to leave their loads it would be impossible to talk of that on the morrow, but to-day they must do so as I told them it was the Shire day, and I told them that we should rest the next day, and that in the meantime I would think out a plan by which we could cross the water without much trouble; any way they might be happy until that dreadul time arrived, when they, and those terrible soldiers, I prevailed upon them to go forward, only not with a very good grace.

We "rested the Sabbath according to the Commandment." In the meanwhile I had been thinking out a plan. It so happened that when Mr. Booth left Likabula some two months ago he was great at getting anything in the shape of food or clothing to him, as the carriers were stopped on the way, when it was known to whom they were taking the loads, by soldiers from the Commandery, and the natives have such a dread of these two men that they are not at all afraid of anyone in the shape of a soldier. They have all the loads across first with their respective carriers. When they were well on their way, Mary and I and the machila followed as before. The folks we met on the other side were filled with wonder as to how we managed it, but we had crossed and were fairly on our way, and so did not trouble about anything. Now, don't you think we arranged the business very well? It certainly was a much better way than sitting down hopelessly in a dirty little hut, with the roof nearly off, to wait an indefinite time.

Mary has had three or four turns of fever; she has lost most of her color, is much thinner, but is much stronger and grows tall. Her head is covered with pretty, natural curls. I cannot find it in my heart to cut them off, though no doubt it would be better for her during the very hot weather. She has had a good deal of trouble with her teeth; she has not cut them all yet, and may yet have more to do. It is all through. When feeling well she is bright and happy and quite at home with the black woman, who acts as her nurse; indeed she often refuses to remain with me, desiring rather to go off with Big Mary instead, but when she is ill she will not go out of my sight for a moment.

It is so nice to feel that as soon as the rains are over we may look forward to settling down to our entering into the work. I shall then have more to tell you of the progress of the work and of the natives themselves. So far one seems to be constantly writing about ourselves chiefly. We had rather prefer the return to-day—it is nearly 5 o'clock, Sixth-day, and the machila is coming out on to the veranda to see if the machila is coming

By the way, with your letters came a whole pile of Recorders, so we have them all to read up at once. It has been so good to get them at last, they make me so happy. I don't quite know why the Plainfield friends should be the only ones to write though. It would be nice to hear from others also sometimes (but not instead, please). The parcel of tracts explaining the Sabbath has come to hand and all right—that is what is useful in beginning—Now I must close as this mail is due. Day with loving greeting to all.

Your sister in morts.

ANNIE S. BOOTH.

How's This.

We offer One Hundred Dollars Reward for any case of Conspiring to Rob cannot be secured.

F. J. CHENEY & CO., Prop., Toledo, 0.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out the contract.

WEST & THAX, Wholesale Druggists, Toledo, 0.

W. A. DUNN & MAHAN, Toledo, 0.

Robert Pearse, Toledo, 0.

I believe 36th Street Care is taken internally, actively directing upon the blood and mucous surfaces of the system. Applied hot at each dose. Sold by all Druggists. Testimonials free.

Hall's family Fills are the best.
announced General Harrison as the Honorary President; the Rev. W. Wardlaw Thompson, representing the British delegation; Dr. Joseph Ring, representing the Australian delegation; Dr. Schreiber and Me-

rensky, the German delegation; and the Rev. J. Jacob Chamberlain, representing the missions

aries. After singing "Our Country" by the vast congregation, prayer was offered by the Rev. Dr. Mabie, of Boston. President Harrison gave a grand opening address. It was a very grand and eloquent address, full of the spirit and love of the Master. Dr. Judson Smith gave a magnificent address of welcome, warm, broad and full of fraternal love to all the delegates and missionaries, convened from all lands. He spoke of the message of the conference, the Conference, of the great inspiration, present good and future results to be the outcome of this great gathering. Dr. Thompson re

1. The need of regeneration. Men are possessed by sin, unrighteousness and an evil spirit. They are dead in trespasses and in sins. To have spiritual life and growth and character, they must be regenerated in spirit.

2. The great work of Christ and his kingdom in the regeneration and salvation of men. Men must have the presence and power of the Divine in them to purify, inspire and direct their lives. The reason why there is so much of evil and wickedness in the world is that none are possessed of an evil and unclean spirit. It must be driven out by the incoming and indwelling presence of the Divine. When men are possessed by Christ and the Holy Spirit, they are new men. They will be for Christ, and do for Christ, in every relation and every vocation of life. Man will give himself in business, society, citizenship, and in the home, to Jesus, and all for Jesus. All calling will be saved work to the man in Christ; and the Divine in him, for the regeneration of the world.

3. The essential condition of regeneration is a changed spirit. Come out of the man, thou unclean spirit. A definite religious experience is essential to a true regeneration. There must be a new spirit, a new heart, a new will. The danger of evangelism to-day is that the condition of regeneration is made so indefinite and easy, that men are brought into the kingdom not truly converted. They have had no real definite religious experience. We need in these days of easy evangelism more of the profound conversion which was manifest in the days of our fathers.

4. We are living in the days of intense individualism. It is separating general interests, specializing in education, in industry, and in the affairs of men; it is dividing humanity: they are losing a common bond of interest and of brotherhood. It leads to anarchy. The love of Christ in humanity must over

come this anarchy. The Divine presence within, the regenerating and unifying power of the Holy Spirit, is the bond of universal brotherhood, and draw men into fellowship with Christ, and make them consecrated and devoted fellow-workers with him in the regeneration and evangelization of the world.

At the opening meeting of the Ecumenical Conference in Carnegie Hall, April 21, at 2.30 P. M., there was a large attendance. An overflow audience. Ex-President Benjamin Harrison presided. He was greeted with clapping of hands and the waving of handkerchiefs as he took his seat, and when he arose to announce the pro-

gram he left on the platform were Dr. Judson Smith, Chairman of the General Committee of the Conference, who great ovation was given them. On the platform at many distinguished citizens of our country and noted clergymen of our land, and other lands, and missionaries and mis-

sionary officers of every land. Bishop Potter offered prayer. Mr. Jessup made a very ap-

propriate introductory speech. The address of welcome to the delegates to the United States, by President McKinley was short, but was in fine in thought, ornate and finished in expression, and full of the love of Christ and the mis-

sionary spirit. It made every one feel proud of our President, because of his fine presence, earnest and eloquent words, and his graceful manner.

Governor Roosevelt spoke in his own pecu-

liar style and expression. He impressed all by the practical nature of his thought and the power of his indomitable will. He had not seen, at close range, the work done in foreign nations, but had been close up to the work done on the Indian reservations of the West. He gave a touching description of the great work done among the Indians. He closed by giving a very complimentary welcome to all the delegates, as the representative of the state of New York.

General Harrison responded to these ad-

dresses of welcome, in behalf of the Conference. It was the address of welcome to the gathering, and of wonderful adaptation to the place he filled as the President of the Conference, and to the occasion. He paid a fine tribute to the President of this Great Re-

public in coming to this Conference and giving it his presence, interest and influence. He made some capital hits on Governor Roose-

velt, which the city papers turned next day to some political capital, though it had not that purpose or bearing.

After the benediction by Dr. Judson Smith, the National Welcome closed. It was one of the greatest ovations and meeting of wel-

come ever given in the history of missions and of the Christian Church.

The Secretary had the privilege of hearing a great sermon, on Sunday, by J. Hudson Taylor, the founder of the Inland Mission, on Having Faith in God, or, as he would interpret the text and thought, Holding on to the Faith and Faithfulness of God. It will be a lasting witness of the great thoughts and words of this large and glorious Conference.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held their regular meeting in Westerly, R. I., Wednesday, April 18, 1900, with President William L. Clarke in the chair.

