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**POWER OF LOVE.**

When the life of a beloved son is hanging in the balance, so one can persuade his mother to take rest. You may tell her that others are watching, that everything is being done that can be done, that it is her "duty to take a respite;" but you might as well speak to the deaf, for she is his mother, and her mother-love will not let her be content with less than her own personal ministry to her boy. But does she think then of doing merely her duty to him? Is she measuring her conduct by any standard of rectitude? Nothing of the kind! She has risen above all standards and all duty. She does just what her love impels her; and all she does is so little able to content her, that she is only sorry she can do no more. Now, it will be the same with us and the service of God, if only we attain to love of him for what he is to us, and for what he has done for us in Christ. It will lift us above legalism, and make the mere doing of duty seem but meager and unprofitable. It will keep us from murmuring, and preserve us from self-complacency; for duty can be satisfied with its doings, but love can never do enough. "Thank God," said one in dying, "I have done my duty." "Alas!" says the expiring Christian, after all he has done, "I am an unprofitable servant." There is the difference between the two. Let us, then, get to this love of God in Christ, and the excitements of the Christian life will not appal us, while the meeting of them will not puff us up; for we shall have the courage to go forward to them, and the humility not to be complacent over them.—W. M. Taylor, D. D.

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$2.00 A YEAR
The Psalmist says, "Keep thy heart above all keeping, for out of it are the issues of life." To know one's self and to control one's self is the secret of success in Christian living. It is equally so in the accomplishment of the work which comes to us in the service of Christ. Every successful man must have himself well in hand. He must know himself as the engineer knows his machine. He must be at once obedient and commanding. Double action characterizes all successful effort. The supreme self must say to any given power or powers, Do this. Do it now. Do it well. Continue until it is accomplished. Something of this lies back in the Psalmist's words. The Greek voiced a part of the same thought in their adage, "Know thyself." It will pay you, reader, to make some study of other people. It will be far more valuable to make constant study of yourself. Self-command means more than can be told in any sentence. Keep yourself well in hand.

Classics for Bible study, such as have been reported from Milton Junction and Norton-town, are not a feature in our denominational life. One is now reported as having been lately organized at Alfred by the pastor, L. C. Randolph. This is a class for "practical Bible study." It begins by an investigation of "what the Bible has to say regarding the great problem." These facts are to be gathered and systematized; then the class will take up the theories concerning Sunday, contrasting them with the facts contained in the Bible. The Recorder commends every such effort. When each pastor in the denomination will set apart a portion of the year for such study, a long step will have been taken toward permanently strengthening the life of the denomination, and preparing the people to do their part in it. It is a matter well worth the time and thought to commend what ought to have been begun years ago, but which, being begun now, and carried forward under divine wisdom, may attain results of untold good.

It is estimated that the pressure of the atmosphere upon the surface of an ordinary adult's body is not far from fifteen pounds to the square inch, a total of sixteen tons. With the approach of storms the barometer indicates the diminution of the pressure of the air, and this is frequently enough to reduce the pressure upon a person of ordinary size to the amount of one or two tons weight. As this pressure is felt externally, without knowing the cause, people often experience a "puffy feeling" at such times, especially in the extremities, notably the feet. At such times, if one suffers from corns there is great pain, due to the expansion of the flesh around and under them, while the corn does not expand. Here is both a scientific and pathological explanation of a common experience. Undoubtedly the same cause—accompanied also by electrical changes—produces the pains, sometimes called "pain in the joints," which appear before a storm and which are attributed to rheumatism. When these may not lessen the pain in the corns, it may be some satisfaction to know that it results from a purely natural process over which you have no control, and for which you are not responsible.

Some people say dolefully that the ministry is over-crowded, and that there are many young men desiring the work. This is finicky importance, and the necessary support. A little examination of the facts, and the comparison of the Christian ministry with other professions, will show that there are less ministers without churches than there are lawyers without clients. There are many physicians seeking patients than there are preachers seeking hearers. Here are some examples by way of figures: In the schools and seminaries of the United States there are reported 3,971 students and 2,747 students of law, and 27,788 students of medicine. While it is true that there are men who are unfitted for the ministry, through some personal peculiarity or prominent weakness, it is also true that, as a class, the Christian ministers are doing more to meet the numerous demands along the higher interests of society than any other class of men. We write this note to show the inaccuracy and injustice of the charge that the ministry is over-crowded. The charge is incorrect both as to intellectual ability, general culture and unselfish devotion to the higher interests of the world. It is a shame that certain classes of individuals—sometimes called Christians—delight in perpetuating the essential falsehood which represents the ministry as being filled with men who are either unable to fill other places, or too indolent to do hard work. He who gives currency to such a thought, writes himself down as worthy of greater condemnation than those concerning whom he speaks thus inaccurately.

Visions, day-dreams, grand plans, are a blessing to the man who, looking in the right direction, is thus drawn out of himself into larger desires. If those desires never become realities, the soul is strengthened by catching glimpses of what may be possible. Such visions are not limited to the unachieved give more than momentary enjoyment. They strengthen the soul to do, slowly and ploddingly, if need be, the great work of life, in Christ's kingdom. To have seen such a vision, with all that it may imply, increases the obligation upon the man to whom it is shown, to strive more earnestly to make it actual in his life. Day-dreaming, far-reaching hopes, bright visions of things that have not been, but may possibly be, attained, ought to be cultivated as means to higher and better living. Do not despise your day-dreams.

Someone has said that a tongue alone works little mischief. When willing ears listen to what a tongue may say, and more than tongues to repeat what they hear, then evil begins. If one is not absolutely deaf, it is often wise to become so, so far as listening to what may be said that ought not to be said. Write it down in your memory that evil speaking is powerless unless willing ears wait that they may give currency to the evil words.

Ordinary snakes are friends of the farmer, and the killing of them is to be condemned. Only those which are poisonous should be treated as enemies. The black, the garter snake, and the water snake should be left undisturbed, while the smaller varieties, usually known as stone and grass snakes, are objects of beauty as well as of utility.

A German expedition under Dr. Koldewey is making excavations in Babylon, where immense portions of the temple of Belus were observed. These include Hittite inscriptions, together with figures of the Hittite god of war. Dr. Koldewey also believes he has discovered the great wall of Babylon, described by Herodotus, which was ninety miles long, and the seven miles, and the width of which permitted four chariots abreast. The wall now discovered is 136 feet wide, supported by two walls, one 233 and the other 44 feet thick. They are built of brick laid in asphalt, and a lining of sand and gravel 69 feet thick. A complete temple has also been uncovered, which was built by Assur-bani-pal, the last great king of Assyria. It is confidently expected that the famous hanging gardens, which were one of the seven wonders of the world, will be found in connection with these excavations. In the Island of Crete, the ancient city of Cnosus, the residence of Minos, of fabulous wealth, has been excavated. Among other things, a beautiful Mycenaean palace has been uncovered. This dates from twelve or fifteen hundred years before Christ, and its brilliant frescoes and perfect figures are said to surpass anything heretofore discovered. Table-carved work of life, in Christ's kingdom. To have seen such a vision, with all that it may imply, increases the obligation upon the man to whom it is shown, to strive more earnestly to make it actual in his life. Day-dreaming, far-reaching hopes, bright visions of things that have not been, but may possibly be, attained, ought to be cultivated as means to higher and better living. Do not despise your day-dreams.

"Success to the dear old Recorder in its mission of love and truth." Such is the closing sentence in a note enclosing a subscription to the Recorder. Slight as it may have seemed to the writer, it is far-reaching in its influence, and comes to those who have the interests of the Publishing House in charge as a pleasant evidence of the spirit of co-operation and sympathy which the readers of the Recorder hold toward the paper and those who carry it forward. It is that oneness of sympathy, together with the confidence which is implied, that makes it comparatively easy, and a pleasure, to serve those to whom the Recorder goes. Every member of the circle, and notably those to whom the execution of the business of this Society is directly given, will read this note with pleasure, and be strengthened to go forward with the duties assigned them the better for having read it. The Recorder has always been the bond of communication, sympathy and power, holding the members of our widely-scattered Zion each in heart-touch with the other. So may it ever be, with increasing strength and helpfulness.

A correspondent of the New York Times reports that he was strolling through a mining region in Schuyler County, and there he heard a woman calling several children who were playing in the road. When he reached them he said:

"Your mother is calling you, children."

The largest child, a girl of about ten years, answered:

"Her ain't a-calling' we; us don't belong to she."

If any of our correspondents know of anything more ungrammatical than that, we shall be glad to give it place among curiosities of speech.

Be humble or you'll stumble—Moody.
LOOK OUT FOR A NEW BOOK.

