THE SABBATH RECORDER.

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$2.00 A YEAR

PLAINFIELD N. J.
The Sabbath Recorder.

A. H. Lewis, D. D.,
Editor.

SABBATH RECORD.

This century just closing has been peculiarly a Bible-translating century. When it opened, the Bible had been translated into a little over sixty languages and dialects. As the century closes, the number has risen to four hundred and fifty-one. These four hundred and fifty-one languages represent twelve millions of people, much the largest share of the inhabitants of the world. It is claimed of the remaining languages and dialects, fifteen hundred in number, each one spoken by but few, represent only about two millions of people. The full fruition of this work cannot be estimated. What has been done is but the beginning of seed-sowing, but it is cause for great thankfulness that the Divine Word is thus placed in reach of so many, however slowly, as it seems to us, that Word may find embodiment in their lives.

Contrasting this translating of the Bible with that of other sacred books, the difference is marked, indeed. The Koran, sacred book of Mohammedanism, is read but little outside of the Arabie, and most translations that have been made into other languages than the Arabic have been made by Christian scholars. The Hindoo sacred books, the Vedas and the Avestas, exist in but few languages. It is said there are now eighty Bible Societies for the translation and circulation of the Scriptures. The American Bible Society, with its four hundred and fifty-one languages translate it a form of success. He who waits for the move. We will appreciate the worth of the

SILENCE, even in the society of others, is not always a misfortune, and should not be considered an ordeal of ill-breeding. It was perhaps better if our ordinary social life had more in it to provoke that type of thought which induces temporariness, or even long-continued, silence. The deeper and richer current of a quiet, profound, and practical character is the superior and better life. To all of this, I am perhaps too much a quietist. We have sometimes been burdened by those people, who, considering us as a guest, have seemed to feel under obligations to entertain us, when, not infrequently, we have longed to be left alone. The reason is not hard to find. It is not simply restful, this communion with one's self and with larger thoughts. It is nature's plan for ripening and perfecting thought and leading to just conclusions. In this busy world, silence is frequently golden in more respects than one.

On another page will be found an account of the late Sabbath Reform meeting held in London. By the misfortune of missing a steamer, that report has just reached us, while the papers to which it refers reached us ten days ago, and one of them has already appeared before our readers. The report is from the pen of our regular London correspondent.

Rev. Henry B. Lewis, of Leonardoville, New York, passed on to the Heavenly Land May 22, 1900. A fuller notice of him and his death will appear later.

A LITERARY GEM.

S. R. Crockett, in the Outlook for May 5, writes "The Stickit Minister's Love Story." Certain paragraphs in that story are so exquisite in description, that we reproduce them as a literary gem. A certain friend takes to the minister, who is slowly dying from consumption, a beautiful copy of Tennyson's poems. The dialogue concerning the book is told as follows:

"I have brought you this from Edinburg," I said, giving him the little green volume of Tennyson. I had cut it to save him trouble, and written his name on the blank page before the title. I shall never forget the way he received it. He opened it and the leaves and read a verse here and there, with evident pleasure. He had a way of reading anything he loved as if listening to the cadences—a little half-turn of the head aside, and a still, contented smile about the lips, like one who catches the first returning fall of beloved footsteps. But, all at once, Robert Fraser shut the book and let his hands sink wearily upon his knee. He did not look at me, but kept his eyes on the red peat ash in the material of the sermons, and the men who present them.

Under the lead of methods, one writer asked for more distinct divisions in the sermons. One thought it a mistake for the preacher to spend time upon the ancient languages, when he did not know how to use his own tongue. Another gave a lack of divine enthusiasm as a defect. Another mentioned a too much formality between the pulpit and the pew and, thought ministers depended too much on their official position as entitling them to recognition among men. Two writers thought that the "man-feather and preaching spirit" was a grave defect. Twelve writers suggested that the defects were in the preacher rather than in the preaching. Sixty writers confined their criticisms to the preaching rather than the preacher. One writer said that a man lacked the art of " winning a heart in large part by speaking well to the listener with increased knowledge and earnestness. Another suggested that sermons were defective if they did not increase the hearer's knowledge of the "art of living."

There was a general desire expressed for simplicity in preaching. One writer said: "The preacher assumes that his hearers know more about the Bible, and God, and Christlikeness, than they really do." A lawyer said: "Too much learning makes preachers mad, and some other people, too." Another suggested that preachers should not seem to know too much about God, and that they should recognize the limitations of human thought as to Revelation, the Trinity, etc. There was a general call for "more heart in sermons." And another suggestion that was made played a large part in the religion of most people, and for this reason it is needed in the pulpit.

Taken all in all, the paper contains many valuable suggestions; and the readers are drawn from it for the sake of those who occupy an important position, in which
LIFE IN THE COUNTRY.

People living in the country see less comparatively of printed books and papers than those dwelling in the city. On the other hand, an almost infinite variety of agencies which cultivate the eye and ear abound, surrounding them with spiritual beauty. Each season brings its beauty and its lessons, and spring-time perhaps most of all. River and woodland, cultivated field and virgin forest, are pages written o'er and o'er with lessons of wisdom, thought, and affection. The sight of the wind at evening, the rising of the sun at morning, the voices of domestic animals, the finer notes of music from the throats of the birds, have a definite value in provoking thought, inducing intellectual culture, and giving enjoyment. Many people fail to realize this for want of that mental culture which enables them to appreciate what nature teaches. Too many men and women live in the presence of nature like one who wanders through a library filled with books in a language he does not understand.

Dwellers in the country are benefited more by this communion with nature than they realize. He who dwells in country who does not find some good in the thousand lessons that nature spreads out before him. Frontiersmen told us in our boyhood, living on the Western border, that the Indian, by putting his ear close to the earth, has always detected the approach of his enemies or the tread of the buffalo herd he was seeking. One has only to be open-eyed and opened-eyed in the presence of nature, to detect the presence of God in numberless ways.

Most of all does nature bring lessons in faith to those who are ready to learn. Things die in autumn, and the snows sleep themselves with freezing touch over the playground of the flowers. The beauty of the fields lies dead, and the autumn fires sweep over the forest, leaving blackness and ruin. The cold north wind takes possession of the earth, the streams of our life are frozen clods, is mellowed into every hand the voices of nature rise up to remind us of the work accomplished. The Moderator is a young man, but his address would have done honor to one of greater age.

OPENING SERMON.

The opening sermon was by D. W. Leath, of Parkers, V. A., Matt 25: 25; theme: "Loss Through Buried Talents." Among the buried or weakened talents, the following were noted: (a) The capacity to love God. (b) The capacity to exert a wholesome influence over men, thus glorifying God. (c) The capacity to use worldly goods rightly. This part of the theme was elaborated, and tithes were emphasized. (d) The power to accept salvation through the grace of God. We live below our duty and privilege as immortal children of God. Spiritual life is made rich and strong by the indwelling of the Holy Spirit. The sermon, in closing, addressed the address of the Moderator, sounded an excellent keynote at the opening of the Association.

AFTERNOON SESSION.

The order of business included communications from the churches and corresponding bodies. S. L. Maxson, of Walworth, Wis., appealed second delegate from the South-Western Association; J. G. Mahoney, Richmond, N. Y., from the Western; H. C. Brown, M. D., Brookfield, N. Y., from the Central; and S. H. Davis, Waukesha, R. I., in place of George Seely, regular delegate, from the Eastern. Missionary Secretary O. U. Whitford made an official report for the South-Western Association. All these reports were encouraging, indicating growth and increasing strength throughout the Association. President Davis, of Parkersville, University; President Theodore of Salem College; and Secretaries Whitford and Lewis, of the Missionary and Tract Societies, together with the delegates from sister Associations, were welcomed to the privileges of that Convention. President Davis, as delegate to sister Associations in 1899, presented a full and interesting report.
SABBATH-SCHOOL HOUR.

M. H. Vanhorn conducted the Hour, introducing the program with excellent suggestions concerning the value of the Sabbath-school in leading young hearts into paths of wisdom and righteousness. Austin Bond, of Aberdeen, W. Va., spoke upon the importance of Sabbath-school work. The secular schools lead toward the power and wisdom of God as they appear in science and in the history of men. The Sabbath-school does a greater work, by drawing pupils nearer to the heart of God, to a knowledge of his love, and a sense of personal duty toward him, and toward right living. This makes the Sabbath-school a most important factor in character-building.

THE TEACHER.

Secretary Whitfield said: The Sabbath-school teacher stands next to the pastor in the work of the church. The importance of his work demands the best methods and the deepest consecration of life. He should prepare to teach, through careful study, by a pure heart, a consistent life, and a deep realization of the importance of his work.

CHILD-LIFE A RECEPTIVE SOIL.

M. G. Stillman said: All seed must find a receptive soil, if the harvest is insured. The soul-life of childhood is such a soil. It needs fitting, although tender and susceptible, by the wisest and best teaching, that the harvest may be for purity and righteousness. Childhood is full of hope and full of hunger; this makes the soil receptive.

In the closing hour the conductor said: Prayer for guidance and for wisdom to understand the Word is the most important key for success on the part of the teacher.

EVENING SESSION.