Members present—William L. Clarke, O. U. Whitford, A. S. Babcock, George B. Carpen-

ter, S. H. Davis, T. L. Clawsor, C. A. Burdick, A. McLeam, George H. Utter, L. F. Ran-

dolph.

Prayer was offered by S. H. Davis

O. U. Whitford, Corresponding Secretary, George H. Utter, Treasurer, and G. B. Carpen-

ter, for the Evangelistic Committee, each pre-

sented their quarterly reports, which were properly reviewed and placed on record.

S. H. Davis, for the Committee on reported resolutions upon the death of brethren Jon-

athan Maxson and Charles Potter, whose reso-

lutions have been published in the Recorder.

The report was adopted.

Mrs. Charles Potter and Mrs. Jonathan Maxson, by the Corresponding Secretary, ex-
pressed their appreciation of the feelings of the Board, as embodied in said resolutions.

Correspondence was presented from William O. Daland, giving report of labors in London and in South Africa, including details of work and of the fund in the Mill Yard church; also suggesting the probability that Bro. Daland and family will sail for America May 31, 1900.

It was voted that the Treasurer be authorized to make all necessary arrangements for the return of Bro. Daland to America upon the date and by the route suggested by him.

H. E. Forsythe and Mrs. W. H. Hurley, referring to the return of his son to this country for the purpose of education; also pertaining to the building for a boy's school, and matters relating to the medical work in China; also a home for Mr. Crofoot and family.

Also, a letter was received from Miss Dr. Palmberg, in which she offers that, should it be considered wise to move the medical mission to Li-en-oo, she will provide a home for the family for the hospital work upon land now belonging to us in Li-en-oo, without expense to the Society, otherwise than that she shall be allowed to use for said purpose the accumulation and receipts from the mission funds.

The matter was referred to the Corresponding Secretary for further information.

AFTERNOON SESSION.

Prayer was offered by G. B. Carpenter.

A communication from Charles H. Greene, of Alfred, N. Y., referred to proposed work of Bro. Th. of a kind beneficial to the work for the hope of land in China, upon land now belonging to us in Li-en-oo, without expense to the Society, otherwise than that she shall be allowed to use for said purpose the accumulation and receipts from the mission funds.

The matter was referred to the Corresponding Secretary for further information.

Correspondence concerning the Ecumenical Conference of Missionary Workers was presented by the Corresponding Secretary. Copies of the report of said Conference are offered for the use of our missionaries at reduced rates.

The Board subscribe for twenty-five copies of said report.

William L. Clarke, O. U. Whitford and A. S. Babcock were appointed a committee to prepare the program for the Anniversary of the church to be held in connection with the General Conference.

Communications were also received from W. E. O'Neil, London; Eld. Bakker, Holland; Christian Swendsen, Denmark; Margaret Leitch, Boston; F. L. Coates, E. H. Socwell, A. E. Forsythe, Mrs. W. H. Hurley, Peter Velthynus, and others concerning proposed work of interest to the Society.

The following orders were granted:

O. L. Whitford, salary, $220; traveling expenses, $100; total, $320.
A. G. Goodwin, salary, $150; traveling expenses, $25; total, $175.
A. O. Crofoot, salary, $125; traveling expenses, $50; total, $175.
W. H. Godfrey, $250.
G. H. Randolph, salary, $189; traveling expenses, $25; total, $214.

Churches:

Attitall, N. Y. ....................................................... 40
Berens, W. Va. ..................................................... 15
Carthage, Ga. ......................................................... 1
Cedar Grove, Hamburg ........................................... 40
Chester, Pa. ......................................................... 30
Chillicothe, Ill. .................................................. 30
Clarksburg, W. Va. ............................................ 30
Etna, Pa. .......................................................... 15
First, Waukesha .................................................. 50
H Receiver, N. Y. .................................................. 50
Hancock, W. Va. ..................................................... 25
Shingle House, Pa. ................................................ 15

Total ................................................................. 510

Collected for the Church in Chicago, $775; and for Congregational purposes, $100.

The Evangelistic Committee reports three

NEW YORK CITY LETTER.

It may be of interest to the readers of this letter to know that there has not been a death in the resident membership of the New York church for more than eight years. A church so blessed ought to grow. We believe that we are growing steadily, though slowly, in numbers; but more especially in the ability to give money, and in spiritual life.

The position of our little church in this great city is unique. Pastor and people are so completely lost in the vast multitude of people and influences, that it is simply out of the question to undertake to explain the situation to one who has not some idea of city life. There are in this "parish" more than four million souls. You see we are in some sense lone Sabbath-keepers. Look in on an average Sabbath congregation. There will be about forty of us, from two states, from five or six counties, from seven or eight Seventh-day Baptist churches. We will attend this ordination appointment about four hundred and fifty miles.

There is not so much as one laboring man with us. You will find that the "leading industry" is school-teaching. The teachers of the congregation receive, in the aggregate, not less than fifteen thousand dollars a year. This will wake up the farmers who do not know how we sing for cream and eggs and vegetables and fruit and freedom, or how much we pay for a quart of dandelion paynes. We steal the houses of the neighbors and the quiet of the Sabbath-ear, have very much. You may be interested to know that but four persons in this church have so much as the titles to homes, and that these four homes are in four different counties. A few weeks ago our pastor's family held in Brooklyn. It was a stormy night, and there were but three persons present besides the family where the meeting was held; but of these three, one was from Kings county, another was from Essex county, and the third was from Richmond county. We are not complaining, for we have outgrown the room so long used at the Y. M. C. A., and are now at the Memorial Baptist church, on Washington Square, South.

The increase in attendance is largely due to the wisdom and generosity of this wide-awake little church in paying the postage, stationary and traveling expenses of their pastor, and in presenting him with a type-writer, and bicycle. They are looking forward with pleasure to the privilege of entertaining the "Yearly Meeting" in November. This will cost us some effort, but it would not be likely to do us good if it did not cost us effort.

Readers of the Recorder do not need to be told that the Protestant churches of New York City are face to face with problems that are simply stupendous. We cannot discuss these problems here, and we even hesitate to do so in the face of the fact, that the various evangelical denominations are losing ground in our city. But covering or belittling or denying this fact will only increase the peril. It would be strange, indeed, if Seventh-day Baptists here did not face the problems of an era of missions.

All our hope must be in God. Just as the hope of China and India is in God, so the hope of Christianity in New York City, and the hope of Seventh-day Baptists here and everywhere must be in God. This does not mean that we are not to plan and toiled and sacrifice and wait. Just now, during the great Missionary Council, we are thinking of the command of our Master, "Go ye into all the world;" but may we not do well to remember at the same time that, in New York at least, all the world has come to us. We who are in this city will have not only the direct benefit of the great missionary gathering, but also the pleasure and profit of having with us quite a number of the prominent men of our denomination, several of whom we expect to hear at our services.

It is not likely that the New York church will follow its usual custom of suspending its services during the summer months. The breeze from the unusual large number of the congregation expect to speak sooner in the hearer.
A LAUGHING CHORUS.

Oh, such a laugh under the ground
When March called, "Ho, there! Ho!"
Such grinning and merriment wide,
Such whispering to and fro!
And, "Are you ready?" the snowdrop asked,
"To start the merriment?"
"Almost, my dear," the willow replied;
"I'll follow presently, you know!"
Then "Ho! ha! ha!" a glorious came
Of laughter soft and low.
From the millions of flowers under the ground,
Yes, millions, beginning to grow
Of Southern Baptists. later."