Springtime is here. Life is awakening everywhere. The story of divine power is told anew. The evidences of divine love are replenishing, and new opportunities come. New fields are to be tilled. The soil that has been enriched by the frosts of winter awaits the plow and spade, and promises a rich harvest. You are doubly blest with opportunity, if you live in the country and till the soil. You have an hundred lessons leading to righteousness, where the shut-in dweller of the great city has one. You are in touch with the purity of divine power. Men in the city are in company with criminal and wickedness. Life is

...screws may be in danger.

You, plow, you live in the country and have an unrestrained liberty to till the soil that awaits every obedient soul in Christ. Form the first of the harvest to the last hour of the year, the unceasing activity of the springtime is to be observed. The soil that

...for his children,... Many years of earth are beyond the enjoyment of each Treasury note, or other notes, of the same nature as and of the same value as the personal check on the security of the government.

In the matter of certain reforms its record is unblemished. In the history of the century we are now in, it has had its place as a great advantage.

At present comparatively few post-office orders are money-order offices, and men living beyond the range of such offices are obliged to take considerable trouble if they wish to transport money in any small amount. The proposition now before Congress is, that each Treasury note, or other form of currency, of one dollar, two dollars, or five dollars, shall be replaced with a post-check note of like denomination, bearing the same relation to the Government as other forms of money. These will pass from hand to hand in all transactions, as do the paper bills of to-day. In addition, it will contain a blank, by the filling of which it is charged into negotiable money of the same nature as the personal check on the United States Government for the amount named. Any one receiving this can deposit it in any bank with other checks, or can collect it upon identification at any bank or post-office. For example, a man desiring to pay his annual subscription to the Sabbath Recorder, and having in his pocket a two-dollar bill of the post-check money, can make the proper entries, as though he were making a check for this office, and the bill will as much as though it were a check or postal order. This will save all extra expense for postal orders, and require but the canceling of an ordinary postage-stamp, which is placed upon the bill. To make matters still more convenient, fractional currency for five, ten, fifteen, twenty-five and fifty cents, of the same nature, will be issued, and these can be transformed into checks payable to the party named. These will require only one-cent postage-stamp for the Government fee.

A special feature of this new movement will be the retirement and re-issue of these post-check bills, so as to secure clean and crisp paper currency, and remove a serious objection to the present form of money from a sanitary point of view. Those who have traveled in Europe and been familiar with the paper currency of the Bank of England, know how dirty these notes always have been in hand a clean, crisp bill, and to be free from the annoyance, and possible contraction of disease, due to the soiled currency which is common with us. We trust our readers will not only be favorably impressed with this, but that they will urge representatives in Congress with the duty of supporting the bills that are now pending, the passage of which will give this greatly-to-be-desired change in our currency. The bill in the Senate, No. 3643, was introduced by Senator Proctor, of Michigan, and is before the Committee on Banking and Currency, Senate, No. 9632, by Representative John J. Lentz, of Ohio, on the 16th of March, 1900. The wire is made as follows: To Prevent Robbing of the Mail. To Provide a Safer and Easier Method of Sending Money. Post-check money and to Increase the use of the post-check money. The Recorder gives hearty commendation to this bill.

WHAT IS IN YOUR WATCH.

Having occasion to require the services of a watchmaker, a few days since, we have been able to recommend to our readers a watch which the average man carries. It is composed of at least ninety-eight pieces, and in its manufacture there are included more than two thousand distinct and separate operations. We noticed that the watchmaker carried an extra eye by way of a magnifying glass, and learned that some of the smaller screws cannot be distinguished from specks of dirt, without the aid of the glass. Under this glass the insertion or removal is not difficult, except that the tools used must be proportionate to the size of the screw. In the smallest screw the slit in the head is two-thousandths of an inch wide. It takes three hundred thousand revolutions of the small screw to work it four thousandths of an inch in width, and twenty-seven ten-thousandths of an inch in thickness. The process of tempering these springs was a secret for a long time, and now it is not generally known, even by watchmakers. No machine has yet been invented capable of determining beforehand, by the size of this delicate spring, what its exact strength will be when it is finished. It is known, however, that one-twenty-thousandth part of an inch difference in the thickness of the spring changes the running of the watch about sixteen minutes in an hour.

The value of these springs is enormous when compared with the raw material. It is said that a ton of steel made up into hair-springs is worth less than the raw material. A watch makes in a year, and the locomotive with sixteen couples of engines and a train of cars, requires about one-twentieth of a grain to weigh a pound. The action of the balance, which is governed by this spring, gives five vibrations a second, 300 a minute, 18,000 in an hour, 432,000 in a day, and 157,680,000 in a year. At each vibration the balance rotates about one and a fourth times. This means an aggregate of over 197,000,000 revolutions each year. By way of comparison, take a locomotive which has sixteen coupling-wheels, and on the wheels of these they make the same number of revolutions that a watch makes in a year, and the locomotive will have covered a distance equal to twenty-eight times the circumference of the globe. All this delicate mechanism and this great work is done by an eye that, when examined, reveals nothing of you, except that it be given a decent chance for life, and would once in a while in your hours.

The intricacy of its mechanism, the steadiness with which it does its work, and the delicacy of proportions which are required, analogous to the most delicate and subtlest chemical operations. It shows how the hand and the brain with which mechanics are to be compared in the preparation of such a watch, and how it will be before God and the world. The personal check on the security of the Government is of the same nature as and of the same value as the personal check on the security of the government.

In the history of the century we are now in, it has had its place as a great advantage.
NEWS OF THE WEEK.

The regular business of the Methodist Quadrennial Conference now in session in Chicago has gone forward during the week. Balloting for new bishops was Binding by May 15. The proposition to introduce the individual communion cups in the Methodist service was voted down by an immense majority.

The war in South Africa has shown continued advantage on the side of the Britons during the week. Up to May 16 the British forces have gone forward without any extended battles, the Boers retiring in good order with little loss on either side. The city of Dundee has been taken by Sir Redvers Buller, and it is thought that Mafeking will be visited, the report arrived on the steamer Maasdam, May 15, that the relief of Mafeking, the capture of Sir Alfred Milner, and the abandonment of the siege by the Boers, it is said, have surrendered and have signed articles of truce, one settling their differences. I do not, as a general thing, follow their parents in the acceptance of the Sabbath. Some of those who embraced the Sabbath afterward left.

Seven or eight ministers were among the converts to the Sabbath, Robert Lewis, F. F. Johnson and C. W. Threlkeld remain alive and connected with our people. Elder Robert Lewis is pastor of the Stone Fort church. He preaches at the present time, I am informed, on Sabbath and on Sunday afternoon of each week. They have a Sabbath-school and Christian Endeavor Society, which are reported as doing good work.

I learn that Elder Threlkeld has recently returned from Kentucky and is now living at his old home.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Philadelphia, on Sunday, May 13, 1900, at 2:15 P.M., Vice-President J. Frank Hubbard in the Chair.


Visitor—H. H. Baker.

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

Minutes of the last meeting were read.

The Supervisory Committee reported that owing to the serious accident which befell the Treasurer, since the last meeting, incapacitating him for the duties of his office, the Committee had decided to send to Miss Ada L. Spier, to sign checks and have them countersigned by the Vice-President, in order that bills might be paid. On motion, the action of the Committee was sustained, and they empowered to continue the plan while necessary.

Correspondence was received from Rev. A. P. Ashurst containing report for the month.
of April, showing 35,581 pages distributed during the month.

On Monday, it was voted to buy 85 copies of "The History of Sunday Legislation," by Dr. Lewis, being the balance on hand at the publishers, D. Appleton & Co., at the price mentioned in their correspondence, viz., 75 cents per copy.

Correspondence from E. B. Clarke, of Unadilla Forks, N. Y., announced the sale of the Reuben Ayer property, and enclosed bill of expense. The latter was ordered paid, and, bill having been struck the same as ordered sent to the Treasurer of the Missionary Society.

Correspondence was received from Joseph Amookoo & Sons, of Gold Coast, Africa, and James Pierce, of Milton, Wis. On motion, the Corresponding Secretary was requested to send a special reply to letter to Brother Pierce.

A statement showing condition of the Treasury was read, and, on suggestion of Dr. A. A. Main, special prayer was offered by Dr. A. H. Lewis for the Treasurer, J. D. Spicer.

On motion, the Recording Secretary was requested to extend to Treasurer Spicer and his family an expression of the sympathy of the Board for them, in the affliction that has come upon them with the serious accident which befell Bro. Spicer a few weeks ago, and to express the best wishes of the Board for his complete recovery and return to his work with us.

Voted to forward $50 to Mr. Ch. Th. Lucky, for use in his work in Austria.

Voted that the Corresponding Secretary be empowered to present to any of the clergy of this city, who express a desire for it, a copy of the publication entitled, "Letters to Young Preachers and Their Hearers," by Dr. A. H. Lewis.