The one service of the evening was a sermon by S. H. Davis, of Westerly, R. I. Text, John 1:12; theme: Simplicity of Faith in Christ. The sermon elicited one general complaint: "It was too short." It set forth, in clear outline, the fact that faith in Christ is both natural and easily attained. All dependent creatures must have faith. It is natural to believe. If theological difficulties be not created, every thoughtful man will naturally believe in Christ. Men are conscious of their need of help, of forgiveness for sin, and of purity of life. These are the essential factors in a saving faith. Faith cannot be defined, because it is an ultimate fact in the spiritual universe. Even Christ made no effort to define it. Faith always goes beyond sight. It reaches farther than intellect can. It is soul-touch with God, and results in love and obedience. The sermon was helpful, though brief.

SIXTH-DAY MORNING.

Layman's work.

So much interest was felt in this paper, that the Association requested Mr. Brown to send a copy of it to the Recorder, with a view to its publication. Probably it will appear in whole, or in part, at a future time, and no further notice of it is made here.

After a praise service, conducted by Rev. R. G. Davis, of Berea, Dr. H. C. Brown read an address upon:

SABBATH DAY.

The day was stormy throughout, but the rain was welcomed, since the farmers had begun to fear a drought. Sabbath-school was held at 10 o'clock, conducted by M. B. Davis, Superintendent. The lesson, Matthew 18:18-35, was conducted under the following head: "The Sowing", M. H. Vanhorn; "The Seed", J. G. Mahoney; "The Harvest", S. H. Davis. The sermon of the morning was by S. L. Maxson, of Walworth, Wis.; text, Matthew, 13:32; "Things New." God rejoiced in the new-made world. Heaven rejoices over new-born believers. The world always rejoices in new life and new grace and welcomes new things. Through the new love we partake of the Divine life. In this we ought to rejoice, for thus are we enabled to carry forward and enlarge the kingdom of Christ. As the stored-up sunshine is returned to us in the coal-beds, to lighten and warm us, so Christian lives should reproduce the Divine life and power through new development. Obsequious ones, who reject the new life, find that the dry scene of despair, as of death, is God's heart sorrow over such ruined lives, and he is always pleading with them to come into the new life. In these days our Christian work must fit itself to new conditions, lest we lose power with men. The pastor must lead his people into new fields of truth, and new ways of usefulness. Each must work for the common good, that all may gain in the riches of eternal love, both new and old: thus Christ's kingdom extends in this world, and men are built up in righteousness and peace.

SABBATH AFTERNOON.

At 1:30 P. M., J. G. Mahoney gave some account of his conversion from Roman Catholicism.

TRACT HOUR.

The tract hour was conducted by A. H. Lewis. He urged that Seventh-day Baptists must re-study the Sabbath question, as it appears in their own history and in the light of new developments which are pressing in at the present time. He asked pastors and Christian Endeavor Societies to institute a systematic and extended study of all the questions and issues involved in our denominational life and work. This was the burden of his message. An open parliament followed, in which J. G. Mahoney spoke of the demand for deeper spiritual life as the source of Sabbath-observance. O. U. Whitfield spoke with great earnestness of the need of a stronger conscience concerning Sabbath-observance and of consistent Christian living. He deplored the undermining and destructive influence of the prevailing no-Sabbathism, and its effect upon Seventh-day Baptists. President Gardner quoted the words of a prominent Baptist minister whom he had heard say: "It takes a finer grade of conscience to make a Seventh-day Baptist than it does to make a Baptist." He urged that we should cultivate such finely tempered conscience as will make us worthy of our trust and work. The central thought of the hour was that our denominational history and our future are inseparably connected with Sabbath Reform and Sabbath-observance; that the times have brought dangers and temptations against which we must guard our minds and deepen spiritual living.

WOMAN'S HOUR.

An excellent program was presented under the direction of Mrs. M. G. Stillman, of Lost Creek. She will report it for the Woman's Page of the Recorder. A program was held on the evening after Sabbath, because of the storm.

FIRST-DAY.

After the transaction of unfinished business came the EDUCATIONAL HOUR.

Under the general theme of The Value of a College to the Community it Serves, President Davis spoke of the founding of Salem College,
and of its great value to West Virginia. He discussed the desirability of educational training such as only a college can furnish, and of the special need of such training for Seventh-day Baptist young people, referring to the fact that a Seventh-day Baptist young man in the City of New York studying for the examination had just been invited to a position in advance of his fellows, because of his conscientiousness in doing good work and insisting upon keeping the Sabbath. President Gardiner spoke of Salem College with its Quakerian character, and the blessings it had already brought to all churches and schools in West Virginia. He made a plea for sufficient money to raise the debt upon the college buildings. Together with what has been given privately to the college, three hundred dollars were pledged in a very brief period, thus assuring the canceling of the debt upon the buildings. He spoke with deep feeling of the aid which friends of education outside of West Virginia have given to the church. People's Page of the Recorder.

WEIGHT OF GOD'S LAW.

At 11.30 A. H. Lewis preached; text, 1 Tim. 4: 8. Theme, The Weight of God's Law. Certain representative laws from the Decalogue, such as the law against stealing, against false witness, against adultery, were shown to have a fundamental relation to the business interests of the world. They possess an absolute cash value, and their removal or destruction would result in the destruction of the highest interests connected with the world's business. The conclusion was drawn that if these laws were thus valuable to the lower interests of the world that the Ten Commandments, as the constitution of God's moral government, must be superior, and more valuable to the interests of the world, and that the theological theories which teach the abrogation of the Ten Commandments are false in fact and utterly destructive of all that is best among men. A joint collection followed, amounting to $97.75.

AFTERNOON SESSION.

Eight resolutions were presented for consideration at the opening of the afternoon session. They elicited a spirited discussion. We were unable to secure a copy of them for this issue of the Recorder. After the discussion of the resolutions the meeting of Tither's Union of the Association. Those belonging to it join a tithe of their income for the Lord's service, each giving it in such a way as he chooses, without the knowledge or dictation of others. The Union now numbers forty members.

YOUNG PEOPLE'S HOUR.

The closing service of the afternoon, and of the Association, was the Young People's Hour. It was vigorous, and a large congregation listened to the papers and addresses. It will be reported by the Moderator for the Young People's Page of the Recorder.

The Association adjourned at 4 o'clock, and a special train took a large number of the delegates to Clarksburg. The writer has been familiar with the South-Eastern Association since its organization many years ago, and more than a pleasure to note the constant growth of the Association, as to strength, numbers, intellectual development, and spiritual life. For some years past, most of the executive officers and many of the leading workers in the Association have been graduates or students from Salem College. The permanent growth of our cause in the South-Eastern Association gives abundant reason for thankfulness and hope. Rev. S. D. Davis, who stood in the front of the battle for many years, in West Virginia, was present to attend several sessions, and to take part in the services.

THE LOST CREEK, WEST VIRGINIA, CHURCH.

The Recorder is under obligations to Rev. M. G. Stillman for the following sketch of the church, a picture of whose meeting-house appears on the first page.

It may be that members claim apostolic succession in this church, but some have intimated that they are descended followers of the brave Peter Waldo (of the Waldenses) who, seeing from the tyranny and corruption of the papal Rome, came into England, thence to Maryland, thence into these hills, even before the close of the last century.

The Lost Creek church was organized in 1806, with ten members, and was almost entirely under the names, Bond, Davis and Vanhorn. These names, with the Battens and Kennedys, have always included nearly the whole strength of the church. They soon built a little log church, which had a salary of $17.75 which is on record. It was on the site of the cemetery, near the present village. The log church burned in 1811, after which a church building was put up three miles down the creek, and used until 1852, when the church came back to the old site, near the village, and built a frame building. This was the center of spiritual force until the building of our substantial brick church, in 1871.

These strong men of the hills began by signing a strong statement of covenant duties in respect to God and his church. They covenanted not only to watch over one another for good, but to watch their own words for holy conversation with a holy temper, agreeable to the gospel rule. Two of the original ten members were called by the church to improve their spiritual gifts in exhortation and preaching. Many others, from that time, have been called by the church to improve their spiritual gifts by such service. At first it was the custom to have one who had just arrived to have a night meeting, and have a feet washing service. The first preacher spoken of on the records was one John Davis, who served the church by occasional preaching. There is some indication in the old record that he was like many other preachers, ancient and modern, for some of the members sent word thinks he hasn't thought out. Now, ye are in a measure mad, that he wouldn't have the riddle read. 'Th' man that read's the riddle, shows he's got the spirit and looks the revelation. A man that reads the riddle is some indication in the old record that about your troubles.

Apoles commences the meeting. Rev. W. L. Burdick was called as pastor. C. M. Lewis did some of his efficient work here in the same year. In 1868 Rev. A. R. Lewis had given the church a healthy spiritual shock as agent of the Sabbath Tract Society, and the church voted to help support the Tract Society.

In 1877 Rev. L. R. Swinney became pastor and served nine years. In 1881 a good parsonage was built. The next to occupy it was Rev. J. B. Hoffman, who served the church about four years. After his time Rev. L. D. Sengar and Rev. W. L. Burdick each served as pastor, bringing the record up to the beginning of the present pastorate of M. G. Stillman, which began in January, 1903.

Salem College has drawn no little strength from her, but the Lost Creek church has much of the spirit of loyalty to Christ, and looks forward in humility for the coming session of our Association.

HOW POETS ARE MADE.

"Mr. Dooley" has explored no deeper mine of wisdom than when he brought forth his dictum concerning poets. "Those of us that have been wondering by what process poets have the riddle read.