HE THAT WINNETH SOULS IS WISE.

On a late Sabbath, Pastor Randolph, of Alfred, preached from the text: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." His thought was "Winning Souls." He urged us to try and help some one, to put ourselves in his or her place, that we might understand better their trials, their weaknesses, and thus be able to help them.

When we are ready to ask our Father this question, "Lord, what wilt thou have me to do?" shall we hear this answer, Win some one for my service. "Be doers of the word, not hearers only." Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

When we know ourselves the joy of service for Christ, it will be our delight to win others to him.

THE ECUMENICAL CONFERENCE.

Reported for the Woman's Board.

The World's Missionary Conference so long talked and written about, so inclusive in its aims and so complete in its arrangements, has at last arrived among us, and to-day it is the most-talked-of event in New York. Yesterday, April 21, was the opening day, and Carnegie Hall, in which the main meetings are being held, was besieged by crowds of people—delegates chiefly—to get tickets; as admission to these main meetings is by tickets only. The exchange of delegates' cards for sets of admission tickets held hundreds of people in line until two o'clock in the afternoon, at which time upwards of sixty thousand were expected.

The opening meeting was presided over by Ex-President Harrison, who is described by those present as a dignified, even elegant, presiding officer. In the evening President Harrison, President McKinley and Governor Roosevelt were all upon the platform. President McKinley welcomed the delegates in behalf of the United States, Governor Roosevelt on behalf of the state of New York, and President Harrison responded with a ringing address. The Woman's Board, in all the principal churches in New York and Brooklyn are filled by visiting delegates, and, with the manifold material from which to cul, it is not easy for your delegate to select items which may prove the most interesting, or will most nearly give a picture of the Conference, which, for wide human interest and significance, will rank with any public gathering of this century. Our own little church in New York is specially delighted and honored in having so many visiting brethren who are delegates. President McKinley praved for us yesterday; Dr. Platts is to preach next Sabbath, and Secretary Whitford to conduct the prayer-meeting on Friday evening; so that whatever other denominations may enjoy of this feast, none, we feel, have greater reason for rejoicing than we. To give a little idea of the magnitude of the Conference, let me say that the program is a pamphlet of thirty-two closely printed pages, exclusive of covers, and the meetings, general, sectional and special, including Sundays, will number seventy-five. The most that any one person could hope to take in uninterrupted attendance would be twenty-five, and probably this will be more than any one will reach. Your delegate therefore begs the reader to be lenient in judgment of her report which will be but meagre in contrast with the matter in hand. One of the meetings advertised for the Broadway Tabernacle has for its subject, "The Island World," and the speakers will represent missionary work in the New Hebrides, Madagascar, the Philippines, Guam and Hawaii, while on Monday afternoon there are to be ten sectional meetings, each in a different building, representing almost every missionary country in the world.

This morning Dr. Platts and your delegate attended the Madison Avenue Baptist church to hear the venerable Dr. William Ashmore, formerly of Ohio, speak upon "The Open Door in China." Though evidently far past three score and ten years, he spoke with the vigor of a man of fifty, and delighted a large congregation with his strong sermon. Of the many excellent things he touched upon, I must content myself with mentioning only one or two. "The most blessed word in the Bible," said he, "is redemption. For four thousand years the world was being prepared for it; then Christ came and brought it. The Holy Spirit has continued it, and the church was established to teach it." Ten years ago," he remarked, "England was the most powerful foreign power in China; to-day India is the most powerful. He then adverted to what may happen to missionary work in China, should the Greek church become the dominant factor; still he declared his faith in the over-ruling Providence, which takes care of its own, whether in China or America. Incidentally he referred to the "twenty-eight hundred American missionaries in China," the number being much larger than we had supposed. He was enthusiastic over the Chinese, saying that in all Asia there is not a better timbre to work upon than they, which reminded me of our own Dr. Swinney, who, on one occasion, in contrasting the Japanese with the Chinese, remarked that she was so glad her work was among the Chinese, "they were so much more substantial and solid and serious minded than the Japanese." The Ecumenical Program shows that "Woman's Work" is somewhat distributed through the week, though Thursday is set down as "Woman's Day," when there will be held three important meetings from the schedule. Meantime your delegate will try to be faithful in sending at least "snap shots" for the Woman's Page of the Recorder.

P. J. B. W.

April 28, 1900.
of White Plains, Ga., published in the Western Recorder; subject: "The Obligation and the Necessity on Baptists to be the Best People in the World." I believe every word he says to be true, and I commend his words to Southern Baptists as being specially applicable to us.

We omit the full quotation from the Western Recorder, for want of space. The central thought contained in it is summed up in the closing sentence, as follows.—Ed. Recorder.

We certainly have been favored with spiritual light, and knowledge, and privilege, beyond any other people; but we have not correspondingly grown in grace—
in love, in faith, in consecration and zeal; and hence God has not given us the satisfaction of seeing his cause prosper in our hands as he otherwise would have done.

This being true, it should be the aim and purpose of every Baptist, that he who hath given us life, and hath given it more abundantly, should make more manifest the fruits in a perfect life of obedience. It is not my purpose to magnify differences. I would that none exist. I prefer, rather, to emphasize our agreements and to walk in love and fellowship with all who love our Lord in sincerity.

In further answer to the question, "What is the Difference Between a Regular Baptist and a Seventh-day Baptist?" I repeat that the difference is in the practice concerning one article of faith, which is as follows:

Article XII—Of the harmony of the Law and Gospel, we believe that the Law of God is the eternal and unchangeable rule of his moral government (Rom. 3:19-20; Matt. 5:17-19). All the moral law, as a positive commandment of God, must be unchangeable and eternal in all its parts.

This is the only point in Baptist faith and practice, so far as my knowledge extends, where they have followed tradition—and forsaken a positive commandment of God. I cannot doubt but that they will yet return to the Word of God as the only and all-sufficient rule of faith and practice.

Our Lord plainly stated that he "did not come to destroy the law." Nothing that is moral can be destroyed. If the law be immutable, good, the operation and effects must be the same; especially since it emanates from an infinitely wise source. This is evident from the Word of God. "If any persons declare that the moral law is altered, to be consistent they must also suppose that the divine nature is altered. The law of God is perfect, the ceremonial law was imperfect. The moral law being perfect, the image of the divine cannot be done away. The great end that our Lord had in view with respect to the law [was] to fulfill. Suf-ferings were necessary as well as active obedience. Our Lord set forth the spirituality of the moral law, and could not after that set about to destroy it."—W. Kemp.

According to the new covenant made in the blood of Christ, he is this law which is written on our hearts. If it be written upon our hearts, it is that it may find expression by obedience in our lives. "Actions must be our invariable touchstone of truth. Expression is the only avenue to sentiment, and action is the only avenue to sentiment. Actions are the only public representatives of our private sentiments. When God judges man, the heart is the rule of judgment. The heart is the source of these actions; it is to him uncovered. The depraved heart is before God of the same criminality as the depraved life, and exposes us to the same punishment from God. Let us, therefore, externally renounce every inclination inconsistent with our profession and reproachful to humanity. Let us cultivate purity of heart."—D. Latourette, D. D.