Voted that a copy of each of our bound publications be placed in the Public Library of the city of Plainfield.

Voted that a committee of three, of which E. A. Main shall be chairman, be appointed to consider ways and means of securing the publication by President W. C. Whitford of the very valuable biographical and historical information of our denomination in his possession.

C. C. Chipman and A. H. Lewis were named as the other members of the Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Sec. Rec.

WESTERN NEW YORK LETTER.

Things are on the steady up-grade in the Western Association. Four candidates were baptized recently at Nile, and another is waiting the ordinance. Two of them are converts to the faith.

The Richburg church is in a vigorous working condition. Bro. Mahoney seems to be the right man in the right place, and is a favorite with all classes, including the children.

East Hebron has set out energetically to erect a new church-building which is to be dedicated at the fall quarterly meeting. We trust it will receive the higher designation by the Spirit, and be made the center for faithful, persistent, evangelical work. This church is the only one within the radius of several miles, and has much larger possibilities within its reach.

Hornellsville is also busy preparing to build. The edifice (that is the proper name, isn't it, for a building which will cost $8,000 or one of the best, and will be a great help to this encouraging band of Seventh-Day Baptists. They have been greatly cheered by news from Plainfield that a donation of $800 will be made from the church building fund.

The Testament, and the Luke room in the basement of the church for the young men of Alfred Station. He keeps up two outside school-house appointments, and speaks in his own church on the evening following the Sabbath, as well as on Sabbath morning. The young people rarely preach less than five times a week.

Alfred is passing through a red-letter year in his history. The completion of the enlarged Terra Cotta plant, and the location of the State Clay Working School here are accomplished facts. Other projects under consideration are the enlargement of the machine shop, the building of a hotel, the fitting up of an athletic field. There are openings here for Seventh-Day Baptist work. The Terra Cotta Company can use more men at once, and other opportunities will probably be announced later.

The prospects are bright now for four evangelistic quarters. We have been able to escape one family which has been practically settled to hold campaigns at Hornellsville, Scio and Main Settlement. Other points under consideration are Wellsville, Shingle House, Genesee Forks, Bell's Run, Lowville and Berlin. Suggestions were thankfully received. The double quartet, with the pastor, has held Sunday night services at Scio, Andover and Wellsville. Almond is booked for May 13. Audiences have been large and enthusiastic. In three cases the church has been joined for a union service. An invitation is at hand from the First Baptist church of Hornellville, and the other towns have asked the club to come again.

The pastor has organized a Monday night class for practical Bible study with special reference to personal work. There was an opening attendance of about fifty, and the work is entered upon with enthusiasm. The first subject is the Sabbath. There are also session drills on vital Bible texts, books of the Bible, etc.

These notes are written at Friendship, in the midst of the sessions of the Allegany County Bible-school Association. Our two representatives here have been well treated on program and committees. The Seventh-day Baptists have been mentioned with high commendation in the Convention (not by ourselves), and the name of the Association, "Bible-schools," was chosen in deference to those who meet not on the first, but the seventh, day of the week. Very interesting sessions, but, to the partial eyes of your correspondent, not equal to the Institute of our own people at Nile.

L. C. RANDOLPH.

SEEK BLESSINGS AT THE ASSOCIATIONS.

Only a week before the first one of the Associations were held at Lost Creek, W. Va., May 17, 1900; then the week following at Old Berlin, N. Y. I have been thinking during the past few days about these meetings. Led, no doubt, to think of them more perhaps than would have been the case if I had not been required to attend one of them, I think of most of them for the past two years, and more or less of them for many years. What a privilege! How we shall look and watch the gymnastics reports of them. Now is my time to use the space before those reports crowd out less interesting matters. I do pray that the Holy Spirit will so fill every session, every church and home from the old brick church in West Virginia, around the circle to the great Northwest, where the last one convenes, at North Loup, Neb., nearly 2,000 miles away, that there will be a meeting to begin again. It is little wonder that his heart goes back from a city to that Highland parish with affection and gratitude, for it is owing to the charity of his first people that he is in the ministry.—Ian Maclaren.
Missions.

By O. D. Wartryd, Cor. Secretary, Western, L. I.

THE ECUMENICAL CONFERENCE.

The last Sunday of the Ecumenical Conference, in the afternoon, the hindering and damaging effects of liquor and opium upon the work of foreign missions were discussed at the Calvary Baptist church. There was not a large attendance, but the meeting was a good one, and at the same time drawing their share of the people. The traffic in intoxicating liquors and opium on foreign mission fields was vigorously denounced by the missionaries present. The chief speaker was Dr. Paton. The Rev. Dr. Batterby and Dr. Grattan Giermea, of England; Rev. O. H. Gulick of Hawaii; Miss Frances J. Barnes, Miss Lethe; and the Rev. Dr. Bruce, of India.

The venerable Dr. Paton said that "he grieving exceedingly that traders from our own land give to natives of other lands this evil; one which had been converted, came to him knees before a the Secretary of Congress. He had appealed to President McKinley and the Secretary of State for the fearful traffic to be stopped. They seemed to sympathize with him, but he had just received a letter from the Secretary of State, saying that the Government was powerless to interfere without an act of Congress. Certainly we expect an act of Congress, and we appealed to Congress through the President."

Dr. Batterby said "that in West Africa, where a bottle of gin used to suffice for a whole village, now the entire population stands around an open barrel, drinking from kitchen utensils, until they get into a fight, and then the children finish what is left. The vice has all the firmer hold because the effects are so quickly evident."

On the following Monday evening, the fearful evils resulting from the liquor traffic on before man, responsible the missionaries themselves. I make to-night one closing plea for these heroic men and women, who for the last week, with face and voice, have been a heavenly benediction upon this community."

FROM R. G. DAVIS.

You will see from my report that our average congregations are smaller than at last report. This is due to the fact that we have had a small-pox scare. Night meetings have been dispensed with, altogether on that account. However, we expect to begin them

Salem, W. Va.

FROM S. W. WHEELER.

The first quarter of this year has been a busy one, with some variation from the ordinary experience. The first Sabbath of the year I preached and attended to the regular duties of the day. The second Sabbath found me sick. Mrs. Townsend, evangelist, came before I recovered. The third Sabbath of the year was her first Sabbath with us. She was with us five weeks. With two or three exceptions, I attended all the meetings, and there were three evens nights, with most of Townsend's services in absent for needed rest. On those occasions I conducted the meetings. Your Evangelistic Committee has been fully informed about this extra effort and its results. I need not make a great deal of it. All-dupe of the church were quickened by this effort. Also, the influence of the meetings was felt by numbers who came to the church outside of our own people. The Rev. Townsend's services in other places in the city were well received.

Our Sixth-night day prayer-meeting has been well attended. We expect both Sabbath and Sabbath services well attended... There is more or less change of people nearly all the time. But, as far as I can see, all is well and business looking good is done to those who come and worship with us, even though their stay may be short.
THE LESSON OF THE HILLS.

By M. B. CLARK.

"I will look upon the hills from whence cometh my help."

I look toward ancient Golgotha,
Roofed, steeled, and bare.
With yawning caverns, towering cliffs,
For gapes of gore and despair.
Yet there Jehovah stooped to show
To men, though lost in sin,
The royal road obedience makes
With vineryards climbing at its base,
From which a sacredness is reared.

The glory of the Lord of Hosts,
Which only Moses saw,
Borne down the ages still declares
The meekness of law.
I look where fair and green among
The circling hills is set,
With vineyards climbing at its base,
The Mount of Olivet.
And there the lonely garden lay
When Jesus knelt and prayed,
When on its feasting soul alone
A red-crowned skull was laid.
I turn again with tear-dimmed eyes,
Where dearer shadows lie,
To trump the sacredness of Calvary
We know as Calvary.
Oh! sin-stained monument of history;
Oh! Golgotha's hill.
Upon thy burdened top, the cross
Of Calvary is gleaming still.
It is shining with a sweet, strong light,
Which warms each soul within,
And draws to him who offered there
The sacrifice for sin.
From Olivet and Calvary
A holy radiance stream,
Which to the lifted heart and eye
The love of God reveals.
The law of God, the love of God;
That love, that promise,
In voiceless orisons of praise
They glorify his name.

The great missionary map of the world,
twenty-five by sixty feet, which was displayed in Carnegie Hall during the meetings of the Ecumenical Conference, is now being used by a business man in a series of lectures to the workmen in his factories. What an education and inspiration that must be to those men who can estimate the results in arousing in men a desire to be interested in the great work of bringing the world to Christ.