Well," said Mr. Dooley, "'tis this way with him. A poet's a man with something to say that he hasn't thought out. Now, ye're in a way, Malachi, a poet. Whin ye're at home and express hav'n't got what ye want to say in exactly what it is ye want to say, or how ye ought to say if ye knew, ye've 't been in a spin, and ye's a poet in ye sav'ge. Ye'll niver be wane while ye feel sthrong about your troubles. A poet don't feel real bad. He on'y thinks he does. He's able to find wurrads to pour out his heart in, an' more thin that, he's able to cut up th' wurrads into proper lines, an' have them sift into each other like matched flarin'. Think iv a man sittin' down an' would pass in passion an' cryin' to measure it with a pocket-rul. Th' man that's a poet's mad, that's mad clear through, an' don't speak plainly. He splutters as you do, avick.

"That's one reason I'm agin' potheads. There are other reasons, but that's wan iv them. But we've got to take everythin' in life, th' good with th' bad. Evry man that r-reads must r-read his peck iv pothry.

ALFRED UNIVERSITY.

Efforts on the part of the Trustees of Alfred University in creating a Centennial Fund of $100,000 is certainly meeting with good returns. In their reported list of contributors this week it will be seen that they have passed the one-thousand dollar mark, thus giving them new courage to continue their work in this particular line.
that those that believed in foreign missions and carried them on, made much the larger gain in spiritual power. Churches that did not believe in foreign missions and would have nothing to do with them, died out.

4. We sympathize with those in the deepest need—those in the greatest darkness. They are the ones to whom the Gospel light and salvation are the means by which we are under the greatest obligation to give that light. The responsibility is laid upon us to go or send.

Pastor S. H. Davis, of Westerly, R. I., gave an admirable talk upon the support of our missions. He showed how easily the treasury of the Missionary Society could always have funds on hand, through systematic giving, without burdening the people. He made it plain that the more we give the more we have to give and the greater the blessing we receive. He illustrated the truth by citing the fact that in the present year some churches are giving double, or more, for our missions than they have been giving without the book method.

Dr. A. H. Lewis gave an interesting account of the open fields in East Africa and upon the Gold Coast, in Western Africa. He sketched what Dr. Daland had done at Ayan Maim, and Mr. Booth in East Central Africa. He believed that God had opened there fields to us as a people, and it was our duty to occupy them.

The conductor made a statement of the present physical condition of Dr. Ella F. Swaney, and of her going to a hospital in Philadelphia. Much sympathy was expressed for her, and President B. C. Davis, in the opening of the Missionary Hour, remembered her tenderly in his prayer for the work and the workers. The conductor was given some substantial tokens of sympathy and love for Dr. Swaney.

FROM E. H. SOCOVELL

I have now been located at New Auburn long enough to begin to be better acquainted with the people and the field, and I am very hopeful regarding our interests here. The past three months have not witnessed anything of special importance, but all the appointments of the church have been well attended and a good interest shown. Especially is this true of our weekly prayer-meeting, which has proven a source of great encouragement and help. Some of the best prayer-meetings I have ever attended have been held here during the last three months.

The Y. P. S. C. E. hold their prayer-meetings on Sabbath afternoon, and with a good degree of success. These meetings are a great help to the young people and to the work of the church in numbers and in spiritual power.

The Baptist church in the village has no pastor, and are not financially able to support a pastor, therefore they have no preaching except upon Sunday evenings, when I preach in their church. The congregations at the Sunday evening services are good in numbers and in attention.

During the month of February Mrs. Socowell and myself were invited to spend two weeks with the church at Cartwright, that church defraying all expenses of the trip. The two weeks were spent in preaching, visiting and counseling with the friends, and in all ways laboring for the advancement of God's cause among the people.

During our stay at Cartwright several parties arrived there from Iowa, having previously purchased land there, and upon the following Sabbath it was our privilege to receive five members into the fellowship of Christ.

I trust that many more workers may yet be added to this church, and that the church may be strengthened and built up, not only in numbers but also in spiritual power.

I am very hopeful for our future at New Auburn, and am praying daily for strength and wisdom to do my work well. During the quarter I have preached 29 sermons, attended 18 prayer-meetings, made 49 visits, distributed several hundred tracts.

NEW AUBURN, MASS.

REPORT OF THE GREAT CONFERENCE.

The Ecumenical Conference on Foreign Missions is over and is pronounced on every hand the greatest Missionary Assembly that has ever been held. It now remains to make its work permanent.

That the largest degree on the Report of the Conference, its character, the extent to which it is circulated and the manner in which it is used. As to the Report itself, it is now in the hands of a special committee, who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to omit nothing non-essential. The plan includes parts: 1. The story of the Conference; its inception, organization and conduct, and its place in the history of Missions. 2. The Contribution of the Conference, the papers, addresses and discussions. 3. Appendices, including the complete program, the organization and roll, a list of Missionary Societies, a summary of Missionary statistics, a carefully prepared Bibliography of the best Missionary books, and an index.

The report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best quality; the price for the two volumes was fixed at $2.50, advance subscribers to receive it for $2.00. The funds of the Conference, however, will cover the cost of printing on the press, and will thus enable the committee to reduce the price from $2.50 to 50 cents for subscribers, from $2.00 to $1.00 for the two volumes. They will be ready for delivery early in the fall.Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 155 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

TO BECOME like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it. --Drummond.

It is one thing to rationalize Christian doctrine and to secularize Christian life. It is another thing to Christianize rational knowledge, to Christianize secular life.—F. C. Porter.

Churchar's words pass into proverbs, doctrine or consolation; but they never pass away, and they are incapable of being exhausted.—Dean Stanley.
Woman's Work.
By Mrs. R. T. Rogers, Alfred, N. Y.

Our latest news from Dr. Ella is very discouraging: "She is falling fast; she has been carried to the hospital in Philadelphia." Mother Swinesey's case has again been taken back to Syrnan, Del., to be cared for by Dr. Curtis Swinesey in his home. May the tender, loving Father deal very gently with his own.

The death of Miss Harriet F. Dame, in Concord, N. H., April 24, at the age of eighty-five, closes the career of one of the Army Nurses of the Civil War. Her life was one of self-sacrifice for her country and for suffering humanity. Neither danger nor hardship could keep her from her post of duty in relieving suffering by decorations of honor. She received her discharge when the war closed, after which she filled a position in the Currency Department, at Washington, for nearly thirty years. Once during her service in the army she was taken prisoner, and came near being shot as a spy; at another time she narrowly escaped death by a falling shell, which partly demolished her tent. She was gratefully remembered for her faithfulness by decorations of honor. She belonged to the Second New Hampshire Regiment, and saw her first active service at Portsmouth, Va.

MORE GLEANINGS FROM THE CONFERENCE.

Women's foreign missionary societies are the "advise agents of prosperity" for the missionary cause. They are John the Baptist making a way in the wilderness for the Missionary Boards [of men]. They do the plowing and sowing and weeding—had almost said, the harrowing—of the foreign field.

The duty of Christians to the missionary cause may be summed up in five words: "Go! Let go! Help go!

We have to thank God, to-day, that there are little workers growing up who will never be able to tell when they began to be interested in foreign missions.

We know nothing of the destination of the "two millions," but it sounds much like the "two millions" of the Woman's Missionary Societies.

The 1,500,000 women who are interested in missions constitute the greatest international woman's club in the world. And yet there are women who do not know the difference between a Telugu and a telephone, and think Zenana work is a new stitch in embroidery.

Of the Christless populations of the world over 500,000,000 are women.

THE ECUMENICAL CONFERENCE.

Reported for the Board's Record.

As everything comes to an end in this world, so yesterday (May 1), the closing meetings of the Conference were held. Farewell addresses were made, and at half-past ten in the evening the great audience in Carnegie Hall arose and sang, "Fling to the wave an ended song," and then possibly the greatest of the Three Nineteen Articles. Then he showed how many points of agreement there were between the Episcopal and other evangelical churches; at the same time, he pointed out the absence of certain points of agreement than of difference—which he evidently considered most fortunate for the others—and so on, to the end; but what bearing it all had upon missions or missionary societies would take some time to determine.

How Bishop Doan happened to be selected to address this meeting, only the Program Committee knows. He led us up through the Gethsemani to the Creed, and spoke favorably, even feelingly, of the Thirty-nine Articles. Then he showed how many points of agreement there were between the Episcopal and other evangelical churches; at the same time, he pointed out the absence of certain points of agreement than of difference—which he evidently considered most fortunate for the others—and so on, to the end; but what bearing it all had upon missions or missionary societies would take some time to determine.

Hundred of women missionaries in the audience, and wondering in what esteem they were held by this anti-woman Bishop, who would have them "keep silence," not alone "in the churches," but everywhere else outside of them. We all wonder whether they were taken by him as it is fair to the four, possibly five, hundred women missionaries and other efficient workers in the Conference, to put an outspoken objector to woman's progress upon the program. Bishop Doan was the last speaker of the Conference.

Then came the farewells, Canon Edmonds making an elegantly-finished address on behalf of the delegates, and another gentleman, whose name we lost among the great multitudes of the missionaries, President Harrison responding. He did not like to call this "a closing meeting," but rather "a commencement," like the close of a collegiate course, from which everybody starts at the beginning of a career, which ends with life. If, said he, all the enthusiasm of this Conference is to end here, of what avail has it been? He predicted that the cause of missions had been given an impetus beyond anything ever seen before, and that vast and far-reaching benefits to the people who now sit in darkness would be the result. We trust it may not be counted disloyal to say, that an ex-President of the United States spoke with a decidedly nasal voice, which went to the marrow of our bones, besides mercilessly dropping his final g's; and we hope that Canon Edmonds and the other English divines may forget it before reaching home.