Let us note, too, the peril of breaking one of the least of these commandments. There is no least, no greatest, Commandment, in God's mind. These are human distinctions. All laws came from the same Divine authority. We believe in Article XII (2:10). "That all the commands of God should be preached in their proper place by Christian ministers. That they who pretend that there are laws of God so small that they need not obey them, are unworthy of his kingdom. That true piety has respect to all the commands of God, and keeps them." Ps. 119:64—A. Barnes.

The law was not given as a ground of salvation, but as a standard of righteousness. God never contemplated saving Israel without Christ. "The law of the kingdom is the law of original holiness, and Christians are not to avail themselves of any modification of that law which has been made in consequence of human sin, but are to be obedient to the primate law of God."—Weston in Echoes.

"The law can never be done away with. It is holy, just and good. Not one jot or tittle can pass away from it. It is at the heart of all things. Beneath all surfaces, below all circumstances, before God, before the tumult and revolution of the world, rests righteous and inexorable law. We must all yield to its imperial sway. Even the atheist must build his walls according to the dictates of the plumb-line, or they will inevitably crumble to ruin."—F. D. Meyer.

Some people seem to think that the ethical code of Jesus Christ was low or easier to keep than the law. Christ magnified the law, he did not change it. "thou shalt not commit," he said, "thou shalt not look," "thou shalt not think." If Christ meant to change the law, when the new dispensation was to begin, his statement in Matt. 5:17,19, would have been out of date before it was realized; and the law as given to the church. It is generally understood that the fundamental principles of Christ's kingdom were given in his Sermon on the Mount, and these were the Ten Commandments of God's law expounded and presented in the most practical form possible for their observance.

I have no unkind criticism for Baptists. I love them too much for that. I would merely point out to them that if they believe the article of faith which I have quoted, and believe that it is supported by the Scriptures which are embodied in it, they cannot logically or consistently hold any custom or practice which is antagonistic to it.

Finding anything, either in our faith or practice, not taught in God's Word, we should at once give it up, however long we may have held it, or however grievous to our pride it may be. What is the chaff to the wheat? A thousand times let everything go that is not taught in God's Holy Word. Will not every Christian say Amen to this? As there is one Lord, one faith, one baptism, so may there be with us one fold, one shepherd.

A. P. Ashburst.

"NOTHING GREAT IS LIGHTLY WON."  
BY L. C. RANDOLPH.

The establishment by the state of a clay-working school at Alfred University is attended with many instructive lessons. It may strike the observer that the securing of money from the Legislature in a year when appropriations were cut as low as possible, and many excellent bills went to the wall, was a piece of extraordinary good luck. But luck had very little to do with it—as everything had its proper purpose. The whole work was a demonstration, a study in the genius of hard work.

In the first place, it was a good thing for the state of New York to do. The next was to make the state believe it. Alfred was the only school in the commonwealth that had the materials at hand which these bills offer. The case was wisely worked up and strongly stated in a neat document for distribution.

The old students and friends of Alfred all over the state were asked to write letters to legislators and officials. Most loyally and royally did they respond. A stream of communications poured in at Albany recommending the bill, such as demanded most respectful attention. Every influence which could legitimately be brought to bear was appealed to. And when the thing was not done, it was because it was not thought of.

No small element in securing the result was the reputation borne by the University and the people. Assemblyman Litchard was constantly asked the question: "What kind of people are those Seventh-day Baptists down there at Alfred, anyway?" Mr. Litchard thinks he may have stretched it just a little, but he could answer, heartily: "The best in the world." Now there you see, was an unconscious element of preparation going on for years and decades. The men of the present reap because men of the past sowed.

The presence of President Davis at the Capitol was a great help. His work was all done quietly in private. He met as many as possible to talk with individually. He kept himself on any man's attention, but bided his time, waiting six weeks for one important interview. But when he left each man, he left him feeling both that the cause was good, and that the man who presented it was a gentleman.

So, quietly, for weeks, months, years, this campaign has been going on. The public now sees the fruit, and reads the item with interested eye. There are a few who know the parents and teachers and the success of great enterprises, and they it is who can appreciate the old saying that "Nothing great is lightly won."
Young People's Work

By Edgar Shaw, Milton, Wis.

"ENDEAVOR ITEMS."

We are pleased to see that the little sheet with the above title, formerly published for the benefit of the young people of North Loup, is now presented to the C. E. Societies of the North Western Association as interesting reading. Newer paragraphs are presented from nine different societies. We cannot forbear clipping a few samples. Even though you have seen these items before, it will do you good to read them again.

West Dalseed went to Bolt Pond, A. J., and under whom were the natives converted to the Sabbath? Which department of the Recorder do you most enjoy? Why? Answers will be given in our next issue.

On the Sabbath nearest the middle of the month the regular topic is displaced by one bearing on some phase of our denominational work. The subjects thus far have been: Our Church Covenant and the first two Articles of Faith. We find these meetings to be of great help and interest to us. (North Loup).

The little sheet in Minnesota where the Gospel is not preached; and the people gladly welcome a smoke or chew, who sends from Salt Pond, is now presented to the people. (Minneapolis).

The Connecticut Ladies' Commission, Institute, at New York, in March, 1900, and published by request of the Connecticut Convention of Schools.

SABBATH-SCHOOL LIBRARIES.

BY EVAN CLARE CHAPPLE.

A paper presented at the Sabbath-school library, Institute, at New York, in March, 1900, and published by request of the Conductor of the Institute.

We do not expect a good article from poor material. Neither do we get a good working Sabbath-school library out of poorly selected books. Much depends upon wise selection.

The church should provide the books, in most cases, and a committee from the Sabbath-school should be appointed to select them.

This committee should represent the Sabbath-school. It should possess fine literary tastes, and a practical knowledge of children and young people. This committee should select the books with reference to the special needs of the library in hand.

Committees will find great help in the reports of certain associations of ladies organized for the purpose of examining Sabbath-school books. The pioneer in this work was the Ladies' Commission on Sunday-School Books, organized in 1865, in connection with the American Unitarian Association, of Boston.

The Church Library Association was organized in 1873, by the books with reference to their fitness for Sunday-school libraries in the Episcopal church, and to publish lists of such books as it can recommend.

The Connecticut Ladies' Commission, which has its headquarters in Hartford, founded in 1861, and the Allison Hall Congregational Club, has carried on a similar work for the particular benefit of Congregational Sunday-schools.

Of course, Seventh-day Sabbath-schools would not feel like accepting, without question, all the decisions of Congregational committees. Moreover the individual needs of your library may not be one with those of other libraries.

The work done by these commissions will be of great value, but it can not relieve each committee of much conscientious labor. They are not the same from that of a neighboring village or city Sabbath-school. You may exclude books that teach creed, or books of fiction; they may include these and exclude others. There was a time when a book in story form was an outlaw from Sabbath-school libraries. Bunyan's "Pilgrim's Progress" and the works of such authors as Richard Baxter and Jonathan Edwards, constituted the Sabbath-school library. Later there were bits of travel in different countries, transformation in stilted form, of heathen inhabitants, its waiting for missionary dinners. Then came the wishy-washy story filling the shelves with rows of sentimentally religious volumes. To-day, few, if any, of these books are read. Even our children demand good books, well written and interesting. As we have already said, books can not be judged by the same rules for all schools. In one where the members have access to other general libraries, the Sabbath-school may confine its shelves to the more strictly religious and character-building books. In another which may possess the only accessible library in the village, a more general collection of books will be desirable.