In reading the various reports from the Ecumenical Conference, we are impressed with the degree of spirituality manifested and the spirit of unity among the workers from the various organizations. One writer speaks of the "abundance of allusions to self-denial, and the exaltation of privilege." Another writer says that the government considered necessary to prove the value of foreign missions as compared to the discussion of methods; of the confidence reposed in the missionaries, and of the wonderful growth of Woman's work since the mission hall of London in 1838, when a small hall was quite sufficient for the little company of women who gathered to talk of their own particular work." Ex-President Harrison declared at the close of the Conference that in almost every business house in the City of New York the great gathering had been talked about from day to day. And yet "there were less than five per cent of the missionaries in actual service in the world" present at that wonderful gathering.

Prayer moves the Hand that moves the world, but the power of that Hand are enemies in nau.

The SABBATH RECORDER.

1900.

WOMAN'S WORK.

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

THE ECUMENICAL CONFERENCE.

Reported for the Woman's Board.

Miss Abbie B. Child, Chairman of the World's Committee of Woman's Missionary Societies, is the moving spirit of the Woman's Work in this Conference. We first met her two years ago in the preliminary to this Conference, which were held in New York. She was then Chairman of the World's Committee and was given power to proceed with arranging the program. How well she succeeded in this mission and almost endless task, the Woman's Meetings on Tuesday and Thursday attest. A tall, rather angular woman, with a strong face, set off by a becoming wine-colored velvet bonnet, we first saw her in 1888. The next year she was draped in heavy cape, though evidently she had not allowed personal sorrows to come between her and her important position on the Program Committee. What is the meaning of this great Ecumenical Conference for Foreign Missions, she asks: "What does it mean for us as individual women? It is surely no accident that each one has been brought here in her own particular way. There must be a definite purpose in it which concerns herself and in relation to her own part in the work?"

Thursday, "Woman's Day," was indeed a great day, and the climax of enthusiasm was reached when a procession of over four hundred women missionaries were marshaled into line and introduced to the audience from the platform of Carnegie Hall. Every missionary in the world probably was represented. Many of these women had the silvery hair of later life, while some were young, fresh and almost girlish in appearance. The morning meeting, which took place, was presided over by Mrs. Kummer, of Pittsburg, and the introductions— which were very happy in character—were made by Mrs. A. J. Gordon, of Boston. I cannot introduce all of these remarkable women to you, but you will be interested in Mrs. Alice Gordon Gulick, who responded to the Address of Welcome on behalf of the missionaries. Mrs. Gulick is at the head of the Woman's Christian Union in Spain, and is sister to Anna Gordon, Long, Private Secretary to Frances Willard, and now Vice-President at large of the National W. C. T. U. Mrs. Gulick's husband is an ardent temperance man and was one of the speakers at a temperance meeting held to advocate national prohibition on the exportation of liquors to missionary countries. It will not answer for your delegate to undertake any report of the Temperance Meetings here and everywhere else; but, all of our good temperance women must read the reports—most interesting as they are—of the temperance meetings held during the Conference, which will, we suppose, be published with the full reports of the Conference. These reports are to be published in two volumes, and are promised for about July 1; and the cost of which is variously given at $1.50 and $1 post paid to any address, so we are not sure. A letter addressed to "Ecumenical Missionary Conference, 156 Fifth Avenue," will elicit the correct information; but at either figure they will be wonderfully cheap. There were seven Woman's Meetings Thursday—two in the morning, two in the afternoon and two in the evening. One speaker in the morning was Mrs. Wheeler, a missionary from Turkey, where her husband died last year. She has worn herself out in the work and is feeble bodily, and her sight is very imperfect from cataracts, but her daughter, Miss Wheeler, who is full of missionary spirit in both voice and manner, is soliciting money for the support of Armenian orphans, of whom there were sixty thousand after the massacre a few years ago; but only forty thousand now survive, and having perished chiefly from privation and hardship. When a number of native women, Indian, Chinese, etc., were introduced in the evening, Miss Wheeler stood up with them and remarked, "I, too, am a native American." She introduced a Kurd woman whom she said was the only Christian Kurd in the world. The woman spoke—in her own language—a few words expressive of her new found blessing, which Miss Wheeler interpreted. How this poor woman was brought under the gospel I did not learn.

The Pundita Ramabai's daughter—who is attending school in this country—is at the Conference, and spoke both in the morning and evening, though in her address could not be heard. In the church she told of her mother's school, where there are now being educated six hundred child widows, for which class the school was established. Two of those child widows are here, and were introduced last evening, while four others are attending school with the Pundita's daughter, somewhere not far from Rochester. Not all of these addresses are, as one would expect, of calling upon a missionary, in her own language, so as her voice could not fill the hall, and the audience grew restless on that account. We wonder that spokenEnglishwomen know the carrying quality of their voice, and so avoid the fatal mistake of attempting to speak in too large a hall.

One most attractive looking woman from Boston, who read a paper in the evening, charmed only with her graceful manner, as her paper was not heard, while a woman from Rochester drew down storms of applause—but so much for the paper! The cause she advocated for the blessed privilege of hearing it all. A highly educated woman of Lucknow College, India, Miss Liliwati Singh, spoke there, as I am a native woman, as her voice could not fill the hall, and the audience grew restless on that account. We wonder that spokenEnglishwomen know the carrying quality of their voice, and so avoid the fatal mistake of attempting to speak in too large a hall.

No pen like mine can do justice to Woman's Day. Either one of the seven meetings gave me more than enough material for a whole month's work, but, when the day was over, in the language of Miss Childs, "We knew as never before, the open door is the way into innumerable homes in mission lands, where only women can enter with the message of eternal life." We never forget the beautiful country and while waiting in the parlor she picked up an English book which chanced to be Brunnomed's "Best Thing in the World," and said, she, "I thanked God for permitting me to learn your language so as to be able to read that beautiful book.

"Soon may the last glad song arise
Through all the millions of the skies,
The song of triumph, "Hallelujah!"
That all the earth is now the Lord's.
Let thrones and powers and kingdoms be
Obedient, mighty God, to thee,
And over land and sea and main,
Now wave the scepter of thy reign."

P. J. B. W.
COME, STAND ASIDE AWAY WITH ME. 
BY WILLIAM G. RAMELBERNE. 

I was so full of the record of a man named John. All once so bright had turned to ashes gray, a journey every part, and life itself seemed ebbing slow. Then came a voice so tender and so sweet, "Come, take thy bread and with me eat; cast every care and burden at my feet, and let the cares of earth depart." 

O precious days of quiet and content, To lie thus passive in the Master's hands, Without a thought or care or doubt, But that the weakest in his sight, Might be the victor over every sin. 

Such honor have his saints who serve the Lord, To be co-workers with him in his gracious plan, And sharers in the exceeding great reward. That shall with endless' bliss the future. 

Chicago Letter.

However hedged about with difficulties may be the path of the loyal Seventh-day Baptist in Chicago, it is the weekly privilege of being lifted above them, and a considerable portion of the city at the same time. He feels, also, quite sure of his footing upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Consequently, a Seventh-day Baptist view of this big city need not be so limited a one as some might imagine.

Just now Chicago is quite busy with its spring attire of light green, and in the vicinity of the parks and boulevards, at least, seems to be making rapid progress. This remarkable zeal for improving its appearance and reputation began to show itself during the past winter months, when the city was so unusually prodigal of its snowy robes. Often the glittering scene suggested the "White City," restored, or St. John's celestial vision. The latter comparison cannot be carried with safety to the streets of the city shall be kept in harmony with the city's history, as well as in that of New York City. Its opening days brought not only Admiral Dewey, but a crowd of bishops, ministers and laymen of the M. E. denomination. The Admiral and his party, saluted, paraded and feasted in a becoming manner, have gone on their way through more parades and feasts. The Methodist brethren are still in the city attending the quadrennial session of their General Conference. The body will occupy the Auditorium during the month. It is expected that many vital questions will be decided in the meantime. The opening days were mainly occupied in the seating of the provisional delegates. The question of lay representation, thus precipitated upon the Conference, was settled by a large majority vote in favor of lay equality. This means that the number of lay and ministerial delegates from each Conference shall be the same. The threatened estrangement over the eligibility of women was postponed by the graceful action of Mrs. McMahon, who had been elected a delegate by her Conference. The letter read in response to her name contained not only her reasons for avoiding publicity and strife, but also a strong appeal to the Conference "to keep in harmony with the spirit of the age," and "to take no backward step." It is, therefore, quite evident that the question of the admission of women as delegates will force itself upon this Conference ere its close. Other important questions now under discussion concern the subject of amusements and of the abolition of the time of potarostons. Last Sunday many pulpits throughout the city were occupied by delegates of note, both white and colored. Chicago is apparently trying to get all the good it can out of the Conference, both spiri- tually and financially.