At the risk of making this article longer, I must say a word of the missionary exhibitions, which have been a feature of the Conference, and which have been visited daily by crowds of people. In West 56th street is a large building known as the Parish House of Zion and St. Timothy's Church, in which three entire floors have been devoted to exhibits of curios, photographs, garments, implements used and work done by the people of the missionary countries and the world. Egypt, India, Burmah, Corea, Turkey, Siam, Alaska, and so on, are represented, making a museum of remarkable interest. With each exhibit was one or more women missionaries, to describe articles and interesting visitors as to who they are, and what they hope to do; and how much they have been harnessed by their environment.

The evening meeting in Carnegie Hall was an inspiration. Not so much better, perhaps, than many another of the past ten days; but, upon the principle that "blessings brighten as they take their flight," everybody warned to the situation, and scores of people stood from hour and a half to three hours and a half being one of the number—rather than miss the last words. Ex-President Harrison was in the chair, and the speakers were Rev. Maltby Babcock, the new pastor of the Brick Presbyterian church; Rev. W. T. A. Barber, of the Wesleyan Missionary Society of London; and Bishop Doan, of Albany.

We wish that every one who reads this might have heard Mr. Babcock, a tall, fine-looking young man, with a pleasant but robust voice, he carried the audience along with him a foreign missionary, and showed that the Christianity of the mother country was due to foreign missionary work. And, said he, whose mothers and fathers were originally converted from heathenism, are, in no other way, show our appreciation of Christianity but by sending the good tidings along.

Dr. Barber's paper, which followed, was scholarly; but, after the stirring address of Mr. Babcock, to which we had just listened, one could not help feeling that a paper, however good, was somewhat out of place.

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TO THE MEMORY OF LENA TOLWINSON.

BY A FRIEND.

Angel voice sweetly singing,
Seduces through the blue dome resting,
Wear of wonderous gladness bringing;
Ah, 'tis heaven at last!

On my breast three candle standing,
Like a pilgrim sadly waiting,
See the strange, bright scene expanding;
Ah, 'tis heaven at last!

Sine forever left behind her,
Earthly visions cease to blind her,
Earthly letters cease to bind her;
Ah, 'tis heaven at last!

Our friend and sister in the Lord, the wife of Halsey B. Greene, daughter of the late Edward B. Titworth, and sister of David E. Titworth, of Plainfield, and Mrs. Lucy T. Saunders, of Philadelphia, was born in Plainfield Feb. 17, 1842, and, as we believe, entered into the City of God May 21, 1900.

At the age of about eleven years she joined the Plainfield church, transferring her membership to Berlin, N. Y., after her marriage. Her profession was adorned by kindness, goodness, patience, and hope.

In young womanhood she studied in the New York Conservatory of Music, and for several years taught music, as duties to those at home who needed her kindness would allow.

She was married to Mr. Greene December 28, 1869, and, excepting five years in Virginia and four in this city, her home was in Berlin. The husband and two daughters survive her.

Our sister knew sorrow. In earlier years she lost a mother, the daughter of Hon. David Dunn, and a sister. Later four sons, in infancy, boyhood, and young manhood, were taken from her home, and, as it seemed, torn from her heart.

She knew suffering in a large measure. For nine years she has not walked without help, having been afflicted with rheumatism in a critical nominee, made keen by the feeling that she was adding to the toil, care, and sacrifice of others. She knew the untried ministries of the faithful, patient and affectionate husband and daughters, and of other sympathizing and loving friends.

She also knew, in answer to prayer, the inward peace of God, as she sought for resignation; and, although she may not always have known it, the infallibility of the Word of God, and the Christian spirit brought courage, strength and comfort to others far less afflicted.

Reunited now, with loved ones who went on before her; with Jesus, to whom she often wished to go, and who, ever living, was and is her strength; and, without any pain now, walking the street of pure gold in the city that has the glory of God and the light of the Lamb, she would send back for our comfort this glad message: "I now know that the Apostle's word is true, three times sure right when he said, 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.'"

Funeral services were held in Plainfield, at her late home, on Wednesday, May 23, consisting of singing, prayer by Dr. A. H. Lewis, and the reading of Scripture, remarks and benediction by the writer. On Thursday there were services in Berlin, N. Y., at the home of Mr. Edgar B. Greene, prayer by the writer, remarks by Dr. A. H. Lewis, and benediction, reading of marks and prayer by Pastor George Seeley, of Berlin. The words of testimony to the womanly and Christian excellence of our dear friend were not less beautiful than the floral offerings; and her body was laid to rest by the side of her four boys.

PASTOR MAIN.

NEWS OF THE WEEK.

Since our last issue the success of the British forces in South Africa has gone forward with steady progress. Mafeking has been relieved and three armies are pressing into the territory of the Boer Republic along different lines. The Boers are necessarily disheartened, but it seems impossible that they can make any successful resistance to the progress of the British forces toward Pretoria.

During the week the representatives of the British Government have been in Washington. They have been kindly and respectfully met, as private citizens, both by the President and the Secretaries of State. It is almost certain that the United States cannot interfere in any way in the matter at issue between them and the British Government. Whatever may be the feeling of private individuals, or of public officials as such, a rigid neutrality seems to be the only policy for the United States. We only hope that, without the interference of any other nation, overtures for peace will be made by the Boers, to England direct, at the earliest possible date.

The sporadic warfare continues in Manilla, but it is expected that the first organized body of insurgents, consisting of about 163 men, with officers and arms, has formally surrendered to the United States forces. This, with other indications, gives the hope that such formal surrender on the part of the insurgents will mark a change in the aspect of the war.

The question of the Government in Kentucky has been settled this week by a decision of the United States Court not to interfere. This leaves the decision in favor of the Democratic nominee, made by the State courts, standing, and Governor Taylor has already ordered the Secretary of War to restore the government over to the hands of Governor Beckham. This result was expected, and whatever opinion one may have concerning the Goebel law, by which the results have been brought about, it is wisest and best that the law should be sustained until it is set aside by the will of the people.

After ballot ing for a week, more or less, Rev. Dr. Latimer and John W. Hamilton have been elected Bishops by the Methodist Conference in Chicago. The woman question has been finally settled at the Conference, and complications and discussions concerning that issue are likely to engage the attention of the public for some time. Several other important questions are under consideration by the Conference.

On the 16th of last month the startling announcement of the death of Rev. Dr. A. J. F. Behrends, pastor of the Central Congregational Church of Berlin, was received. Dr. Behrends has occupied a prominent, if not the most prominent, place among Congregationalists in New York for the last seventeen years. He made an impromptu plea, at the late Ecumenical Convention of the Christian Universalists, for closer union of the churches, the setting aside of creeds, etc. It is thought that the influences of the criticisms which have appeared upon that address hastened his final illness. This illness was brief; a sudden collapse from Bright's disease. Dr. Behrends was born in Holland, December 18, 1859. He passed from the Lutheran faith to the Baptist denomination at the age of twenty, and from the Baptist denomination to the pastorat of the Union Congregational Church of Providence, R. I., in 1876. He came to Brooklyn in 1883. He was a man of great power, widely known, and greatly loved by his people.

The Presbyterian General Assembly of the United States is in session at St. Louis, Mo. On the 24th of May several important questions were considered, including the revision of the confession of faith, the heresy case of Dr. McGiffert, etc. The McGiffert case was laid aside in view of the fact that he had withdrawn from the Presbyterian church. Dr. Birch in New York, who was present upon further recognition of the case in some way. His persistence was looked upon unfavorably by those who seek harmony and wish to avoid the useless trouble of a heresy trial.

The postal frauds in Cuba are being followed up by the Postmaster General, and thorough investigation will follow, with, we trust, proper punishment to those who have led in stealing from the Government.

SAD NEWS FROM MR. BOOTH.

It is already known to some of the readers that our medical staff in British Central Africa received an addition, Feb. 26, in the person of a boy, named John Gordon Booth.

This week there comes a letter from Mr. Booth, conveying the tidings of his son's death. The sympathy of us all must go out to our devoted workers in this sorrow, added to the many privations and trials they have undergone in the year since they left us.

A. J. F. LITTLE.

Mr. A. J. F. Little, of Mitasidi Hospital, Blantyre, British Central Africa, March 29, 1900.

Dear Mr. Titworth:—Yestereveiy, early, being troubled about my wife and babe—the latter being ill and the former quite weak—I left the station at Cholo for this place, distance fully forty miles, and arrived here at sunset. Not ten minutes after my arrival, our little boy of one month and two days breathed his last. This morning, at 9:30, he was buried beside me, with my son, John Edward, who was buried in the little cemetery here on the 24th of February, 1894. Our little boy was named John Gordon; we had received the hope that the Booth family was not to die out with me. I felt the old sore opened up again, and during my time of reposing in one of these earthly graves, I was longed for, the other so young. My wife was too ill to be there; just now she is kept in bed by fever, temperature 103.6.

Ringing in my ears to-day are the words, "I pleased the Lord to begin his working," and though I know they were spoken of the Servant, yea, they may not leave me, but seem to elicit the answer: "Yes, Father, you know what is best." Mr. and Mrs. Miller have been very kind and sympathetic. We had a little coffin made, and Mrs. Miller covered the same with blue calico. Mr. Miller conducted a burial service in Mangungu, and spoke to the natives gathered around. I could not think of a more suitable service; the view I have, is the face being over-strained. A newspaper of two-pages is given by Mrs. Miller; they were from a lone tree planted by little John Gordon.