But in the average situation, what is the aim of our library? It is to lead the young to Christ; to develop in them a love for the "true, the beautiful, and the good," and for ideal character, a sympathy with nature, and compassion for the unfortunate, and helpless? The very young live in the world, with its prizes of popularity and happiness. We who have lived longer realize the emptiness of all this earthly show. We—if we have profited by the lessons of life—are able to say when Satan offers us the kingdoms of this world, "I live in eternity," and we see the long vistas of duties and dangers at the end of which is the crown of righteousness for him who overcomes. We know that men must suffer for the pain caused others. We want the young to escape this portion of earth's world, to live wisely and with reference to eternity. In all our work for the young, is not this the great object? We must then lead them to the source of all wisdom, must show them and make them feel the beauty of virtue and the ugliness of vice. What is the way these books lead? In my mind any well written book whose aim is to broaden our sympathies with God's world, to increase our admiration for noble living, and to make us hate sin, is a fit book for a Sabbath-school library. This rule would admit such books as "Black Beauty," and "Beautiful Joe," Miss Alcott's sweet stories, some of Hawthorne, much of Sir Walter Scott, at least one of Kipling's and many others not classified as "readable" or "beautiful." All these books cultivate in the reader those human virtues that are next of kin to the divine, and prepare the reader for a kind and helpful Heavenly Spirit. I would exclude all books written only to incite or to ridicule creed.

The Sabbath-school committee of to-day may indeed rejoice! Think of all the excellent books, works of such authors, Geike, Sunset, Leublock, King, Munger, Hughes, Prentiss, Anne Robertson Brown, Drummond, Sheldon, and too many others to mention. Then all the beautiful books on the table, such as those in the modern Sunday-school's Bible Series. Surely of making good books there is no end. And a Sabbath-school library committee can hardly fail to provide a spiritual, life-giving library.

(Concluded next week.)
Children's Page.

The Little Streets.

"To-morrow I'll do it," says Benny; "I will bye-and-bye," says Seth; "I'm going down to see Jenny; in a minute," says little Betty.

O dear little people, remember the truth the stars in the sky, the little streets of To-morrow, the pretty Susan, and the first-born little friends of the sky.

To the city of Not at All.

——Anne Hamilton Donnell.

ROSY AND PETER.

BY AMY R. HOPE.

I am going to tell you about "Rosy" and "Peter," our parrot and cockatoo.

You must remember, in the first place, that "the man who likes animals" can never resist buying a pet which shows any particular affection for him, and I think it must have been Miss "Rosy's" pretty way of saying "cluck, cluck, and wanting to be petted, that made him borrow her of the bird man with whom she lived and bring her home to me.

"Now, isn't that a bit of color for you?" said "the man who likes animals," as he set Miss "Rosy" on the back of a small chair near my bed. (You see, I was quite ill at the time and could not get up.)

I turned over and looked, and saw "Rosy" in all her splendor of color, and at the sight of her radiant breast, just the color of a summer sunset, I gave her name. Roxy she looked, and Rosy we called her.

Her breast, of deepest pink, shaded off to a creamy top, and from rose and fall according to the humor, disclosing deeper shades of red at the base of the head feathers. For the rest, Miss "Rosy" was clad in sober gray, shading almost to white — under the wings. But such a gray as one does not often see — soft as cream in color, fading into the pink and white of the other features.

My dears, think if you and I could have a gown wrought in such shades of beautiful rose color and gray, how proudly we should be of ourselves.

"Rosy" didn't think of her feathers except to preen them. As she stood on the edge of my little chair she chuckled contentedly, turned her toes in, and occasionally gave a loud squawk, because she was hungry. Finally, she got down upon the floor and waddled over to my stand where the magazines were piled. There she began eating up the leaves of the books and tearing the papers so fast that I had to tumble out of my sick bed in a hurry to secure Miss Naughtiness from getting her hands into the cage.

The next night came "Peter." Now "Peter" was a rare bird from the Congo. He was not nearly so pretty as "Rosy," but oh, my! he knew a lot more. He would look up at her with his round yellow eye, which would expand and contract with his emotions, and softly croak "sehr gott," (goot) "sehr gott," which is the German way of saying "very good," and then put his head down to be scratched.

"Peter" was just a gray African parrot. His only badge of beauty was a vivid scarlet tail, which looked as if it had been dipped in red ink. His feathers were small and fluffy, and he had scarcely any at all on his bald head. No, indeed, "Peter" was not a beauty; but we loved him just the same, and he was so affectionate and gentle, quite unlike any other parrot I ever saw.

"Peter" and "Rosy" had their cages side by side near the register, because it was so cold, and they had to be kept warm.

"How do you like this house any way," said "Rosy," in parrot talk, one day to "Peter." "Ah! well enough, well enough," sighed "Peter," who always had a mournful look about him.

"I wish we were home in my old German shop, where one can do as one likes," said "Rosy," briskly.

"There's no room to move in this cage, and I am never let out, they are so very careful of their furniture and books here, you know. I ate up a small, a very small account book of my master's the other day, and he really seemed much displeased. Now, where I lived before, one could eat anything — tables, chairs, books or ornaments — and not a word was said. Did you ever chew matches?"

"No," sadly replied "Peter." "I never saw a match in my life. You seem to forget that I have just come over the ocean from Africa, and that I have never had anything but seeds and fruit to eat."

"I dole on matches," said "Rosy," proudly. "It takes me just one minute to tear a whole box of matches in shreds, and then I split up each separate stick until the floor seems covered with the tiniest splinters. It is great fun."

"I wish I were back among my own forest trees," sighed "Peter." "Every one is kind enough here, but I left four baby parrot sisters in Africa, where I came from, and I fear I shall never see one of them again."

"Oh, well, you haven't felt homesick, you know," replied "Rosy," cheerfully. "Look at me. I never sigh or fret, and see how fat and contented I am. While there is a cracker left to eat, no parrot should repine. Look out! homoseck parrots always die."

So saying Miss "Rosy" held herself upide down to explore the depths of her seed cup for one more possible grain, and after that she squawked three times, loudly, to let her master know she was hungry. As for poor "Peter," he held his head under his wing and sighed deeply.

The next morning, when "the man who likes animals" came to feed his birds, he found Miss "Rosy" very active and hungry, but stiff and stony on the bottom of his cage, like our gentle "Peter" with the scarlet tail. The man who liked animals" felt very badly can I tell you, to find his affectionate and intelligent little pet dead, and "Rosy" pranced about her cage and squawked out loudly in parrot laughter. "I told you so, I told you so, homoseck parrots always die." — Examiner.

BABY FOXES AT PLAY.

One of the most fascinating bits of animal study is to begin at the very beginning of fox education, i.e., to find a fox den, and go there some afternoon in early June and hide at a distance, where you can watch the cubs scamper into the den's mouth.

Every afternoon the young foxes come out to play in the sunshine, like so many kittens. Bright little bundles of yellow fur they seem, full of tricks and witts, with pointed faces that change only from exclamation to interrogation points, and back again. For hours at a stretch they roll about and chase tails, and pounce upon the quiet old mother with fierce little barks.

One clamp laboriously up the rock behind the den, and sits on his tail, gravely surveying the great landscape before him. "Little brutes," he says, as he owned it all. When called to come down, he is afraid, and makes a great to-do about it. Another has been crouching for five minutes behind a tuft of grass, watching, like a cat at a rat-hole, for some young creature to come by to pounce upon. Another is worrying something on the ground — a cricket, perhaps, or a doodle-bug; and the fourth never ceases to worry the patient old mother till she moves away, and lies down by herself in the shadow of a ground cedar.

