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$2.00 A YEAR

PLAINFIELD N. J
A GREAT many sermons are preached in a lifeless, professional tone, as if the minister were preaching because it is his business and not because he has something to say.

That sentence is from Gail Hamilton. Other writers have said the same thing. There ought to be no truth in it in any given case. There is too much truth in too many cases—truths which are worthy to engage the attention of the preacher ought to lift him above all listlessness, and inspire him with an ever-increasing desire to be earnest and attractive. When a man preaches according to the description given, he is worthy of condemnation for neglecting opportunities and doing wrong to truth. It is little less than outrage for man to stand between the living and the dead, where destiny for all time may hang upon his words, and be lifeless, as one who dreams, or indolent, as one who cares only to accomplish a task with the least exertion. Better never go into the pulpit than to preach in such a lifeless way.

The world does not care much for a religion which is kept like a treasure under a glass case in the best room. The glass case may save it from gathering dust, but it is useless, nevertheless. The world needs a religion not only to touch with life, but woven into life; a religion for festival days and Sabbaths, and for sad days and weary nights, as well. It needs a religion which lessens the burden of hard work, and lifts the doubting man toward hope and faith. The world needs religion which spreads the uttermost points, as the life-giving blood spreads under the skin, giving the glow of health. The world needs a religion which blows through the cells of men's souls as the spring enshrined when the windows are thrown open and all the dead odors of winter are blown away to be forgotten. Such a religion is not a theory. It is nothing until transmuted into life. You are religious, and your life will bless the world in proportion as it enters into every other life with which you come in contact. Do not err; religion is a life more than a creed; easy, purifying, brilliant, uplifting life.

We are greatly pleased to note that one large railway company, whose headquarters are in Chicago, has issued orders that no cigarette-smoker will be retained in its employ. We have long felt that economic considerations, though not the highest standard, ought to be invoked, both in the matter of smoking and of liquor-drinking. When all men who drink shall be shut out from places where they do not belong, and all men who smoke, notably cigarette-smokers, shall be treated in the same way, a strong influence for good, which is now wholly wanting, will appear. Drinking not only incapacitates men from serving the public, but makes their service doubly dangerous. Not many years ago, we witnessed a serious accident because a hack-driver, too drunk to hold his reins, permitted his horse to run away, and the passenger whom he was carrying was thrown to the street. This is the lack of good breeding and common courtesy which is associated with smoking is a shame to our civilization. The tobacco habit seems to paralyze the sense of propriety on the part of smokers, and makes them go about in worldly and godless manner without seeming to be conscious of what they are doing. We trust that the example of this railroad company will be followed by many others.

You must pay some deference to other people's wishes if you expect to get through the world without friction. Those who demand that their wishes be recognized by others are sometimes the least likely to grant the same recognition to the wishes of others. Such people are always in trouble—hot water. Their elbows are always out, and their feet have a strange way of finding other people's rooms. The world needs religion which spreads the uttermost points. But which one? We are sometimes overwhelmed with the thought that God never crowns himself upon the freedom of the individual soul. He waits long at the threshold of men's hearts, pleading for entrance, seldom, if ever, breaking the door down. To consider the rights of another, to be careful lest his feelings be wounded, to give more than might be expected, is Christ-like. This thought lies in his words if you will think of them upon the one cheek, turn to him the other also. Although the world is wide, and you have many rights therein, remember that there are other people in the same world, with rights quite equal to yours.

REligion finds one of its most important fields in the world of commerce. True religion pays its debts. It gives 16 ounces for a pound and 100 cents for a dollar. It recognizes the rights of other men. It checks the greed for gold and lust for power. Commerce and religion ought not to be satisfied with going hand in hand single heart with heart and life with life, until the world comes to know a religious commerce and a commercial religion. One reason why the kingdom of God comes so slowly is because men separate religion from business, and talk about secular things and divine things as though they were two. God never meant them to be two, except as they unite to make that better one, the sanctified business man and the purified commercial life.