The last two months (February and March) are, perhaps, the most trying of the year; though January, I think, is quite as bad. In this year, I have had more traveling in the rain and swimming across rivers than any time before yesterday was very bad, and I feel somewhat overtaxed by the various events of the week.

Little Mary, I am thankful to say, is the best of us, just now. In paternal bonds, JOSEPH BOOTH.
SABBATH-KEEPERS' CONFERENCE IN LONDON.

Our readers will remember that Major Richardson, of London, recently informed us in a letter that there was to be held in Exeter Hall a Conference of Christian Sabbath-keepers, organized on a new plan. The Conference was duly held on April 25 with the result that there was considerable interest and a fair attendance. The Conference took place in one of the smaller rooms in the well-known Exeter Hall, the usual season of enthusiasm at the season of the year in London. A few of the most interested Sabbath-keepers were present at the business meeting, which was held at 6.30, and perhaps seventy-five attended the public meeting at 7.40.

As the business meeting, permanent rules were adopted, providing, among other things, that the Conference should be held annually, and should be a meeting of Christians who observe the Sabbath, the seventh day of the week, entirely irrespective of the religious denomination to which they may belong; that the objects of the Conference should be to spread the knowledge of the Sabbath and to devise the best means to that end; that all Christian Sabbath-keepers present at the meeting should be members of the Conference, and all others visitors; that the members should annually elect the officers and certain others who shall, with the officers, constitute a committee. At this meeting, over which Major Richardson presided, prayer was offered by the Rev. Dr. Daland, and necessary business was transacted. The officers elected for the next year were as follows: President, Major T. W. Richardson; Treasurer, Mr. S. M. Brown; Secretary, six were chosen to serve on the committee, being from the Seventh-day Adventists, the Church of God, and the Mill Yard church. The Treasurer presented a statement of the expenses of the meeting, showing a slight deficit, but one which did not reach the amount guaranteed toward the cost of the meeting.

The public meeting was opened by the singing of an appropriate hymn, " Lord, speak to me, that I may speak in living echoes of thy substance." The meeting was opened by Major Brown. Papers were then read by the Rev. Dr. Daland, Mr. E. Evans for Mr. Albert Smith, of Leicester, who was unable to be present; Lady Blount, Mr. J. Nicholls, Mr. S. M. Brown, Major Richardson, and Mr. E. A. Cook. These papers were all of considerable merit, and awakened quite a little interest, some provoking more or less comment. An opportunity was given for remarks upon the papers, which many present availed themselves of for praise and criticism. Lady Blount's paper was especially well received. It was given with a great deal of feeling.

One constant element of luck is genuine, solid, old Testament punch. "Stick to your aim!" I have spoken to them of the bulldog's grip, small though it be, the jag that never yields. Drag down the bellowing monarch of the field."

Those resolute jaws under that tree in Inwood. Those resolute jaws under that tree in Inwood were adopted, providing, among other things, that a mental fibre, and really make a man strong. Something like that is what I am urging for your studies, no surface energy, no nibbling with long teeth, but a fierce, savage plunge at the vitals of the task. It is this that makes the difference between successful farming and fruitless farming—this, among other things: the lazy farmer will not plow deep. As in the old days, yes, and as still in many of the slothful tropical lands, it is held sufficient to scratch the ground with a pointed stick of wood. As Douglas Jerrold said in Australia, "O, how I hate the ground with a hoe, and it laughs in a harvest."

But such tickling of the intellectual field brings a rain of tears rather than a harvest of fortunes. Push through the root mold, thrust aside the disputing oars, press down into the rich heart of things, plow deep, if you would have a rich and well-stored mind.

All analogies point to this strenuous injunction, and I have little doubt that most students will promptly accept it as a true guide for successful studying; but recognition of truth is very different from following it; so very different! The allurements are many, and the flesh is weak. It will be very easy, when the lesson goes hard, to cheat yourself with the short cut; but that is the least rest, that after a game of ball or night's sleep the problem will solve itself before your delight, invigorated mind. Many a victory has been lost for the lack of just one more hard pull. Many a house was broken down, because the roof was not clapped on as soon as the walls were up. Many a crop has been wasted because, after the first bar, the peasants themselves heaped, the heaps were not immediately carried to the barn. It is the long pulls that make the earner, and it is the long pulls that make the scholar. I have a great respect for the tradesman's sign, "Done While You Wait. At that shop, at least, there is no walking along.

An artist once showed me a fine bit of landscape—a wind-blown marsh, with a pool in the center which reflected the blue sky and the dark shadow of a coming thunder-storm. "I spent about ten minutes on that," he said to me; "I had never painted anything like it before." The light-effects were changing every instant.

And when will you finish it?" I asked, in astonishment.

"Finish it? It is done! When the scene changed I could not add another stroke with nature. My fancy had been given me, and I had used it.

Students, enter upon every task with the idea that impresses you the most. Before you is a landscape, of history, of literature, of science. You have the opportunity to make it to the camera and to the world, to make it your eternal possession. Grasp the palette with eagerness. Seize a handful of brushes. Eyes, intent, hands swift, mind stretched forth like a greyhound in the chase, capture the fleeting vision before the sun goes behind the cloud.—Christian Endeavor World.

A MEMORIAL GIFT TO BROOKFIELD CHURCH.

Miss Phoebe L. Saunders, of Waterville, N. H., generously gave a small piece of a Seventh-day Baptist church of Brookfield one thousand dollars, as a memorial fund in memory of her father and mother, Augustus and Eunice Lewis Saunders. The principal is to be invested and the interest used for paying pastor's salary. Mr. and Mrs. Augustus Saunders, whom this gift calls to mind, were among the constituent members of the church at its founding in 1823, and were among its faithful supporters in its early days down to the day of its close. This generous gift is a most fitting tribute to their memory; and is thankfully received and appreciated by all the members of the church.

E. W. B. BROOKFIELD, N. Y., May 10, 1900.
Young People's Work
BY EDWIN Shaw, Milton, Wis.

M. C. The boys had been getting new sweaters, seal brown, with letters M. C. in turquoise-blue on the front, the college colors. Of course, they were worn to chapel exercises, and while everybody knew that M. C. meant Milton College, still other words were, of course, suggested. Of the boys suggested Manly Christian, and it has been quite largely accepted as being appropriate, both for the boys and the school they represent.

"What ails us?" I heard some one say, recently, that one thing that ails us is a superabundance of societies. As it was tersely put, "we are societied to death." I think myself, sometimes, that we have too many organizations in connection with our church work. In thinking about it, I tried to determine which societies ought to be abandoned. Not the Sabbath-school, no; no; not the Junior Society, hardly; not the Ladies' Aid Society, no; not that; well, then, which one? The Y. P. S. C. E.? No, sir, not that. Then the teaching service? No, surely; that is the most important of all. Is there any one who reads this paragraph who thinks we have too many societies? Let such an one decide carefully and prayerfully which organizations must go. For myself, I am converted; for the more I think of it, the more I feel that we cannot well spare a single one of our beloved children; and I wonder how we ever got on at all in the past without their help.

Another thing that ails us, said a friend, is that "each of our societies is run by a ring." "Why, our church is run by a 'ring.'" Is your church run by a "ring"? I hope so. Is your C. E. Society run by a "ring"? I am sure it is, if it is run at all. A "ring" is necessary to the successful running of any organization. We hear sometimes about "rings" in politics, as though it indicated a corrupt system of action. The trouble is not with the fact that there is a "ring," but with the character of the "ring." The same is true in church work. I am glad that our societies are run by "rings," so long as they are good ones. It indicates that there is method in the work, and realizes many from certain responsibilities. If one wishes to take an active part in the management of any one, or all, of these societies, let him become a member of the "ring," and work with it; that's the best way, that's the easiest way.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

"Blessed are we all interested in the Student Evangelistic work so that it is, which it seems, is becoming very popular. But when any movement, however prosperous, gains sufficient impetus to make it popular, it is endangered as a result of popular momentum which cannot be checked, however, on this account, it may, nevertheless, be well to consider the true significance of this work. It is said to know that so much of the evangelistic work of the present day is ephemeral, and that the effect of "conversion" is often passing away with the emotional experiences of the revival meeting. Let us, then, as Seventh-day Baptists, set ourselves firmly against this superficial work. We should keep well in mind the fact that every true conversion is the work of God. It may be accomplished through man as an instrument, but never by man alone. Therefore the true evangelist should—"

1. One who has a realizing sense of the great danger before every individual. We should have great faith in God.

2. One who has a comprehensive knowledge of the plan of salvation, and its power to save from sin.

3. His soul should be all aflame with love to God, and desire to effect the salvation of souls.

4. He will be greatly helped if able to put the emotions of his soul into song.

5. He should be able to speak and pray promptly and effectually in all public meet.

6. He should have the courage to go to individuals and in personal conversation show them their need of salvation.

7. He should be cheerful, but serious; self-sacrificing, but not self-important; and above all, he should have great faith in God.

No one should think of going as a student evangelist simply because others are going. No one should go so long as it gives employment with good pay for the vacation. No one should go for "good time" (as popularly understood) there is in it. It means work, but work which, if rightly done, will surely yield a good time in its true sense. No one should go who has not first made it a matter of earnest prayer for God, and who then feels that this is a way which the Lord is opening before him, in which he will be enabled to do his very best in the Master's service. Let us all pray much for the work and the workers this summer, and also that the Lord may give us all a burden for souls, and a disposition and capacity for work.