As the afternoon wears away and long shadows come creeping up the hillside, the mother rises suddenly, and goes back to the den. The little ones stop their play, and gather about her. You strain your ears for the slightest sound, but hear nothing. Yet there she is, plainly talking to them; and they are listening. She turns her head, and the cubs scamper into the den's mouth.

A moment she stands listening, looking; while, just within the dark entrance, you get glimpses of four pointed black noses and a cluster of bright little eyes, wide open for a last look. Then she trots away, planning her hunt, till she disappears down by the brook. When she is gone, eyes and noses draw back. Only a dark, silent hole in the bank is left. You will not see them again — not unless you want to watch by moonlight till mother fox comes back, with a fringe of field mice hanging from her lips or a young turkey thrown across her shoulders. — Exchange.

MY DOG PADDY.

Would you like to hear about my dog Paddy? Then listen to this: Every night and morning we have family prayers, as I dare you to do, and we all sit about the room while my father reads the verses from the Bible, and then kneel down to pray.

Well, Paddy took coming in to prayers, and after a few days he seemed to think that he ought to take his part in them. So, on one day, when the servants had come in and taken their places, Mr. Paddy jumped on a chair and sat down, with his funny black nose stuck in the air, as much as to say, "I am just as good as you are."

This very nearly made us laugh; but what was our surprise when kneeling down, to see Paddy turn round in his chair with his face to the back, place his paws on the top, and make a noise in the bank. This he now does every day, and very solemnly. Do you not think that we (who know what we are doing) might learn a lesson from this animal, who only copies what he sees others do? — Sel.

"My husband has a great advantage over most men." "Indeed?" "Yes. He walks in his sleep." "I don't see what advantage that can be to a person." "Why, he can carry the baby all night long and still get his natural rest."

TUPMAN: "I hear you are building a new home?" BORDUGAS: "Yes; I couldn't very well build an old one, you know."
Our Reading Room.

"Let us now do the necessary, let us be working what is good, towards the left especially towards the family of the faith." — Gal. 6:10. "But to do good and to commiserate." — Heb. 13:15.

PARKER, W. V.—Our last protracted meeting was held at Lick Run school-house. The weather was bad for nearly two weeks—much rain and snow falling—which reduced the congregations. Bro. W. L. Davis, whom we received into the Middle Island church, and who was some time licensed for preaching, helped us, both in song and preaching, continuing the meeting some days after I left to arrange for another meeting. Several souls were converted, backsliders were restored and Christians revived. Brother Davis, whom we licensed to preach, is a young man of bright promise, a consecrated and humble Christian, whose work the Lord blesses. We hope to get him into Salem College this fall. We have candidates yet to baptize and the churches of Middle Island and Lick Run. This will be attended to (D. Y.) at our next meetings at these places. The following is a summary of the work here since last May: Twenty-six have professed conversion, some of whom were backsliders, twenty-two have been received into the three churches, and nine have been baptized. We have Sabbath-schools at the four appointments, and C. E. Societies at Great Creek, Middle Island and Lick Run. We hope to meet many visitors at our Association, which convenes next month.

Fraternally, D. W. LEATH
April 20, 1900.

Our Illinois Letter.

A NEW MODE OF WARFARE AGAINST THE SALOON.

The temperance people of Aurora, III., according to the Chicago Times-Herald, are adopting a new plan of campaign for the suppression of the saloons of that city. It is said that the city receives annually from $35,000 to $40,000 in license fees. Hence there is a large majority who vote for license, because of the revenues received, and the anti-license people have never been able to overcome this majority. The plan of the present campaign, which has been endorsed by the Aurora Ministers' Union, and other temperance leaders, both men and women, is to devote the present year to educating the people and to the raising of a fund equal to that paid in license fees, to be offered to the City Council before the spring election of next year, and asking for the suppression of the saloons. Committees are to be appointed at meetings to hold to solicit and follow weeklies on solicitation of subscriptions and on organization. Vigilance committees will be established, and Chicago's campaign of education in the anti-franchise fight will be the mode of the local battle. It is hoped that in this way the anti-license people will be able to consent to make a year's trial of the anti-saloon policy, and that it will be proved to be to the advantage of the city to run its finances without the saloon.

I am told that Lone Grove township, a town of about 2000 souls, has elected an anti-saloon Supervisor to represent the township in the County Board of Supervisors. All petitions for licenses in townships not having incorporated towns are actuated upon by the County Board of Supervisors. This election of an anti-saloon Supervisor in Lone Grove township is not only in the fact that the population is largely beer-drinking Germans, and that the motive was not opposition to the saloons, but the reason given is that their little village, St. Peter, growing up railroad, not being incorporated, can have no police service for maintaining order. This is an admission that a police is a necessary adjunct to the saloon, and their vote is a piece of worldly wisdom worth of imitation by those who have no higher motive for keeping out saloons.

C. A. B.

FAMINA, Ill., April 6, 1900.

MARRIAGES.

BROWN-BROOKEY.—At his residence, Marlboro, N. J., by Rev. J. C. Bowen, April 15, 1900, Eugene Brown of Quinton, and Miss Isabel Broadway, of Bridgeton.

CRANDALL-FROST.—At the home of Theodore and Sallie Crandall, Shiloh, N. J., April 12, 1900, by Rev. E. B. Ruud and Gessie B. Crandall, of Independence, N. Y., and Matilda B. Frost, of Shiloh.

MURPHY-VINING.—At the parsonage in Shiloh, N. J., April 15, 1900, by Rev. C. D. Senne, of Millin Jr., and Maude Vining, both of Salem, N. J.

DEATHS.

STERLING.—In Delaware, N. Y., April 14, 1900, Mrs. nettie Sterling, aged 56 years, 9 months and 14 days. She was born in Scott, N. Y., and when a small child Lucy Carr was the daughter of Matthew and Abby Carr, of Bridgeton, N. J., and the wife of Joseph Carr, of Independence, N. Y., and tives and friends. F. J. G.

BOWEN.—As the remains of Mr. F. J. G. Bowen, April 15, 1822. Early in life he came with his parents into the village of Ashaway, R. I., April 12, 1900. He was an active member of the Presbyterian church, and lived consistent to the vows she had made.

MCINTYRE.—In Ashaway, R. I., April 2, 1900, Mrs. Lucy A. Carr. Lucy was the daughter of Ed. and Elizabeth McIntyre, and was a member of the church. She was left to arrange for another meeting.

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Literary Notes.

An article in McClure's Magazine for May, by Each Mayo, was written very skillfully portraying the "monsters of the oceanic"—giving the story of her construction, describing her machinery and machinery, and showing her use and operation. (From Discoveries of All the Interesting Points and Parts of the Great Craft, to be issued in the New York City.)

The May DELatorile are two valuable articles—one by Eliot Gregory, a New York society and literary man, who for thirty years has made his home in Paris as much as he writes very skillfully describing Paris. The other by the famous Mrs. Burton Harrison, on "The Trip Abroad; Suggestions for Travellers." The two articles are mentioned; their suggestions for those who will travel abroad, and see the Paris Exposition.