Probably you will never fail through a great temptation. Great temptations are in some sense a safeguard. The very ugliness which lurks behind them keeps us from accepting them. Little meannesses, little annoyances, little variations from what is right, are the things that endanger us. Most men can stand to meet great troubles without flinching; not many can meet the annoyances that come with some trouble, without giving way, more or less. These slight beginnings, this way of surrender, this turning, this yielding, to the lesser ones, is the lack of good breeding and common courtesy which is associated with smoking is a shame to our civilization. The tobacco habit seems to paralyze the sense of propriety on the part of smokers, and makes them go about in worldly and godless manner without seeming to be conscious of what they are doing. We trust that the example of this railroad company will be followed by many others.

SELF-RIGHTEOUS people take great pains, especially in public, to confess their sins, and, indirectly to berate themselves for want of love to God. If this be done with genuine feeling, as in the story of the publican in the New Testament, it is not only to be condemned, but it is the beginning of new life. Often it appears to be quite otherwise. It is rather an assumed goodness, through self-righteousness, which must be thought still more righteous by outward confession, in which the heart takes little part. This is a most offensive type of hypocrisy. If a man is bad, and, knowing himself to be bad, is truly repentant, he has few high-sounding words in his confession. He goes in faith and prayer, "God be merciful to me, a sinner." The man who can say, "I am bad, I am far from God, I am lacking in love," without any emotion, without a tremor of voice or a moistening of the eye, is either incomparably hard or else he is near to hypocrisy. If men really believe they are bad, they will repent. If they tell the same story of themselves an hundred times in succession, it is an empty form, or an evidence of insincerity.

BE AT REST.

"Lord, for to-morrow and its needs I do not pray. Keep me, my God, from stain and sin. Just for to-day." This prayer of the poet is a worthy paraphrase upon the words of Christ, "Take no anxious thought for the morrow." Half our troubles would cease if we met only the duties of each day as they come, borrowing no care, harboring no anxiety concerning that which may come to-morrow. We do not mean that it is right or wise to be careless of the future. He is farthest removed from that who believes in the divine guidance, and bears only to-day's burdens for to-day. Sufficient unto the day is the evil thereof, said Christ; and this should be accepted by us in regard to all personal experiences. Tempted to-day, we should seek strength to fight to-day's battles. Burdened to-day, we are to get through the to-morrow's burdens also. The changes that lie between to-day and to-morrow may make the burdens of this hour the means of uplifting to-morrow. Cherish such thoughts.

CHINA AND THE UNITED STATES.

The representative of China at Washington, Wu-Tung-fang, is saying many things which the American people ought to heed. His views are broad, his information correct, his logic excellently developed. What he says is not only "as it is," but it is "as it is good to be." We trust that the world may heed his warnings concerning the Chinese commerce. China is already a large purchaser from the United States. Flour and kerosene oil figure in this list. He also suggests that American manufacturers would do well to learn what forms of business are best suited for use in China, and so fit themselves to the demands of the Chinese market. Wu-Tung-fang, in connection with Li-Hung-Chang, was first to develop railway building in China, and the information given concerning the duty with which the people have availed them.
selves of the railroad is of great value. He says, very wisely, that the Chinese question has not been studied by the American people as it ought to be, and, although it is done in an unscientific manner, he takes to the task, justly, for the unfair and unwise prohibition of Chinese laborers. What he says, if considered from the standpoint of commerce alone, ought to lead the American Government to institute wiser and more just relations between the two countries. Above the low-ground interests of commerce, and in accord with the demands of mankind and Christianity, there are a number of points concerning which wise people, representing both nations, as well as to China, that restrictions be removed and just relations be instituted.

A COLLEGE-BRED MAN.