M. B. KELLY.

CHICAGO, III., May 20, 1900.

SECURING A PERMANENT INVESTMENT.

The Advance, of March, 1900, reprints an article in the Scotch dialect which illustrates the value of the right use of money, and the effect of such use upon the life of the user. The story is of a man who had secured something of this world's goods, but was constantly uneasy lest he should fail to invest them wisely. His wife, desiring to secure a greater interest on his part in religious matters, advises him to make an investment in the Lord's work. Taking up the story at that point, we have the following:

"So he went home, and if it wasn't the head-quarters 'o' thae mission. And the upshot o' it was that after some conversation wi' Scrymgeour he laid his money wi' him, and Scrymgeour wrote him a certificate that his money was invested in a treasure that wouldn'a fail (Luke 12: 33), and in a habitation that would aye last (Luke 16: 9). And says Scrymgeour, 'That'll satisfy the wife."

"Syne the tall chap hat and the laddie cried to his neebor, 'He'll catch it frae the wife.' And the maist o' the folk they heard it, and they coudnna contain their countenance. But the tall chap he says, 'Na, ye dinna ken the wife. She's a fine woman, and I'll no say but that was the wife was after when she bid me get the certificate.'

And syne he said that for doubling his money, he was to get his money back a hundred times over. He had the word o' the Almighty for that (Mark 10: 30).

"Syne he says, 'I ken it's no a body has spare bawbees to lay bye, but when I hame the now, it puts me mind o' how my mother was wont to do when we was bairns. She had enough ado to mak' things meet, gin so be they would patch she would say, 'Na, we haena siller for that.' And says he, 'This day o' a pair o' my siller that gaed fair into bits on me. There had been some patches put on, but, like the patch in the parable, the rents were made waar, for the leather was clean done, and I couldna but gie, as I gie hame, as there wasna siller for new anes. But as soon as my mother gets sight o' them she cries that I hain a new pair, and when I crie back that there wasna siller—'Havers!' And it's needcessity, is there no aye pair, and there's aye siller for what's needcessity.'

And that was aye her way. There was never nae siller for extravagance, there was never nae siller for waster, there was never nae siller for new things gin the sad could be sorted up, but there was eye siller for needcessity.'

"Syne he says, 'I ken it's no a body has spare bawbees, but gin a thing be a real needcessity, is there no eye siller for that?' And syne he haulted again, and syne he says, 'This work o' the Master's canna wait, it's no an extravagance, and it's no a waster. The heathan folk'll no patch, and it's needcessity to tell them the love o' the Master, and I ken there's siller for that. 'Is it no a downright shame?' says he, 'that folk buy a' the needcessities o' life when they winna buy the needcessities o' eternity?'

"And as syne he haulted again, and syne the chap that was sittin' aside me says, 'A fool and his siller's soon parted.'

"Yes, I says, 'I hae fae,' and when ye see folk storin' up their siller here, ye have aye the thought that maybe this'll be the eight time when the Almighty is givin' it to them and their siller, but the like o' tall chap there he ken what he's doin', for he'll hae his siller's needcessity. It's no money folk has as muckle sense.'

And then Sandy said with a sigh, 'It would be fine to sit down and put a' this money fund 'giv a bit hand to thae missions.'
Children's Page.

A QUEER BOY.

He doesn't like study, it "weakens his eyes," but the "right sort" of book will insure a surprise, at least, to himself, or betters.

And he's lost for the day to all mundane affairs; by daylight he is more disconsolate than ever.

Now, isn't that queer?

At thought of an errand he's "tired as a bound," and a general tramp is nearly around.

But if there's a band or a circle in sight, he will follow faithfully from morn to night. The showman will capture him some day, I fear, but he's queer.

If there's work in the garden his head "aches to split," and his back is so lame that he "can't dig a bit;" yet he's cured very easily, it seems.

And he'll dig for a woodchuck the whole afternoon, Do you think it's possible he's in love?—Love, sir?—But—is he queer?

STORY.

BY ALICE HAMILTON BERN.

Mrs. Speckle belonged to the Plymouth Rock family of hens, and according to the nature of that motherly fowl, she seemed to be more than an ordinary morn. This is due to the fact that in the season of raising a family of chickens, the good farmer decided, as he said, to break up "that 'ere hen's settin'." Several times he found a nest of eggs, but being discovered lost the eggs, but the hen became discouraged, and went on empty nests. She continued for some three weeks.

In the barn was a mother cat with five little kittens. Mrs. Pussy seemed to belong to the order of "The New Cat," and had various interests outside of family life. Her kittens were left to new as she walked abroad. Possibly she consolled herself for her neglect by the thought that she was in pursuit of game to tempt her growing kittens' appetite, but as up to the time I write the milk diet was the usual one for kittens of their age, there is reason to think she was either self-deceived as to her motive, or really neglectful of her family.

Mrs. Speckle from her nest observed the family life of Mrs. Pussy and her kittens, and decided to move. One day Mrs. Pussy came home to find her kittens brooded over by her neighbor. So warm and comfortable were the kittens, being rather cold, that they declined to come from the shelter of Mrs. Speckle. Making a virtue of necessity, Mrs. Pussy decided to humor her kittens, so she also crept under Mrs. Speckle, and the latter spread out her wings to brood over both mother and kittens.

From this time Mrs. Speckle adopted the whole family, to the satisfaction of all concerned. When Mrs. Pussy returned to nurse her kittens she crept under the motherly hen, whose "cluck, cluck" joined the "purrrr" of Mrs. Pussy and "mew, mew" of the kittens in the most delightful chorus. Mrs. Pussy, relieved of all anxiety in regard to the care of her kittens, took longer and more frequent journeys into the world about her, while Mrs. Speckle, when she went out, took the kittens with her, sometimes being sorely vexed with them for their poor taste in not eating the food she scratched up for them, and no doubt working a good deal of wear and tear on the luxurious "mew, mew, mew" of Mrs. Speckle.

However, the children of the family came to the distressed stepmother's rescue by providing a pan of milk, and then all was well.

The real mother now wholly deserted her kits, and the stepmother and her brood of kittens seemed perfectly content with the queer condition of their family life. When they went out to walk, the stepmother called "cluck, cluck," and the kittens followed, as obedient children. At intervals something considered the brood would sit down to rest, and the kittens would curl up under her, or climb over her, or play, as in kitten mood. It was very funny to see one of the kittens throw her front paws around Mrs. Speckle's neck while the loving mother turned her sharply bill tenderly down, so she could more easily receive the embrace and caresses of her little one.

But alas! the time came when the kittens became cats, and the good mother was deserted. So she returned to her own kith and kin, and I am glad to say that the following year she mothered a brood of her own chickens.

As this is a true story, I cannot say which Mrs. Speckle enjoyed the more—the position of stepmother to the kittens or mother to her chickens; but I do know she lost prestige on her return to the common walks of hen life. Nor am I able to say whether she lived; but it is to be hoped she died a natural death and was not cut off from mothering many flocks of chickens to serve as a pot-pie upon the farmer's table.—Christion Work.

DECEIVING MOTHER.

BY ALICE HAMILTON BERN.

"I'm hungry," announced Charlie for the fourth time that afternoon. We children were playing about behind the house.

"Let's have some more crackers," he continued. "Charlie, it's your turn to go in after them."

Father always kept a barrel of crackers in a corner of the pantry, to aid in meeting the demands our appetites made upon mother's baking.

"Go in careful, now, mother won't hear you," admonished Charlie; "cause, when I went in last time, she said as 'oomed 'em at her out o' house and home. She's in the sitting-room sewing, and she won't know anything about it if you don't rattle the doorknob. Hurry up, now, slow-poke!"

Little Allie looked like some intrepid hero looking over her sweet, serious face. She loved to do things for people, and have everybody happy, but still—

"I'd rather ask mother first," she faltered. "Yes, and have her say. No, you've had crackers enough, I 'spect," retorted Charlie, impatiently.

"But," insisted little Allie, faintly; "if mother don't want us to have 'em, 'twould be wrong to take 'em.

"Huh!" cried Charlie, contemptuously; "I'll go myself, 'frail-cat!" And off he ran, his curl's shaking and shining in the sunny air.

He lifted the door-latch lightly, and stole into the kitchen. Mother was singing softly to herself, at her sewing, in the next room. Charlie tiptoed to the open door, and looked in. Pretty, bright, busy little mother! There were the trousers he had torn so dreadfully the other day, when Smith's dog had run at him, and he had eluded the fence. How neatly she had mended them, and the stockings too! And now she was cutting out the girls' new dresses. Mother had lots to do, he reflected, and oughtn't to be—plagued. Just then she sniffed around. "First, my dear, lie still and slumber," she sang tenderly. Charlie had often known the comfort of that hymn, with those arms clothed about him, and those lips brushing the curls of his weary little head. He marched boldly into the other room, and stood, smiling but anxious, before his mother. She was about to say something when Charlie, "eat, mother," he ventured. "Can't we have a cracker?"