A few small crumbs of comfort fell, all un- intentionally, to the lot of the Seventh-day Baptists. It happened on this wise: One of the loyal members of the Chicago Sunday School Union, who was attending the Sabbath afternoon service, could not well avoid overhearing a street-car conversation between two ministerial delegates. When they touched upon the Sabbath-question her interest was aroused. After some discussion, one brother confessed he had "no convictions" that made him regard Saturday as the true Sabbath, after all. The other owned that he felt the same, and added: "I mention it before. It is needless to add that our friend's rare sense of the fitness of things overcame every natural desire to try the "convictions." So the two unidenti- fied "preachers of righteousness" will doubtless never know how much their words are commended by their own words in the ears of one human witness. 

Mary M. Church.

Salt of Salvation.

"Have salt in yourselves." Salt has a typical meaning as referred to by our Lord regarding the effect of the Gos- pel on those who accept it, and he probably had in mind the Levitical law and the sacri- ficies which it called for, when he said to his disciple, "You are the salt of the earth." Outwardly salt is similar to a number of other substances, but by its taste it cannot be mistaken; so the Christian outwardly looks like worldly people, but at heart they are different. "By his grapes ye shall know the tree." What a person purposes at heart makes itself manifest in the life he lives.

We may use so little salt in seasoning that it will not be perceptible to the taste; so we may have so little of the salt of salvation that no one will know that we were a pro- fessed follower of Christ. Our lives do not taste of Christ. The writer heard a Christian worker relate his experience on this point, not long since. At one time he was in the hotel business, and for fifteen years a drummer called on him in a business way, every month or two. The merchant was chosen a delegate to attend a convention, and had some part on the program; the drummer was there, and, as a matter of fact, a part of his business was done in the hotel where the Convention was held.

"One, stand aside with me."

Salt preserves meat, etc., just in proportion to the amount used; so with the salt of salvation. We are kept, in proportion as we believe and receive, and we make the measure with which the salt of salvation is measured out to us. Jesus said: "If thou canst believe, all things are possible to him that believeth." Then the man to whom Jesus spoke these words said: "Lord, I believe; help thou mine unbelief." If my measure of belief is not large enough, increase it, Lord, that I may be able to receive the blessing thou hast in store for me. Then it will be found that the true believer in Christ, and his child was cured. We see Christians, at times, trying to make God's Word fit their lives, instead of making their lives conform to his Word. To desire the truth is one thing; to be willing to be anything as to know that we are right.

When we use a large amount of this salt of salvation we are buoyed up in our trials, just as the potato floats in the brine that has been brought to the proper density, that it may keep the meats for us and-so we are kept "meet for the Master's use" by his grace. "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." In order that all the impurities be removed from the meat in which the salt is to be preserved, it is placed over the fire and brought to the boiling point, when the impurities come to the surface, are readily seen, and taken away. In like manner, trials, temptations and afflictions may be impurities in our lives, brought to the surface, where they can be seen, and thus show us where we stand with God. They also help us to sympathize with others who are in like manner tried or tempted, and thus we
BEING HONEST.

by emelia graves benton.

"Papa, please give me my money," said a little fellow as he stood, cap in hand, ready for Sabbath school.

The father drew a handful of coins from his pocket, and selecting one, handed it to the boy.

"Why, papa?" he exclaimed with delight.

"Did you mean it? It's a nickel."

"Yes," replied the father with a laugh, "it's a punched one, but nobody'll know the difference in a collection."

The boy looked at a moment in thought and then said slowly.

"Don't it make any difference unless folks know?"

"Of course not, you little goose," answered the father; and the boy went to Sabbath school.

A few days later the father said with an air of satisfaction,

"It didn't cost me anything to come up on the train to-night."

"How was that?" asked his wife.

"Oh, the train was full, and before the conductor got to me we came to a station, and he went to see if any one got one, and I slipped ahead into the smoker. Nobody got the ticket, so I got in, and when I got to work in the smoker, I saved my ticket--great scheme, wasn't it?" and father and mother laughed heartily; but a sober face looked up and the boy asked,

"Don't you have to pay unless the conductor asks you?" and again the father answered,

"Of course not, you little goose."

Another day the father came home and told with a chuckle how in paying a small account the man had by accident handed him back the bill he gave in addition to the change required.

And every littleigginslator asked,

"Did you keep it, papa?"

And was answered by,

"Sure; it isn't my business to keep accounts for other people, I look out for Number One."

This father is a professing Christian, attends church regularly, and would be amazed and indignant if any one should call him dishonest.

With training like this is it any wonder the children into young manhood with an ingrained conviction that a falsehood un detected was not a sin? But the words of God never fail, and "Be sure your sin will find you out" proved true.

The boy, now a young man, finds that friends and employers alike say, "He's a nice fellow, but he'll bear watching; he doesn't see straight without somebody's eye is on him."

"Who is to blame? Do you say, "He is to blame?"

True; but habits of deceit weaken the will power as well as darken the moral vision, and our young men are not only mortified at the time of detection, only to lose his head and says, "What a fuss about a little thing!" and the parents wonder how the trust was betrayed. Is it surprising that with training like this in thousands of homes our young men are so often spoken of as "schemers" and "slippery fellows?" Honesty is the best policy may be true enough, but the sentiment is poor foundation for a life of absolute. Honesty is the only true principle.

Be honest with God and yourself, and you cannot fail to be honest with the world.

Christian Work.

IN MEMORIAM.

Zebulon Bee, born near the present town of Newburg, Preston county, W. Va., Jan. 31, 1825. When he was 12 years old, his parents moved to Ritchie county, and a farm near the present village of Beren, in which vicinity he resided for forty-three years.

On May 3, 1852, he was united in marriage to Elizabeth Leggette, who died Feb. 29, 1875. They united in the church with three daughters, two of whom survive him.

Oct. 23, 1878, the subject of this sketch married, for his second wife, Harriet A. McGee. Their union was blessed with one son, who survives his father.

In April of the same year he moved to Webster county, W. Va., and settled on Gauley River, near Bolair.

On the 4th of last January, his house, with nearly all its contents, was burned. He had been in poor health for a long time, and after a brief improvement, he began to fail rapidly. On Sabbath, March 17, he took the measles. He seemed to be doing well until Sixth-day following, when he then told his son that he could not live thirty-six hours. On Sabbath afternoon, March 24, he quietly and peacefully sank to rest. The funeral services were conducted by Rev. J. G. Springinton, of the Baptist church, and his dust was laid to rest in the Baptist cemetery at Bolair.

Bro. Bee was a devoted friend, a devoted friend, as many of the young men who grew up with him in the old Pine-Grove church can testify. He was a friend to the widow and the orphan. The words of inspiration will well apply in his case, as recorded in Job 29: 15, 16: "I was eyes to the blind, and feet was I to the lame."

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With training like this is it any wonder the children into young manhood with an ingrained conviction that a falsehood undetected was not a sin? But the words of God never fail, and "Be sure your sin will find you out" proved true.

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Young People's Work

By EDWIN SHAW, Milton, Wis.

About four years ago I said in a public gathering that our country needed a war: something to wake it up from its period of lethargy; a war with a foreign nation.

This was not because I believed that war was a good thing in itself; for I have always lifted up my voice against war; and when our war with Spain drew on, I protested and said it ought not, could not, must not be.

And now that our battle has come and gone, I am thinking of the effects which I hoped a war would bring. And one by one, and two by two, I see them coming. Not so marked indeed as one might wish, but here and there are signs of what seems to me a better state of things.

Perhaps the most marked of all is the better feeling between the North and South, common interests, common foes, normal dangers, one flag, one country, a better knowledge on the part of both;—these things have wrought changes which decades of passing years could not effect, and now in very truth we are one country, a united country, such as we never have seen before.

It seems to be in line with nature that from time to time all things are treated to a thorough shaking up. The cyclone and the hurricane keep the forest trees from growing weak and frail and flabby. So, the man in business grows blunt and dull if his work is like a treadmill year by year, and he needs the danger of defeat or competition to whet and sharpen up his thick-edged wits.

As a country we were being drugged with the monotony of secure and easy-going prosperity. Patriotism was on the verge of slumber, for slumber is a pit that is deep and often fathomless. Men in office, as a general rule, saw no peril to the state, and so by a hundred and one subtle operations they sought their own advantage, while all about them other men protested and found fault, not at what men in the office did, but because they themselves could not do the same. And all the while the great masses of people headed not the actions of the office-holders and the politicians on the winning side, nor yet the howls of the disappointed barking at the doors.

The war with Spain awoke this sleepiness, almost dormant, patriotic spirit. Men in office had thrust upon them, without their asking, new and great responsibilities, which either made strong men of them and brought out those sterling qualities, such as they themselves had never dreamed of, or else these same responsibilities proved too great; the weakness of the men appeased and they were forced to give way for stronger though not more honest men. And the people lifted up their heads, before this bent intently on their work, and watched the progress of their country, went out to guard its honor on the sea, the battle-field, and in the ballot-box. The conscience of the country was startled from its stupor and again became an active, influential agent in shaping and controlling the action of the country.