The Saturday Evening Post, Philadelphia, May 26, gives its readers a rare treat in "The College Man's Number." The leading article is entitled, "Does a College Education Pay?" It is by ex-President Grover Cleveland. David Starr Jordan, President of Leland Stanford, Jr., University, of California, discusses "Man's Advancement in the Coming Century." Various College Presidents, Francis L. Patton of Princeton University, James B. Angel of the University of Michigan, Benjamin Ide Wheeler, President of the University of California, James G. K. McClure of Lake Forest University, discussed various important themes, such as "Should a Business Man Have a College Education?" "The Choice of a Calling?" "Is Scholarship a Promise of Success in Life?" and "Has Money any Value?"

These articles, together with several editorials, an article on "The Education of a Woman of Fashion," and others, make a library of suggestions valuable to every reader, and peculiarly pertinent to this time in the year. The appreciative readers; however much in doubt as to the value of a college education before reading this number of the Post, must lay the paper down convinced that the man or woman who gains the advantage of a college education, the most important work of life is done by those who have, in some way, if not in college halls wholly, secured that training which is represented by a well-balanced college curriculum.

OBLIGATION FROM WITHIN.

It was many years ago we saw a statement something like this: Religion is not an arbitrary something put upon man from without, but an inherent need of the soul, for which none of our tests of revealed knowledge are the test of revelation then, for, under the conception of duty which we had entertained, obligation seemed something from without, rather than from within. We had been accustomed to think of God as putting duty on us and bidding life absolutely to do what He thought soon blossomed into a richer faith, and was the beginning of a deep, calm hopefulness. In the light of that thought, the Gospels took on new glory, and the words of Christ new meaning. We recall this experience for your sake, reader. If you have deemed duty and obligation, requirement and the demands of law, as something foreign to yourself, and imposed upon you by the will of others, you have been grooping in darkness. Your own life needs righteousness. You are born for communion with God. Each better element of your soul cries out for him. Whenever you answer to the calls of his love, obligation springs up in you as a natural result, but as a natural result in your life to develop. Law changes from a commanding power, without, to an ever-abiding, controlling presence within. Thus it is that law is love, and love is the highest type of law. Nothing is exacting about love. Nothing lays such obligations upon the soul as love does; but they are silken chains, not harsh links. The glory of obedience is found in the fact that it is the way of life. We read this truth as it appears in the Proverbs, and to fail to recognize that rock is that rock is there expressed. Cease thinking of obligation as coming from without, and recognize in it the growth of truth within yourself. Do not speak of the demands of law, but rather of the fruits of love, which we call obedience.

THE EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association held its Sixty-fourth Annual Session with the church at Berlin, N. Y., May 24-27, 1900. The key-note of the sessions was, "The Spiritual Rock." They drank of that spiritual rock that followed them, and that rock was Christ. 1 Cor. 10: 4.

In the absence of the President, Edgar R. Greene, and of the Vice-President, George B. Shaw, the Association was called to order by Geo. Seeley, pastor of the Berlin church, and O. J. Whitfield, Westley, R. I., was elected Moderator pro tem. Devotional services were conducted by Martin Sinding, of Dunellen, N. J., and Pastor Seeley welcomed the Association in an able and appropriate address, which was read as to view, warm and spiritual. In organized work individuality is lost, to some extent, and the value of organized work depends upon the character of the individual members and their touch with each other. Seventh-day Baptists, of all others, must embody truth and righteousness in their lives. Pressed on every side, they must be consecrated, aggressive, and ended with divine power.

The Introductory Sermon was preached by Clayton A. Burdick, Ashaway, R. I., 1 Kings 19: 13. Theme, Hiding from Duty. Israel had sunk low through apathy, wickedness sat on the throne, and heathenism triumphed in the church. Elijah stood alone against the flood of evil. A man standing thus is grand and glorious; fleeing before evil and hiding from duty, the glory of the hero is lost in the shame of the coward. Yesterday, on Mount Carmel, Elijah stood for God in perfect victory. To-day he hides in fear and prays to die. God's word came to him in hiding: "What doest thou here?" Lessons for us. 1. Never discourage yourself by contrasting your work with that of others. 2. Do not despair because others are indifferent. These are days of depression in religious work. Worldliness abounds. Instead of hiding from duty, we should push to the front in service. 3. Hiding from duty is hiding from Christ, from Christ's peace, from Christ's victory. Elijah was nearest to success when he ran away to hide. As Seventh-day Baptists, we must learn these lessons. Great difficulties are around and before us, but God is greater than all our enemies. The church overcomes; the church is a battle to call and inspiration to hope.