A Manual of Church History. This book is by Albert Henry Newman, D. D., LL. D., Professor in McMaster University, Toronto, and author of "History of the Baptist Churches in the United States," "History of Anti-Pediobaptism," etc. Vol. I. Ancient and Medieval Church History. Boston: Society of Literature, Philadelphia, Pa., pp. xliii—559. Price $2.50. This book is one of the best of its class. Any work which attempts to give even a brief history of Christianity for fifteen hundred years, can do no outline. The book is rich in evidence of religious scholarship on the part of Dr. Newman. The contrivance is such that it is the product of twenty years' experience as a teacher of church history. It contains the results of late research and the conclusion of the volumes in his "History of Anti-Pediobaptism." In this volume, the writer has shown the great influence of the East upon the West, and the influence of the West upon the East, in the formative period of the Christian church. In this connection we miss two or three things which would add to the value of the work. For example: no mention of the influence of the Nicene Councils; for instance, the Council at Constantinople, 382 A.D. This is a field on which many writers have worked, and have produced important results. It is not an easy subject, and it is not one that can be handled in a book of this size. The writer should be commended for having done what he has done, but it is not a complete work.

SUGGESTIONS FOR TRAVELLERS. AN article in the American Ladies Hotel at the Jenner Hotel, for those who will travel abroad, and see the Paris Exposition.

The other article is a "Traveling Guide." The two articles are full of suggestions for those who will summer abroad, and see the Paris Exposition. The other article is a "Traveling Guide." The two articles are full of suggestions for those who will summer abroad, and see the Paris Exposition.

The theological view of the author appear not too prominently, and yet with sufficient prominence to indicate that he is theologian as well as historian; although the theologian does not obscure the work of the historian in any objectionable degree. The work stops on the threshold of the Information, and all persons interested in church history will be glad to welcome the conclusions drawn in this volume. The author has read widely and thoughtfully.

Special Notices.

WANTED. Copy of the Minutes of the S. D. B. Publishing Society for 1864, for the purpose of completing a bound volume. Register Office.

North-Western Tract Depository. A bill supply of the publications of the American Baptist Tract Society can be found at the office of W. M. West & Son, at Milton Junction, W. I.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P.M., at the home of Dr. S. O. Maxson, 22 Grant Street. Preaching by Rev. G. W. Lews, of Oneonta. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited.

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

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Sabbath-school, H. K. Van Horn.

WEDNESDAY.

7.45. Praise Service.
8.00. Sermon, Deacon from Eastern Association.

SABBATH-MORNING.

10.00. Devotional Service.
10.15. Address by Moderator, Roy Randolph.

AFTERNOON.

2.00. Communications from Committee Associations, Report of Delegates of the Associations, Appointment of Standing Committees.
3.00. Sabbath-School Hour, M. E. Van Horn.

EVENING.

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8.00. Sermon, Deacon from Eastern Association.

SABBATH-MORNING.

10.00. Sabbath-School, conducted by M. B. Davis.
11.00. Sermon, L. L. Maxson.

AFTERNOON.

2.00. Woman's Hour, conducted by M. Marcella Hill.
3.00. Sabbath-School, Miss Dora Gardiner.

EVENING.

7.45. Praise Service.
8.00. Sermon, B. C. Davis.

FIRST-DAY-MORNING.

9.00. Business Reports.
10.00. Education Hour, conducted by T. L. Gardiner.
11.00. Sermon, A. H. Lewis.

AFTERNOON.

13.00. Unfinished Business.
2.00. Tithers' Union, A. C. C. Bond.
2.30. Young People's Program.

ROY RANDOLPH, Moderator.

XENIA BOND, Secretary.

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

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XENIA BOND, Secretary.
INTRODUCTION.

After our Lord's testimony to John the Baptist concerning himself, which we studied a few weeks ago, we have the record of the fact that the common people were inclined to receive Jesus favorably; but that the Pharisees rejected him on account of the inconsistency of the conduct of those Pharisees by the illustration of the children playing. They were like cross and irritable children who were bidden not to play who then when the children proposed to play wedding they refused, and when those who were seeking to propose to play funeral, they were again unwilling.

The conduct of John because he was an ascetic, and likewise refused to receive him because he was not an ascetic, but rather associated with men, and ate and drank with ordinary people. There was no fault in the conduct of John, and good reason for the conduct of Jesus, but those who are bound to find fault with the messengers of the gospel will find some reason for fault-finding even at the expense of consistency. The incident of our present lesson seems to follow so soon after this teaching in regard to John the Baptist.

Some interpreters of the gospels have confused this anointing of Jesus with that which occurred at Bethany six days before the last passover of our Lord's ministry. It is certainly an error to think that the woman mentioned was either Mary Magdalene or Mary, the sister of Martha and Lazarus.

NOTES.

36. And one of the Pharisees desired him that he would eat with him. Some have thought that this was a motive in thus inviting Jesus to his table; but that is very improbable. It is more likely that he thought he was condescending greatly to invite this new teacher to his house. And he went into the Pharisee's house. Jesus went to the Pharisee's house because he would eat with him. He was willing to give himself unto those who would receive him. And sat down to meat. Literally, "he reclined." The Jews did not sit on chairs, but rather reclined upon low couches, supporting the body on the left elbow.

37. And behold, a woman in the city, which was a sinner. There can be hardly a question but the word sinner is here used to designate one morally corrupt. The city is an indefinitely large city such as the Pharisees dwelt. We have no means of knowing what city. Some have guessed Nain. The conduct of the Pharisee who allowed her to sit at his table was truly repentant. We need not wonder at her presence in the Pharisee's house, when we remember that according to the Oriental custom any one might come in and sit by the wall if they were entertained as guests. An alabastron box of ointment. A cruse or flask containing a very valuable unguent used for anointing. A woman coming with an alabastron box of ointment.

38. And standing behind at his feet weeping, was the token of her repentance. She had not planned to bathe his feet with her tears, but now since they are thus washed by her offering of a tender and grateful heart she shows her humble love by using her hair to wipe his feet. She pours out the costly perfume, and her love is not satisfied till she has caressed his feet with many kisses. Now when the Pharisee which had bidden him saw it, etc. No word had been spoken concerning this subject. The Pharisee woman was too full of joy over her consciousness of forgiveness that she could no longer keep her words to herself. She realized her penitence and silently expressed the homage of her grateful love. The Pharisee, it is too much surprised to think that this new teacher can hardly be the prophet he had supposed; for if he was a prophet he would have known that she was a sinner and if he knew what sort of a woman she is, he would certainly not allow this familiarity. And Jesus answering said unto him. But Jesus is a prophet by answering the thought of the Pharisee. And he saith, Master, say on. In spite of his ready formed judgment, Simon replies courteously to his guest. The word "Master" is better etymologically; she asked him not with a cloth, but with the richest ornaments with which nature had adorned her. California, is also measuring velocities in the line of sight, and Astronomers do not agree exactly as to the time of rotation, but the majority of them place the time at twenty-three hours and fifty minutes; others make the time a trifle shorter.

40. And when they had nothing to pay. It is utterly beyond our ability to understand what words and deeds of them will love him most? We would suppose properly say "how will the words and deeds of them who will love him most?" and this is also a more literal rendering of the original. Thou gavest me no water for my feet. It was usual for a slave to bathe the feet of the guests, they came into a feast. We may not be sure, however, that Simon staff, Arizona, measuring velocities in the line of sight, gave as the result of his calculation, which sustained certainly a day consisted of twenty-three hours and twenty-five days, which would constitute a year.

44. Thou gavest me no kiss. Simon had not given the usual kiss upon the mouth in greeting his guest, but the woman had kissed the feet of Jesus. My head with oil thou didst not anoint. To anoint the head with oil was a mark of respect. Note the vivid contrasts in this verse also, "he that is noble poured on; whereas the opposite always dark, causing the result of his calculation, which sustained certainly a day consisted of twenty-three hours and twenty-five days, which would constitute a year.

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Poplar Science.

BY R. R. BAKER.