I sometimes fear that the shaking up was hardly long enough, and not severe enough, to bring about the best results; but be that as it may, just now at least is seen a better, a higher, a more awakened type of patriotism throughout our land, in Congress, at the White House, in the states, in the cities, in the public press, and in the keen, enlightened interest of the people in the country's welfare. Of course we differ in our views of what is best or right; but in the main it is an honest difference. It is better for us to differ, and differ honestly, than to be indifferent, unconcerned about our country. And so I welcome problems hard to solve, I welcome competition, I welcome danger even, I welcome everything that's right, that makes us wide awake and ever up and doing.

Our Mirror.

President's Letter.

Dear Young People:

The time is fast approaching when we who are students shall lay aside our books; and many, both students and those engaged in business, are already planning for a well-earned vacation. In anticipation, we are now even beginning to enjoy the happy days awaiting us in the mountains, or at some other attractive place in our beautiful country. Permit me to ask, while you are planning so much in your way of your own pleasure, what are you planning to do for the Lord? This summer will, perhaps, find the largest number of our young people actually in the field at work for the Master that our denomination has ever known before; a result of an evangelistic spirit which has been growing for years. Instead of one or two quartets, there will, in all probability, be at least half a dozen.

You may not be a member of one of these quartets, but as an individual you may accomplish just as much as the best worker in any of them. For, will you try? Take the matter to the Lord, tell him you would like to do better service for him this summer than ever before. I am sure he has a place for you. There are aged and afflicted ones in our country who need the help of one or two of our young people—sick people, perhaps, or those who need the help of anything that is a gift from God.

There are always people in sin, who are longing for some one to help them to a better life, but feel in their declension as the Psalmist did when he cried, "No man careth for my soul." Let us bring to them brotherly affection and help. There are many along the Sabbath-day railroads who need help. Is it not possible that if you should write them an occasional friendly letter:

Their lonely hearts to cheer,
While the days are going by;
Their weary souls that perish,
While the days are going by.

It might be a help and an encouragement as we journey on.

As our journey we pursue,
Oh, the good we all may do,
While the days are going by.

M. B. KELLY.

CHICAGO, III., May 14, 1900.

Our London Letter.

To the Editor of THE SABBATH RECORDER:

My recent letters have all been on one subject. To-day I return to the old way of mentioning some matters of the times here in London. I have, however, well that further information be given concerning the Gold Coast and the work for our people there, and now before leaving the subject of Africa it may not be out of place to refer to a note in The Jewish Exponent, reprinted in the Sabbath Recorder of April 16, which has just fallen under my eye.

When in Africa I remember noticing several resemblances between Fanti words and Hebrews, but they are by no means superficial. As written, the name, "Ayam Maim" certainly looks like the Hebrew Aya'n Maviru", meaning a "fountain of water." But there can be no connection whatever between the two. "Maim" is merely the way the English have happened to spell the Fanti word for "town," which is "nem" or "miss." It is used in other cases and is not at all peculiar to this name. "Ayan" is also written and pronounced "Aya'n" or "Ayin." It is the name of a district, wider than the place, and has nothing to do with any water or stream, so far as I can find out. I myself noticed this resemblance, but it is merely a curious coincidence. A deeper resemblance to the Fanti language has an indeclinable relative pronoun, "a," which is used indentically after the manner of the Hebrew "asher," in almost all of its senses.

To come back from Africa to London and from ancient tongues to modern Christian enterprise, I am reminded that Wood Green, where I have lived for four years, is soon to become from a certain point of view the center of the world. The point of view is that of Christian Endeavor, for it is now decided that the coming World's C. E. Convention is to meet here in Wood Green from July 13 to 20. It is to be held in the Alexandra Palace, that large building something like the Crystal Palace, but not so extensive. It is on a hill near the Wood Green station, and is the most imposing object in the landscape of this region. Like the Crystal Palace in South London, this building is a sort of amusement pursuing establishment. There is something going on there all the time in the summer. Occasionally it is taken by some organization for a great meeting like this. It would be pleasant for us to remain here and see the transformation that all these delegates from America and elsewhere will make in our pleasant suburbs. But it seems to be the Lord's will that we are to be in the beautiful and well-known Undulina Valley at the time the World's C. E. Convention is being held there. Well, Christian Endeavor is world-wide, and our globe is, after all, not so great a place as we sometimes imagine it to be. When the gospel shall so fill it that World's Conventions shall be no longer appropriate, and we shall meet just as well on the beach when the gospel shall so fill it that World's Conventions shall be no longer appropriate, and we shall meet just as well.

Last Wednesday evening, April 25, there was held in one of the rooms at Exeter Hall a meeting of Sabbath-day teachers which has already been mentioned in the Recorder, and which Bro. Richardson will duly report. It was quite successful, and many of interest, and the papers were listened with attention. It is hoped that the Sabbath-day teachers conference shall become an annual fixture in connection with the May Meetings.

WILLIAM C. DALAND.

Our more recently written for the Recorder, the term, "Kia Wur" to show the resemblance more clearly.
Children's Page.

THE SECRET.
A secret I know with which none can compare. 'Bout a bush, and a nest, with some eggs wondrous fair.

Twas only this morning it came to my ear. Through a little brown thrush who sang very near. And warbled, and trilled all this sweetness to me, And babbled, and sang me a secret true.

I know it is true; I ran quickly and found The loveliest eggs in a nest soft and round! But you cannot know it—for I'll not betray The secret which birds has told me today—Child-Garden.

THE BROOK AND THE DAISIES.
Two little pink-and-white daisies lived on a mountain-side near the bank of a little stream which daily watered their roots. This morning the sun, shining brightly, poured its beautiful rays down and wakened our two wee flowers from their sleep to see the beauty of nature around them; for, truly, they had not seen much of nature, since, only yesterday, they took flight to join the sun and the sky. They never opened their petals, display-ing their happy home.

Now, of course, they were wide awake, for who could sleep on a pleasant spring morning like this, when the birds were calling from the treetops, and fishes darting so swiftly enough to suit him, so he begged a box from Benny's mamma to put it on the table for his little friends. 

BENNY'S THANK-YOU BOX.
They were going to have a thank-offering meeting at Benny's church. He knew because his mamma was President of the big society and sister Gertie attended the band. Benny went to work, he said, and he had a mite-box with a picture on it, and he put a cent in it whenever he found a white one in papa's pocket. He had one of the tenth-year envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and Benny was happy.

She called him Jolly, and he had to put in one because she was thankful the spring cleaning was done. But, one night soon after Tom and Gertie went to bed, the soft breeze gently swinging them to and fro, soon closed their heavy eyelids, and then darkness snuggly covering them over, their heads began to droop, and they were fast asleep—Child-Garden.

THE SUM OF ALL.

The boy that by addition grows,
And subtraction less is found,
Who multiplies the things he knows,
And carries every fraction,
Who divides his present time,
The due proportion giving,
To sure success sloth will climb,
Inseparable!—Dr. Ray Palmer.
Our Reading Room

"Then, as ere we have opportunity, let us be working what is good, and edifying all, but especially the family of the faith."—Gal. 6:10.

... But to do good and to esteem the dignity of others ... is the royal road to salvation. —H. Macaulay.

ADAMS CENTRE, N.Y.—Evangelist Charles N. Crittenton has been with us for about two weeks, conducting union revival meetings. Mr. Crittenton is the founder and President of the "Florence Crittenten Missions," established in New York about thirty years ago. He was born, and lived till early manhood, near Adams, and his occasional visits here are always most welcome. At the age of 20 he went to New York City, and, after serving as office boy and clerk for some time, he commenced business for himself on a capital of $60. His business prospered till he became a millionaire, with a fine residence on Fifth avenue and an income of $60,000 a year. Wealth could not satisfy his soul-hunger. The death of his first wife, daughter, Bette, caused him to pause in his worldly career and to turn to Christ for salvation. From that time, some seventeen years ago, he has devoted his entire means and time to the work of God in the interests of the Church. He has visited the continent, holding evangelistic meetings and in promoting rescue missions for fallen girls. He lives mostly in his private car, "Good News," which, the railroads, appreciating his great service to humanity, carry free of charge. He never receives any pay for himself. He has a consuming passion for souls, constantly seeking in public and in private to win the unsaved. The Lord seemed to send him to us, as he came without previous arrangement and upon short notice.

As to the results of the meetings we can say, some have been led to enter decidedly upon the Christian life, while many a disciple has come into a deeper and richer spiritual experience. The Lord has certainly spoken to us again, tenderly, clearly and faithfully, by his servant, calling us to a higher plane of living.