The delegates from sister Associations were M. G. Stillman, from the South-Eastern; H. C. Brown, from the Central (represented by the Rev. W. O. Potter, of Cleveland, Ohio), J. G. Mahoney, from the Western, and S. L. Maxson from the North-Western. These delegates, together with the representatives of the denominational societies, boards and agencies were welcomed at the opening of the Convention. Reports were presented by S. H. Davis, delegate to South-Eastern Association in 1900; by Geo. B. Shaw, to North-Western in 1899; by A. B. Prentice, joint delegate to South-Western, and Capt. Jesse M. Spicer, by A. J. Spicer, and by Winfred Curtis, Corresponding Secretary. Her report is given below:

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held during the winter, and one family and one young man of Catholic faith have embraced the Sabbath and joined the Marlboro church. Their contributions for missionary and church work average about $6 per member.

No services are held at Woodville. On no account do we encourage, and we may well take heart and go bravely forward in the work for the Master.

Respectfully submitted.

Wm. J. Curtis, Cor. Sec.

The sermon of the afternoon was by J. G. Maloney; text, Isaiah 40:30; Theme; "The Gospel Flying Machine." The Bible surpasses all men; its truths are richer, all, and its philosophy is deeper than human wisdom. Its prophecies unfold the future, and its covenants bring treasures of righteousness.

1. We should wait on the Lord, as an army waits for the commands of its leader. We should wait at his footstool in prayer, and at his table with joy. Through his grace we regain and renew the spiritual strength we lost in Adam. 2. As with wings of eagles we should rise above the world, while living in it. Our wings are Faith, and Hope, Mercy and Truth, and the word of God in the Old and New Testaments. If we lose our wings by disobedience, we creep like turtles in the mud. The strongest of earth is the eagle, if we only fly. 3. The power to fly comes from the Holy Spirit. But we must not always be in the air. In Christ's name we must come down to men that we may reveal him to them, and teach them how to fly. The world is full of weak men, but God's people ought to be strong soldiers for the field of battle, not invalids in the hospital. Those who rise on wings of faith and obedience faint not, and never weary.

EVENING.

Clayton A. Burdick conducted a praise service at the opening of the evening session. A. E. Main preached from Isaiah 27:12. God is the greatest of realities, or a stupendous lie. The Bible is the book of all books, or less than must be the book of all books, or less than must be the book of all books, or less than must be the book of all books, or less than must be

Above all, the teacher is the vineyard, and the gates of death can never prevail against it. But those who oppose God, whether men or nations, inveterate. The strongest of earth are as nothing when they cross swords with God. The Church and Truth are the guiding and unerring victor. The Golden Age is in the future. God is training his people and prunning them for the glory of that coming triumph. He will gather the redeemed ones as men gather choice harvests, and the east wind of his righteousness will cleanse the earth from evil. Rejoice ye who love him, and hasten to him in repentance ye who know him not.

Following the sermon, E. B. Saunders conducted an "after meeting," in which many and great questions were given by those who rest in the peace of the redeemed.

SIXTH DAY.

After devotional service, led by O. D. Sherman, the Sabbath-school Hour was conducted by Clayton A. Burdick, the program having been arranged by Geo. B. Shaw, President of the Sabbath-school Board. L. D. Burdick, of Marlboro, N. J., discussed the preparation of the lesson by the pupil.

Few pupils see the lesson until the class convenes, whereas they ought to give it diligent study beforehand, since only thus can they sec the real truth. The teacher, therefore, must promote this neglect by preaching to the class instead of questioning them. The Bible is God's direct message to each student, and should be studied as such with an unbiased mind and a sympathetic spirit.