The Evening Star.

The most beautiful object now to be seen in the heavens, on a clear evening, is the planet "Venus," called the "Evening Star," and its brightness will continue to increase until the middle of August.

Every public school in the United States should be required by law to furnish a glass of sufficient power, to see plainly the rings of Saturn which surround that planet. Such a telescope, mounted on a tripod, would allow every scholar to see this planet while it was passing through the field of the glass, and would convey more beneficial intelligence in a single evening than could be imparted by the study of books for a month, as it conveys intelligence that cannot be described.

The planet Venus, our nearest neighbor, is distant from us only about twenty-five millions, three hundred and ninety-six thousand miles. Its brightness exceeds all other planets. In consequence of the brightness, covering the whole hemisphere, it has become difficult to find any point upon its surface by which it could be seen to rotate. This is also the case with Mars and Jupiter, and the day of Venus is of about twenty-five days, which would constitute a year.

Giovanni Dominico Cassini, born near Niece, Italy, June 8, 1625, from certain markings on the planet, came to the conclusion that the planet rotated upon its axis the same as ours, and calculated its day to be a trifle less than ours. Astronomers do not agree exactly as to the time of rotation, but the majority of them place the time at twenty-three hours and fifty minutes; others make the time a trifle shorter.

Professor Lowell, who spent several years at Flagstaff, Arizona, measuring velocities in the line of sight, says, in a dispatch, "from a study of these photographs, the rotation period of Venus is short." Evidently meaning the twenty-three days and twenty-one minutes.

Now we would like to have every one who may chance to read this article, on the first fair evening, take a look at this beautiful star in the heavens, and while looking at it contemplate the fact that it is a world about the size of ours, being seven thousand five hundred and ten miles in diameter, and having a day nearly the length of ours. If our is shorter than our, of course its year is not as long, composed of a little less than 225 days, while ours has a little over 365. It is very probable that it has one moon like ours, for a satellite has been discovered.

It requires no great stretch of the imagination to believe that this beautiful "Evening Star" is peopled by a race fully as intelligent, if not more so, than ourselves, and as they receive nearly one-tenth more light and heat from the sun than we do, and their journey around the circle of forty days in a shorter winter; then should there not be inhabitants there who can worship Him who made the world, and fashioned the heavens which declare His glory?

HAPPY the man who early learns the immemorial distance between his wishes and his powers.—Goethe.
No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Royal Baking Powder contains:

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Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, much nicer to your tongue. You can make biscuits with alum baking powder, but at what a cost to health!

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

NEBRASKA LETTER.

A mild winter has been enjoyed by the people of this state. During the last half of March, the farmers have been very busy getting in their wheat, ready for the early rains in this semi-arid region, early sowing is necessary, that the moisture caused by the coming out of frost may play its part in helping to germinate the wheat, that it may have an early growth. Then comes April ploughing being done for the potato crop. This is one of the staple crops in Central, Southern and Eastern Nebraska. But little, however, can be done with potatoes outside of the river-bottoms and the irrigated regions. This year many thousands of bushels of potatoes have been shipped from this state to Cuba and Puerto Rico. Already the ranchmen are moving their herds from winter quarters onto the ranges that they may be ready for spring and summer feeding. Grass is started nicely in the sheltered draws and along the water courses. The rough range land, so abundant on the divides, is being occupied more and more for grazing purposes.

The past winter has been well marked in this state as a time of special and quite widespread religious awakening. Scarcely a town but has had its season of special revival meetings, with varied degrees of success. At the opening of the year the one thought that seemed to possess the minds of the people was, How may I do more for Christ? Many began the year with a well formed purpose to do more by following closely the path in which Jesus would have them walk. So deeply were the minds of the people charged with this thought and purpose, that religious awakenings and growth in Divine life have been noted on every hand. Churches have been quickened, and Sabbath-schools and Endeavor Societies have been roused to new life and energy. In the city of Kearney the streets were plastered with the motto, Kearney for Christ. People were aroused and a great work was done.

The Sunday-school Association has been pretty well organized throughout the state. The results are being seen in a larger attendance upon the Bible-schools of the state and a deeper interest in the study of the Blessed Word. One of the results of this study is an inquiry on the part of some upon Sabbath-truth. As Sabbath-keepers, we have nothing to fear from the careful study of God’s Word, but much to gain. As surely as God’s Word is a lamp to the feet and a light to the path, so surely will it be, if carefully and conscientiously studied, a revealer of Sabbath truth. In the heart of every careful Sabbath-keeper there is a desire to see the cause so dear to us advanced; yet, how many of these same dear disciples of the Lord live on in the presence of this desire with a feeling of hopelessness, thinking that any great or radical change in the states of the Sabbath question cannot be expected. Dear reader, if perchance you belong to this class, how much better would it be for you to live in the light and joy of a hope; yes, a confidence grounded on the eternal truths of God. He has promised that his word shall not return unto him void, but shall accomplish that whither he hath sent it. How changed would the whole condition of Sabbath Reform work be, could all our dear brethren and sister realize that in this work they are co-workers with God.

E. A. Witmer.

North Loup, Neb., April, 1900.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1874. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest of the University. The Trustees issue to each subscriber of one dollar or more a beautiful lithographed book copyrighted by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. T. Creasal, Trusts, Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor, and remember one of the subscribers who have contributed $50 or $100, which can be framed and preserved as a permanent memento.

Proposed Centennial Fund: $184,000 00


Amount needed to complete fund: $89,625 00

THE SABBATH RECORDER.

April 30, 1900.

Alfred, N. Y.

ALFRED UNIVERSITY.

A COMMERCIAL ARTS, THEOLOGICAL SEMINARY.

For catalogues and information address: Rev. Booth Colwell Davis, Ph. D., President, Alfred, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

On the 22nd day of August, 1874, the Seventh-Day Baptist Education Society, at Clarksburg, W. Va., incorporated by the name of the Seventh-Day Baptist Education Society, was organized.

A. B. Westphal, President, Alfred, N. Y.

W. W. COON, D. D. S., Secretary.

Office Hours—9 A. M. to 11 A. M., 2 P. M., and 4 P. M.

The ALFRED SUN.

Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms: $3.00 per annum, payable in advance.

THE AMERICAN SABBATH TRACT SOCIETY.

STATE NORMAL COURSE.

O. M. Dolliver, Treasurer, 125 United Ave., New York. 

The President—F. L. Greens, Brooklyn, N. Y. 


THE SEVENTH-DAY BAPTIST MEMORIAL MEMORIAL.


(See Notice on Back Cover.)

The SABBATH TRACT SOCIETY.

EDWIN D. TEAGUE, Secretary.

Regular Quarterly Meeting of the Board, at Philadelphia, N. J., the first Monday of January, April, July, and October.

W. M. STILLMAN, Counselor by Law, Supreme Court Commissioner, etc.

Chicago, Ill.

THE SABBATH RECORD.

Proposed Centennial Fund.

Rev. Booth Colwell Davis, Ph. D., President, Alfred, N. Y.

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(See Notice on Back Cover.)

The SABBATH TRACT SOCIETY.

EDWIN D. TEAGUE, Secretary.

Regular Quarterly Meeting of the Board, at Philadelphia, N. J., the first Monday of January, April, July, and October.

W. M. STILLMAN, Counselor by Law, Supreme Court Commissioner, etc.

Chicago, Ill.

THE SABBATH RECORD.

Proposed Centennial Fund.

Rev. Booth Colwell Davis, Ph. D., President, Alfred, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.