A. H. P.

MARRIAGES.

BERREY—Gayttes.—At the bride's house, May 11, 1900, by the Rev. H. W. Ord and Miss Sarah E. Gayttes, both of Waterloo, Conn.

DEATHS.

BERREY.—Daniel Maxson Burdick was born in Linek­kaan, N. Y., August 12, 1851, and died in Little Germany, N. Y., May 5, 1900.

A fuller notice will be furnished later.

Burke.—Angeline Pope, daughter of Eliza and Francis (Basset) Potter, and wife of the late Horatio Everett, was born Oct. 29, 1825, in Brookfield, Madison Co., N.Y., and entered into rest at Hartsville, N. Y., May 2, 1900.

She was deeply interested in this section of country when about two years of age, when the country was new and the forests almost unbroken. Her father was a school teacher for several years. She was married April 12, 1852, and became the happy mother of seven daughters and one son, all of whom are living except the eldest, Elmina. E. Oska. The other children are Edna A. Henry, of Cail Hill; Alta S. Drenz, of South New Berlin; James Pope, of Hartville, who lives on the old homestead, and with whom his mother has made of many pleasant years; Francis E. Potter, of Hartville; Olive M. Stillman, of Rochester; Ruth Ann Threlkeld, of Memphis, Tenn., and Cora B. Sandall, of Newton. N. C. All the children living except Mrs. Threlkeld were at the funeral, which was held Sabbath morning at the Hartville church, where a large audi­ence gave evidence of the respect with which our sister was regarded. She leaves of her father's family a brother, Alanson Potter, of Weston, N. Y., at­­tended the funeral, and two sisters, Mrs. Daniel Stillman, of New York City, and Mrs. John D. Threlkeld, of Madison Co., N. Y. Her mother was a woman, who was a teacher, and who led all her eight children into the paths of the Saviour. She was a school teacher. She loved the Bible and was a devoted worker in church and Sabbath-school. The world is left the richer by her living in it.

JOHNSON.—Charles Lewis Johnson was born in Homer, Cortland Co., N. Y., March 26, 1815, and died in Hartville, N. Y., April 2, 1900.

He has suffered with rheumatism for forty-five years, being unable to walk for the past seven. He has made his home with his aged parents during the time twenty-three years. He had to rest in Oak Hill Cemetery, beside the grave of his wife, Mary Flint.

RABBE—Mr. John E. Rabbe was born in Widen Burren, Germany, March 27, 1825, and died on Crosby Creek in the town of Horseheads, N. Y. April 21, 1900, of pneumonia, after about six days' sickness.

Mr. Rabbe has been married twice. His second wife, who survives him, was Catherine Maria Sherer, and they were looking forward to the 26th of September, when they expected to celebrate their golden wedding. Mr. Rabbe was the father of seventeen children, ten of whom, with their mother, survive him.

CLARK.—Mrs. Cora Dell Herbert, wife of Melvin Clark, was born March 3, 1842, and died April 17, 1900, in Hartville, N. Y., of pneumonia.

She united with the First Presbyterian church of Cohocton, N. Y., about fifteen years ago. She was married to Mr. Clark March 31, 1891. The whole community was shocked by her death. The affliction, husband, who at the time lay very low with the same disease, four young children, the father, three sisters, two brothers and many friends and relatives have the sympathy of the people in this sad hour.

TINKER—Emory B., son of W. D. and Mrs. E. M. Pick­en, was born in Utica, N. Y., in 1879, and died in Milton Junction, Wis., May 5, 1900.

Brother Emory was a member of the Lord Jesus Christ, May 6, 1892, and was baptized by the Rev. O. U. Whitford, and united with the Seventh-day Baptists of Milton Junction, Utica, Wis. In the spring of 1904 he became a member of the Milton Junction Sevent­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­…
CENTRAL ASSOCIATION.

To be held with the church at Scott, N. Y., May 31 to June 3, 1900.

PROGRAM.

FIFTH-DAY MORNING.


11.00. Business.

11.15. Reports of Committees. Communications from Churches, and Appointment of Committees of Correspondence.

AFTERNOON.

2.00. Communications from Corresponding Bodies.


AFTERNOON.

2. Song by the Choir. Reading and prayer by W. D. Wilcox, followed by Communications from Churches, and Appointment of Standing Committees. Report of Corresponding Secretaries, and Delegates.

3. Devotional Service led by Rev. George Lewis.


EVENING.

7.30. Prayer Service, led by Dr. J. O. Davis.


SIXTH-DAY MORNING.


AFTERNOON.

2. Song, by the choir. Reading and prayer by Rev. A. B. Prentice.

2.15. Missionary Hour, conducted by Rev. U. Whitford.


EVENING.


SATURDAY MORNING.


2. The Model Sabbath-school, conducted by Rev. L. E. Swiney.


EVENING.

7.30. Service of Song.


This program is subject to necessary changes.

J. T. DAY,
Pastor Church at Scotts.

To delegates coming to the Central Association, which convenes with the Sabbath-school and Baptist churches May 31, 1900, notice is hereby given that teams will leave Milwaukee by trains on May 18 and May 20. All wishing these accommodations are requested to notify the Committee, that ample accommodations may be furnished. Any unable to make these trains will please state the fact, and special arrangements will be made.

J. T. DAY.

Pastor Church at Scotts.

The next session of the Ministerial Conference of the Chicago and Southern Wisconsin Seventh-day Baptist churches, will convenes at Milton on Sixth-day, May 25, 1900, at 10.30 A. M. The following program has been arranged.

1. What is the greatest hindrance to the success of the gospel? Edwin Shaw.

2. What is the most characteristic necessity necessary to the success of the gospel? W. J. Loebrozo.

3. Are Sermons and Lessons during the week designed for them in the plan of God? J. L. Hattie.

4. What has been the influence of the life and character of Christ in securing for myself and for others such a character and a diverter life? Philo S. Coon.

5. Sermons and Sermons as reformers. W. B. West.


7. What is meant by the terms "fellowship and communion?" E. R. Babcock, Sec.

8. How is the purpose of the Quarterly meeting at your church? W. H. Babcock, Sec.

9. What is the object of the Quarterly meetings? J. A. Babcock, Sec.

The next Semi-Annual meeting of the churches of Berlin, Coloma and Marquette will be held with the church at Coloma, Wis., beginning Friday evening, June 1, at 10.30 A. M. Rev. J. L. Hattie, pastor. The Rev. T. L. Jordan, of Wausau, will preach the introductory sermon. The Rev. W. H. Babcock, of Coloma, will be requested to present arrauns.

BERLIN, Wis., May 6, 1900.

M. K. G. Hult, Sec.


FIFTH-DAY MORNING.


10.45. Address of Welcome, Rev. George Cooey.

11.00. Introductory Sermon, Rev. Clayton A. Burdick.

11.45. Announcement of Standing Committees.

2.00. Devotional Service, Rev. H. D. Shaw.

2.15. Communications from Corresponding Bodies, Reports of Committees, Executive Committee and Delegates.

3.15. Sermon by Delegate from Western Association, Rev. G. J. Mahoney.

3.45. Business.

EVENING.


8.00. Sermon, Rev. A. E. Main.

SIXTH-DAY MORNING.

10.00. Business.

10.15. Devotional Service, Rev. O. D. Sherman.

10.30. Sabbath-school Hour, arranged by Rev. George D. Shaw.

11.00. Education Society Hour, conducted by Rev. Booth C. Davis.

AFTERNOON.

2.00. Devotional Service, Rev. A. McLean.

2.15. Missionary Society Hour, conducted by Rev. O. U. Whitford.

3.00. Sermon by Delegate from South-Eastern Association, Rev. G. M. Sisson.

EVENING.


SABBATH-MORNING.


AFTERNOON.

3.00. Sabbath-school, conducted by F. J. Greene.

4.00. Y. M. C. A. Meeting.

EVENING.

7.30. Youth People's Hour, arranged by Miss L. Ger­ trude Stillman.

8.00. Sabbath Evangelizing and Industrial Association, conducted by Henry M. Maxson.


10.00. Woman's Board of Missions, conducted by Mrs. Anna C. Randolph.

10.45. Sermon by Delegate from Northern-Western Association, Rev. S. L. Maxson.

AFTERNOON.


2.15. Layman's Hour, conducted by Rev. H. C. Brown, with music by the Coloma Choral Society.

2.45. Sermon by Delegate from Central Association.

3.00. Layman's Hour, conducted by Rev. A. H. Lewis.


EVENING.


8.00. Sermon, Rev. S. H. Davis.

Keynote: The Spiritual Rock.

"They drank of that spiritual rock which followed them, and that rock was Christ."