MISSIONARY HOUR.

This was discussed by A. E. Main. Teachers and superintendents are associate pastors, whose work ought to be highly appreciated and magnified. No lesson is taught properly unless the pupil's knowledge is increased. The teacher should know the Bible as a whole. He should study the character and needs of those whom he teaches. He should be skilled in the science of teaching, and know the best methods. Above all, the teacher should be made wise and strong through the guidance of the Holy Spirit.

M. G. Stillman spoke upon Denominational Teaching in the Sabbath-school. Teach honesty in spiritual, intellectual and material things. Let special lessons upon Baptist, Sabbath-keeping and Sabbath Reform be published in the Helpmate Hand. Teach the existence of Christ in such lessons. An important factor in denominational teaching is to secure in the lives of the pupils grace, spirit, Sherman and faith. Do not reverse the order and get green barks first, but those who rise on the wings of faith and obedience, and the truth will prevail. Fear must be banished from our hearts. Consecration must crown our lives.

The school on Sabbath afternoon was conducted by Frank J. Green, Superintendent. Lesson, Matt. 13: 24-34; A. E. Main spoke concerning the Kingdom of Heaven, its nature, extent, enemies and ruler. Martin Saunders spoke of the Seed of that Kingdom: the Word of God and the Christ-life in men's hearts. O. U. Whitford spoke of the Leaven of the Kingdom which permeates all, bringing life and curing sin, as antitoxin cures or prevents diphtheria. "Whoever sows the seed finds abundant harvest; the forces of the kingdom work silently, but they are all-powerful.

EVENING SESSION.

The Young People's Hour, under charge of Clayton A. Burdick, in behalf of L. Gertrude Stillman, by whom the program...
gram had been prepared. Mr. Burdick will report the hour for the Young People's page. This service was followed by

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION HOUR.

This hour was conducted by President David E. Tittsworth, in the absence of Vice-President Henry M. Maxson, who was unavoidably kept from home.

The meeting opened with a tender reference to the affliction which had come to Mr. and Mrs. Booth in the death of their baby-boy, John Gordon Booth; and the large audience, led by Dr. D. Davis and Mrs. Anna C. Randolph, offered fervent prayer that divine comfort and strength might begranted to the sorrowing parents, and that their own lives and health might be spared.

The Rev. Arthur E. Main then gave an outline of the work done at Ayna Maim, on the Gold Coast, by correspondence, and by Dr. Daland early in this year. He stated that, pending Dr. Daland's arrival in this country, where the whole situation will be carefully considered in the light of the personal observations thereon, the mission is continuing the school opened by him, and is also contributing to the support of Rev. Joseph Ammolcoo as pastor and evangelist. Dr. Main spoke feelingly of the great faith of the brethren composing the little church on the Gold Coast, and referred to the work there as an open door which we, as a people, must enter, or prove recreant to a plainly indicated duty.

A paper by Henry M. Maxson on the Purpose, Plan and Needs of the Association, was read, by which the meeting was thrown open for questions and remarks. Many questions relating to the purchase of the new estate, its location and opportunities, were asked and answered in such a way as to remove doubts in the minds of the doubting, and to strengthen those already favorable to the new situation. Commemorative remarks were made by Revs. McLean, S. H. Davis, Main, Sherman and Sindall, President Bootee C. Davis, Secretaries Whitford and Lewis, and others.

The meeting was largely attended and full of interest, and will result in a new and increased zeal in the work of the Association.

FIRST-DAY-MORNING.

Devotional services were conducted by Leon D. Burdick. Reports of committees and other items of business were presented.

THE WOMEN'S HOUR.

This was conducted by Anna C. Randolph, Associational Secretary. A report will be made by her through the Woman's page. It was a strong hour.