Mother laughed. "What! Hungry again? Don't seem possible! Well, you may get a barrel of crackers aplenty, if there's any new cookies on the broad shelf,—you may each have one of those. But, remember, no into the very small spaces which they occupied all winter. We see that maple and currant leaves have been plated like fans. Those of the cherry and oak have been folded lengthwise down the middle, so that their edges come together and form a closed book. The circular May apple leaves have been folded back against their stalks, like closed umbrellas, and will open just as umbrellas do. Plum leaves have been rolled into one edge toward the other, as one rolls sheets of music.

Some of the tender young leaves are clothed or surrounded with vegetable down. This is the blaneking which nature provided to preserve them from being frozen. The horse-chestnut leaves have been particularly well protected, and, from seeing them so snugly wrapped, we infer that this tree's ancestors lived in the North, where winters were found severe. Its self is a fair southerner, and the young buckeye leaves are unprovided with coversings of vegetable wool, which in a mild climate are unnecessary.

But we must not infer that every unprotected bud found in northern woods is borne on a vegetable strait from a milder climate. A few northern plants have become so thoroughly case-hardened to winter and rough weather that they have dispensed with protective coverings. Like some intrepid folk of our acquaintance, they get through the cold season without an overcoat, or indeed, a "covering" of leaves and flannels.

The winter buds of the blackberry are protected only by a few thin scales, often too short to cover the tips of the young leaves within. Four, or at most six, soft scales have defended the elder leaves and the clustered blossoms of the holly. The under foliage of the "wayfaring tree," or "hobble bush," has had no protection save a coating of scurf, and that it can survive a cold Maine winter. But, as a rule, when naked buds occur in our climate they are small, and during winter they sink into the bark or are entirely buried in the wood.
BIRD RAMBLES.
BY EVA ST. CLAIR CHAMPLIN.

THE VILLAGE.

"How blest is he who crowns, in shades like these, a youth of labor with an age of ease."—Goldsmith.

Sweet village! loveliest of the hills! where nearly a century ago, a few brave men and women of Yankee stock built their log cabins, daring the terrors of the forest and the stone-filled soil that returned scarce thirty-fold for all their arduous labor. Simplicity was their watchword, and with faithful toil it led them surely path to prosperity. And they but see, to-day, the child of their sacrifices!

The village rests in a narrow valley, having but one outlet that does not lead to a hill. The valley itself is seventeen hundred feet above the sea level—in mountain air. Thus shut off from the great world, it retained for years the simplicity of pioneer life. Calico sat perfectly at ease in the white rectangular church which still serves the five hundred or more members of which it boasts. On the side of the great pine hill, over which the sun rose late every morning, grew up a co-educational college, which early gave a tone of culture to brilliant colors caught in the twilight.

On the other side of the valley stretched the timothy meadow—singing in memory, first, the strawberries, red and luscious; later, the continuous click and murmur of the mowing-machine laying the tall green grass heads with their long, slender stems, low on the earth from whose thyme, they came. But the brightest vision is of the black and white birds, whose name is always in their mouths, singing in the tall grass, winging upward in the air, then alighting, pouring forth volumes of clear, sweet, joyous melody. Who could resist that rapturous song? Bobolink! Bobolink! Think, think, think! How full of joy is the life we live here in the thick tall grasses! Are you sad? Listen to me, I'll make you glad! Bubbling over with glee, glee, glee, glee! Glorious voice of the meadow! Mid-summer—the Bobolink is silent, worn out with care of the nestlings on the grassy ground. The brilliant colors caught in its travels north from black night and down from the upper world to dull yellow and brown, the colors of the faithful mother. In August he wings to the sunny Southland. On the way, by the banks of streams, he sings the sad-voiced Reelbird. Again in its southern homes, a row of rice fields mourn the presence of the Ricebird, and dinner plates await his end. One of nature's tragedies!

WINTER NEIGHBORS.

The Cicadas have lived in the willows all winter. They could tell you of sheltered nooks among the matted branches, of crevices in the banks of the brooks and the hollows in the ancient maple, for years the home of a pair of Wake-ups that made their name full of significance to the inmates of Willow Cottage. When the thermometer dropped to thirty-two, a thing unknown, even to the early settlers of the country, where were the small gray birds with black cap and neck-tie? Safe in some sheltered spot, for in a few days they were again flitting gayly about, whistling, calling, "Phoebe," singing the messenger bird's song, even in the midst of a storm which clothed the trees in sparkling crystals and brought out vividly their individuality. These pretty birds are company for us during the cold winter months—more than this, they are of great service in destroying bugs glued to limbs of trees, destined otherwise to become leaf-eating worms—fruit pests. The Cicada deserves a warm place in our hearts.

A pair of hairy Woodpeckers have wintered in the Willow. Nearly every morning they have summoned their friends to the window by their cheerful drumming. Surely there cannot be a crevice in the bark of that tree which their long, sharp bills have not explored. Mr. Drummer is larger than his mate, he has a rich red band on the nape of his neck, and there is a deeper, bolder tone in his drumming. He is a devoted family man, but comes through the long, cold winter, Mrs. Drummer may look out for herself; her mate grants her a respite, but then returns and roosts on her—the very last to fly to the nest. A few warm days, they may be seen hunting for grubs—April when they woo, December when they wed.

A MORNING WALK.

One, two, three, four, five! It was the clock. I sprang up in bed, rubbed my eyes, and as-sorted myself by a glance at the clock-keeper. How fortunate! The alarm would not go off in fifteen minutes, and the call of the white-tailed wether and the churring of the brown thrush with the birds not yet sounded from

How's This.

We offer One Hundred Dollars Reward for any case of Cattle thievery. Any one having information, is requested to communicate to the Sheriff of Stark County, by F. J. CHEYNEY & CO., Props, Toledo, O. We, the undersigned, know F. J. CHEYNEY, the last 15 years, and believe him perfectly honorable in all business transactions. Any attempt to extort from us any obligation made by the firm. Warren & W. M. Druggists, Toledo, O. Waldo, Hinman & Marvin, Wholesale Druggists, Toledo, O. Let each Cattarh Cure be taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per dragee. All Druggists.

Chicora's family Pills are the best.
DEATHS.

GREENE.—In Plainfield, N. J., Sara Titworth Greene, born Feb. 17, 1842; went home May 21, 1900. A. E. M.

CLARKE.—At Rockville, Allegany Co., N. Y., April 29, 1900, after her fiftieth birthday, the Rev. W. C. Clarke, aged 51 years. He was the oldest son of Rev. C. Ellis and Julia Clarke. In early life he became a member of the Seventh-day Baptists at Brookfield, in which town the most of his life was spent. In 1897 he was married to Anna Clarke, and last fall moved to Rockville. The wife and infant daughter are left with a large circle of sympathizing friends. The large concourse of people attending the funeral, conducted by his former pastor, Eld. J. M. Todd, attests the esteem in which he was held.

BROOKS.—At Middletown Station, Blantyre, B. C., March 26, 1900, James Brooks, son of Joseph and Annie Brooks, aged one month and one day.

GRAVES.—Near Maplewood, Ohio, May 15, 1900, Mrs. C. C. M. Lippincott Graves, in the 41st year of her age.

Sister Graves united with the Seventh-day Baptists when the church was in its infancy, and remained a faithful member till called home. She has left a husband and seven children, aged mother, and many brothers and sisters to mourn her early death. She was sick but three days, and seemed to know from the first that she was not to live. She loved God and her people, was a loving mother, and exemplified her faith so that none needed to ask whether she was a child of God. It was not her privilege to attend the public duties of the church, but she kept her church's house about seven miles distant. She will be greatly missed by her family, but they have the blessed assurance that their loved one is now in the presence of the Lord.

WILSON.—Mary A. Wilson, of Hill Street, Mount Sinai, Nassau, New Providence, died suddenly of dropsy, May 28, 1900.

The foot of the stairs. The sun streamed in the eastern window; that glorious ball of light had already risen over Pine Hill. A light breeze, cool and fresh, stirred the branches of the maple by the veranda. But a Purcell, Pouring forth from a swelling throat, such a flood of melody as comes only from a bird of the bush, touched his head and throat and made them tingle. I crossed quickly in shawl waist, short-disk skirt, and thick-soled shoes, and hurried to the kitchen for boiled eggs, sandwiches and fruit. Mrs. Purcell's song was now filling the cottage; this morning it was from the loved Scotch bard, "Flow, good wind, and disturb not her sleep." These morning songs had disturbed my dreams many a time. But I know that the mother's theory of "Early to bed and early to rise" was wholesome, and I really loved to open my eyes to the melody of those sweet old songs and hymns. It is a precious memory.

The song had ceased. The baskets were ready. And there were voices on the verandah—joyous good morning, laughter and jokes. The Professor was there, surrounded by enthusiastic admirers. It was not six; we counted our party to see how many wore as enthusiastic at sunrise as ourselves. And then we were to follow the Glen road this morning. Each was armed with pencil and notebook; the Professor with a camera for nature study. I had brought along a large stock of mother wit. Several bird books were in the party.

The sun shone, but June sunshine and fragrance of that early morning! Invigorating? Ask those who sanquemted with explanations of rare flowers, fruits, and insects in the deep woods beyond. Note their lists of thirty or more species seen on the walk. Not one of us was burning with the social Philander, alone, as he flew over the sunlit road in Cemetery woods, whose openings are filled with flowers and bird music, was a complete recompense for broken dreams and possible after-weariness.

(Concluded next week.)

MARRIAGES.

WILSON.—Hill.—In Independence, N. Y., May 22, 1900, by Elder J. Kenyon, at his home, Ward Wilson and Mary B. Hill, all of Independence.