Some inquiries having been made as to how delegates to the Eastern Association can reach Berlin, N. Y., we would say: Trains leaving Troy, Fitzburg Railroad, at 12, 1:35 P. M. and 5 P. M. By way of Chatham—Leave Chatham at 8:35 A. M. and 2 P. M., arrive at Berlin, 10:35 A. M. and 4 P. M., respectively. Fitzburg Railroad, can connect at Petersburg Junction, with 5:35 P. M., reaching Berlin at 7:30 P. M.

Rev. Will. Danes, and others, who are to attend the Eastern Association please notify the undersigned at an early date as possible.

ARTHUR E. GREEN,
Chairman of Reception Committee.

Berlin, New York.

The next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, beginning on Sixth-day, May 25, and continuing through Sabbath and Sunday. The following general program has been prepared, subject to possible modifications.

Sixth-day, 10.30 A. M. and 2.30 P. M., Ministerial Conference. (See separate program.)

Sabbath. 10 A. M. Sabbath-school. Prof. Edwin Shaw, Superintendent; J. A. Babcock, Sec.


Sunday. 10.30 A. M. Sermon, S. H. Babcock, Allston, followed by business; 2:30 P. M. Young People's Union, Miss Phoebe Shearman, Chicago, President; 7:30 P. M. Ser­ mon, Mr. M. Kelly, Chicago.

The Quarterly Quartet, both men and women, will sing at different sessions during the meetings. Let us come together in the spirit as a church, and our services will be of value.
In the Seventy of village showed themselves so ready to receive for the harvest. Jesus recognizes the word is sometimes translated "power," and sometimes "authority." The word "author-
ity" makes better sense here. Jesus gave to his apostles the ability to perform miracles similar to those which he himself had wrought. They were to do these miracles in the name of Jesus; that is, through the authority which he had delegated to them.

2. Now the names of the twelve apostles are these. The disciples are called apostles only here in this Gospel. The first Simon, Simon was the natural leader of the twelve. We would like to know the frequency of the mention of him in the gospel and from Jesus' words to him in Matt. 16:13. Even if his name was not mentioned in the first list, and even if he was not called first in this passage. The number was the first; but it is to be noted that the names are given in three groups of four, which include the same names in all the passages, although the names within the groups are differently arranged. Called Peter. That is, Rock, the name given to him by Jesus at their first meeting. John 1:42. And Andrew his brother, it is able that Andrew went with Peter; and that the others went by twos, the order given in this passage. James the son of Zebedee and John his brother. It is probable that James was the elder brother, from the way that he is mentioned here, and because his name usually proceeds that of John when the two are mentioned together, in a large list of the twelve, we are told that Jesus surmised these two brother fishermen, that is, sons of thunder.

3. Philip and Bartholomew. In all the lists, Philip's name is always in the second group of four. The word "Bartholomew" means son of Towbar. John 3:27. It is very probable that this disciple is identical with Nathaniel mentioned in John 1. Thomas, the name means twin. He is remembered for his doubting. We ought to bear in mind, however, what he said, "Let us also go, that we may die with him." John 11:16. Matthew, the publican. There can be scarcely a doubt that this disciple is the same as Levi. See Lesson XI. Mark 2:14. Simon the Zealot. Simon, Simon. Simon Peter. Simon Peter. Simon is a, Simon Peter. The name usually proceeds that of John when the two are mentioned together. And Lebbohus whose surname was Thaddaeus. In Mark's Gospel this disciple is called Thaddaeus. The verb translated "prostrated," not "prostrated," in the Greek word "prostrated," refers to a much more serious condition of sickness, than transposing the words sickness and disease. For the Greek word is translated "prostrated." The word translated "sick," in the Revised Version renders much better, "Healing all manner of sickness and disease. For the Greek word translates to a much more serious bodily difficulty than insurrection. The disease of the kingdom, which seems to have been the theme of a great share of our Lord's preaching. Healing every sickness and every disease. The Revised Version renders much better, "Healing all manner of sickness and disease, transposing the words sickness and disease. For the Greek word translates to a much more serious bodily difficulty than insurrection. The same correction should be made in chapter 10:8.

36. He was moved with compassion on them. Jesus had a much deeper feeling for them than the Scribes and Elders. Because they fainted and were scattered about like sheep having no shepherd. They were ready to be better to translate "were distressed," as in the Revised Version. The figure is of a Rock of sheep destitute of a shepherd, and so lacking protection, pasture, and guidance. The verb translated "scattered," probably means "prostrated," that is, by fatigue or hunger.

37. The harvest truly is plentiful, but the laborers are few. By a sudden turn of the thought, the multitude are now spoken of under the figure of a field of grain ready for the harvest. Jesus recognizes the fact that there is a spiritual harvest of the kingdom of God, and few teachers of the word. Our Lord used a similar expression on two other occasions, when the men of the Samaritan village asked him not to enter their city according to Matt. 21:28. And when he called unto him his twelve disciples. This is the first mention of the twelve, in this Gospel. The names of the laborers may be thrust forth into the harvest of souls.

LESSON X.—THE TWELVE SENT PORTH.

For Sabbath-day, June 2, 1900.

INTRODUCTION.

TIME.—In the latter part of the year 28, or beginning of year 29.

PLACE.—Galilee.

PERSONS.—Jesus and his disciples, particularly the twelve apostles. 

OUTLINE:

1. Jesus Goes About in Galilee. v. 35—38.
2. The Authority Given to the Twelve. v. 39—41.
3. The Names of the Twelve. v. 2—4.
4. The Charge Given to the Twelve. v. 5—8.

NOTES.

35. And Jesus went about all the cities and villages, It is a mistake to suppose that the greater part of our Lord's ministry was spent in Capernaum. He frequently went about from village to village, and occasionally in the cities and villages, carrying blessings with him everywhere. Preaching the gospel of the kingdom. The good news. By the expression "the kingdom," we are to understand "the kingdom of heaven," which seems to have been the theme of a great share of our Lord's preaching. Healing every sickness and every disease. The Revised Version renders much better, "Healing all manner of sickness and disease, transposing the words sickness and disease. For the Greek word translates to a much more serious bodily difficulty than insurrection. The same correction should be made in chapter 10:8.

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And when he called unto him his twelve disciples. This is the first mention of the twelve, in this Gospel. The names of the laborers may be thrust forth into the harvest of souls.

He will ever speak for itself and be fruitful in well-doing. The cross was a beautiful tree.

Popular Science.

A new car-brake has been invented for railroad trains, to which has been given a jeep-breaking name (probably the name of the inventor), "Kubierschky," which we think signifies high northern latitude. As it is operated by electricity, it certainly must in some way be connected with the Aurora Borealis, or Northern Lights.

Mr. Kubierschky, or rather the brake, appears to have been constructed on strictly scientific principles. An iron disk, or wheel, is finely attached to the car: the axle is the form for the world and all its interests. - Samuel Ruthner.

On an electric current being passed through the coils, the friction surface of the shoe is brought in contact with the disk or armature, which is keyed to the axle, thus instantly checking the speed of the train. The application of this brake relieves the axle from the great strain it takes when the friction-shoe is applied to only one side of the wheels of a car.

It is stated that a seven-ton car, going at the rate of fifteen miles an hour, was brought to a standstill within a distance of forty feet.

He who begins by halving his heart between God and mammon will end by being whole-hearted for the world and heart!ed-footed for God. We are so constituted that it is impossible for us to exercise a divided allegiance; we must be out-and-out for God, or we shall be in-and-in for the world and all its interests. — A. J. Gordon.
No other aid so great to the housewife, no other agent so useful and certain in making delicious, pure and wholesome foods, has ever been devised.

TREATING DISEASE WITH LIGHT.

Dr. Finsen, of Denmark, has caught the attention of the entire medical world by his new method of treating certain diseases by means of rays of concentrated light. His investigations are supported by state and municipal aid, and are being conducted by leading physicians and professors of Copenhagen. The lights used in the treatment are 40,000 candle-power, about twenty times as strong as the ordinary arc light. Already three hundred and fifty cases of skin diseases have been successfully treated by Dr. Finsen. This is the first instance in medicine where light has been successfully employed as a curative agency. After a series of experiments, Dr. Finsen has discovered that the blue, violet, and the ultra-violet rays, when concentrated, become a powerful therapeutic agent, killing bacteria in the skin of a patient in a few seconds. In order not to burn the skin when operating on a patient it is necessary to cool the light; this is done by a lens that excludes much of the yellow, red, and ultra rays that are heating, but have no bactericidal qualities. In treating skin difficulties sunlight is employed as often as possible, otherwise the medium is an electric arc lamp. Dr. Finsen’s method is considered as successful for scarlet fever and small-pox as skin diseases.—The Ledger Monthly.

The end of geographical discovery is beginning of missionary enterprise.—Livingstone.
THE SABBATH RECORDER.

May 21, 1900.

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