DEATHS.

The CYCLOPEDIA OF CLASSIFIED DATES, by Charles E. Little. Designed on the principles of history and for all persons who desire speedy access to the facts which relate to the history of the United States and to the events of the world from the earliest recorded dates. 8x10 inches. pp. 1,454. To this work is added The Perfect Calendar for Every Year of the Christian Era, containing illustrations of 1050 pages. Price, Cloth, $10. Sheep, $12.50. Half Morocco, $15. Quarto, $20. Bank & Wagner Co., 30 Lafayette Place, New York.

The extent of the wealth of a cotton notice impossibly, while the amount of valuable matter included makes the book of extraordinary value to professional men and to the common reader. It contains about 95,000 entries, and each entry includes from three to one hundred important historical, geographical, and statistical facts by countries, chronologically, by dates, and in the third place, according to the nature of the event noticed. These classifications are meant to answer the three leading questions, where? when? and what? A copious index, covering 200 pages and containing 125,000 entries, presents a topical view of the matter contained in the book. The first date given in the book is 5004 B. C. and the last dates are in the year 1904, bringing the facts down to 1905. The book covers a period of seven centuries. Seventy-nine different nations are included in arranged alphabetically, beginning with Abyssinia. اویلیک مسیحی. The book attests the esteem in which he was held. T. J. v.

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DEATHS.
FIFTH-DAY—MOONING.

10.00. Praise and Devotional Services, led by Dr. O. E. Burdick, Rev. D. B. C. Caswell.

AFTERNOON.

10.30. Communications from Corresponding bodies.
10.30. Summary of Correspondence from counterpart churches, Rev. W. B. Burdick.

EVENING.

7.30. Song Service, by the Alfred Quartet.
8.00. Sermon, by Delegate.

SIXTH-DAY—MOONING.

9.40. Reports from Delegates.
10.10. Music.

10.20. Paper or Address, Mrs. V. A. Willard: The Apostrochical Books, B. F. Rogers; Our Young People, Mrs. V. A. Burdick; Return to Bible Authority, Rev. Stephen Burdick.

AFTERNOON.

2.00. Sabbath-school Hour, Rev. W. C. Whitford.
3.00. Sermon, by Delegate.

EVENING.


SABBATH MORNING.

10.30. Song Service, Charlotiere First Gettysburg church.
11.00. Sermon by Delegate. Collection for Missionary, Tract and Education Societies.

AFTERNOON.


EVENING.

7.30. Young People’s Hour, Miss Eva St. C. Champin.

FIFTH-DAY—MOONING.

9.00. Unfinished business.
10.00. Sermon, by Delegate.
11.00. Educational Hour, President R. G. Davis. Collection for Missionary, Tract and Education Societies.

AFTERNOON.

2.00. Woman’s Hour, Mrs. C. M. Lewis.
3.00. Sermon and Open Parliament, A. H. Lewis.

EVENING.

7.45. Prayer and Praise Service, meeting, conducted by Rev. J. G. Mahoney.

The next Semi-Annual Meeting of the church at New Aubur, will be held in the church at New Aubur, beginning Friday, June 1, 1900, at 2 o’clock P. M. Rev. B. S. Mills is to preach the Introductory Sermon, Rev. E. H. Sowerby, Rev. S. N. Penn, Miss Nellie Cona, of Auburn, and Miss Anna Wells, of Dodge Centre, are requested to present essays.

D. T. ROCKHILL, Gen.

The Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAFF, Pastor.
1725 Union Avenue.

The Seventh-day Baptist services are held, regularly, in Rochester, N. Y, every Sabbath, at 3 P. M., at the residence of Mr. Irving Simonds, 516 Monroe Avenue, conducted by Rev. D. B. Powell, whose address is 4 Storrow Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

The Seventh-day Baptist Church of Chicago holds regular services, in the Le Moyne Blondeau, on Randolph street between State street and Wabash avenue, at 2 o’clock P. M. Strangers are most cordially welcomed. Pastor’s address, Rev. M. B. Kelly, 5450 Monroe Ave.

SABBATH LITERATURE and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 31 Clarence Road, Wood Green, London, N.

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SABBATH LITERATURE

The following publications are on sale, and a waiting distribution from this office:

Books by the Editor of the "Recorder."

Paganism Surviving in Christianity. Large. 12 mo. pp. 350, gilt top, $1.25.


Bible Teachings Concerning the Sabbath and the Sun, with two important appendices on the Origin and Identity of the Sun. pp. 146. Price 60 cts.

This book presents a summary of the Sabbath and the Sunday in the Bible, and a study of the scriptural and extrabiblical arguments for and against them. It is profusely illustrated with tables and diagrams.

The Seventh-day Baptist Hand Book. pp. 48, Muslin, 25 cents; paper 10 cents.

This is a broad statement of the history, policy, work and purposes of the Seventh-day Baptists.

The Catholicization of Protestantism on the Sabbath, by Mr. John B. Good, price 25 cents.

This book is written by the author of "The Sabbath in the Bible," and is a detailed study of the subject of Catholicization of Protestantism on the Sabbath, and its connection with the Catholic Church.

Studying Sabbath Reform. pp. 126, Paper, 10 cents.

This book presents the Sabbath question, chronologically and systematically, as it presents itself in the Bible, including all references to Sunday. It is especially useful for those who desire to investigate the matter from the Biblical standpoint alone.


This book gives a full and extensive review of all the passages in which the word "sabbath" occurs, and is supposed to relate in any way to "Sabbath Doctrine," and is recommended as a valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.


In addition to the foregoing books, the following tract series are published, and specimens of each of these will be sent, without cost, upon application.

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Sabbath School.

Conducted by Sabbath-School Board.

May 29, 1900.

The Sabbath Recorder.

INTERNATIONAL LESSONS, 1900

LESSON X.

FOR SABBATH-DAY, JUNE 6, 1900.

Lesson Text—Mark 6:14-29.

Golden Text—"And straight with a wedge, wherein is a handle; but if he will fill with the Spirit—"(saih. I: 18).

Introduction.

Our present lesson follows closely after last week's lesson, while the apostles were absent upon their mission. It is to be noted however that the opening verses of Mark 6 refer to the same time. The account of the seizure of John the Baptist belongs chronologically in the latter part of the first year of Jesus' ministry. The record of his death, a little time before that Herod, hearing of Jesus' work, thought that he was John risen from the dead. The story of his death is told at length by the teaching and miracles of his apostles, and comes at length to the ears of the voluptuous monarch, Herod Antipas, of Galilee and Perea. We are not told in the Bible of the place of John's death. There is, however, no reason to doubt the statement of Josephus, that it was at a castle of Herod's called Machaerus, a few miles to the eastward of the Dead Sea.

Notes.

14. And king Herod heard of him; for what he had heard of him was begotten, and curious, and had heard of the miraculous works which he wrought.

16. And Herod desired to kill John; but John he feared means of the telescope. The one above the violet produces 1, red; 2, red-orange; 3, orange; 4, orange-yellow; 5, yellow; 6, green-yellow and yellow-green, 7, green and blue-green; 8, cyan-blue; 9, blue and violet-blue; 10, violet.

Below the red, and above the violet, are dark rays. These invisible rays of the spectrum are most wonderful, and produce the most astonishing results of all the rays. The one below the red produces heat. The one above the violet produces magnetic energy.

The results are now beginning to be manifested by wireless telegraphy, taking photographs in the dark, and by Mr. Loomis, of Washington, D.C., sending signals by this ray sixteen miles, between two hills in Virginia, in 1871.

Two witnesses have been granted, of late, for manipulating this wonderful dark ray. One to Mr. Carl Zicker, of Austria, for sending and receiving telegraph messages without wires; and the other to Mr. Axi Oringer, of Sweden, and his associate, Mr. James T. Armstrong, of London, for guiding boats from the shore without the aid of trailing wires.

It is reported that these gentlemen have sent out a torpedo-boat for several miles, keeping it under perfect control by means of this unseen ray acting upon an electrical apparatus. It is said that after the boat has arrived at its destination, the same ray can be made to fire the torpedo, and then cause the return of the boat to the place from whence it started.

This dark ray above the violet becomes noticeable on account of its remarkable power to penetrate, passing through solids as though they were simply air, penetrating the darkest cloth, and acting on chemicals.

My young readers may, probably, find it difficult to believe the wonder of telegraphy when he was appointed to a looking-glass maker; he devoted all his spare moments to the study of optics.

On the 21st of July, he nearly lost his life by the fall of the house in which he lodged. Joseph Maximilian, a nobleman of Bavaria, was taking his seat at the time of the disaster, and gave him a sum of money. On recovering, with a part of this money he bought the balance of his time of apprenticeship, and with the remainder he bought a glass-polishing machine. He then set up for himself, and commenced making optical-glasses and engraving on metal.

The dark lines of the spectrum were first discovered by Dr. Wollaston, in 1802, when Fraunhofer, by means of the telescope of a Theodolite, between which and a distant slit admitting light, he placed a prism, wherupon dark lines appeared, to which he gave careful observation. He constructed a map containing 570 of these lines, which since have been known as "Fraunhofer's lines."

The division of the sun's light was marked on his map as follows: 1, red; 2, red-orange; 3, orange; 4, orange-yellow; 5, yellow; 6, green-yellow and yellow-green; 7, green and blue-green; 8, cyan-blue; 9, blue and violet-blue; 10, violet.

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