Next hour was a sermon by S. L. Maxson. Theme, God's Love Reproduced in His Children; text, 1 John 3: 11. God's love has been the ruling thought in these sessions, and all hearts have been enriched by it. That love is always seeking for lost ones, and helping the weak. It is unfolded in Christ's parables, especially in the Prodigal Son. We are to seek virtue and power through service, rather than of ease and innocence. This divine love is the heart of all mission work. We are to seek to build up the souls of men in gladness to each other. It brightens all life, and, abiding, cement the hearts of God's people in lasting union and love. It is exemplified in our lives more than in our theories. All hail redeeming love.

AFTE RNOON.

Devotional services were conducted by the Moderator. The LAYMEN'S HOUR was conducted by A. H. Lewis, in place of Dr. H. C. Brown, who was prevented from being present. He condemned the popular distinction between laymen and clergymen, and showed that man and woman control the destiny and determine the char-acter of the church. The first duty of every man is to make the most and the best of himself, spiritually, as a worker in the kingdom of God.

A portion of the hour was used in considering a letter from Mrs. G. H. F. Randolph, of Ponoke, Ark., which had been read during the Woman's hour in the forenoon—a valuable letter concerning the needs of the South Western field. O. D. Sherman, A. E. Main, O. U. Whitford and A. McLean took part in that discussion.

TRACT SOCIETY'S HOUR.

A. H. Lewis conducted the Tract Society's hour. He said that the work of the Society, in the distribution of literature and the issue of new publications, had been much enlarged during the present year, but the growing demands are greater than the Society can meet. He urged that the work of the Society was fundamental in the life and mission of the denomination. It involves the reason for our existence. If that reason, with all it involves, we lose sight of it, our people will suffer loss. Pastor Seeley read a letter from a correspondent in Oregon, a Baptist minister, who wrote asking that Mr. Seeley send a full account of his experiences and work to Baptist ministers. The letter evinced deep earnestness, and showed how the seeds of truth are falling over the land.

A paper by Henry M. Maxson on the great value of the Sabbath Recorder, and of the other publications of the American Baptist Tract Society, because of their influence in cultivating Christian living in our homes, of strengthening denominational unity, and in extending a knowledge of Sabbath truth and the gospel of Christ in the world, was abundantly in good things. The hills and valleys of Berlin were in May-day dress. The hospitality and pain-taking of the people beyond our city comforts and hearty welcome. But the presence of the Master was above all else. It was like a fresh breeze on those official relations close on the 10th of June, and the church will abide under a rich blessing through the influence of the meetings.

RESOLUTIONS.

Adopted at the South-Eastern Association, May, 1900.

Resolved, That it is our duty to enter as best we can the open doors which God has placed before us for missionary effort, but it is no less our duty to provide and endow for important interests which we already have in hand, and therefore we pledge our renewed fidelity and support to our home fields and our China mission.

That we hereby extend to the retiring pastor, whose love is known, the sympathy of the Association, and desire that he may be honored in life and death.

That we extend our sympathy to the bereaved wives and children of the missionaries, and to the families of the deceased pastors.

That we lend our aid to the students themselves, for the salvation of souls in the communities in which they are called to labor.

That since God has, in such a wonderful manner, opened doors for us in East and West Africa, that we pledge ourselves to the maintenance of our African work.

Resolved, That we as a Christian body do hereby express our unqualified disapproval of the sale of alcoholic beverages of any description whatever, to any person or persons at any Gaston, Military Post or other Reservation of the United States Army or Navy.

Resolved, That this noble institution may continue to live and grow in favor and strength, as our Association,

Resolved, That we as a Seventh-Day Baptist denomination should vote and pray against the sale of strong drink, because it blights the home and family and nation.

Resolved, That the brethren of the atoning love of Jesus Christ, the world-wide spirit and purpose of his gospel, and the high-calling of missions, and with him in the evangelization of the world calls upon us all for greater consecration to Christ, a more active service and more liberal giving for the salvation of lost men.
SKETCH OF THE BERLIN, NEW YORK, CHURCH.
By O. U. Whiting, Cor. Secretary, Weyester, R. I.

The Sabbath—The seventh-day Baptist church at Berlin, New York, was organized in August, 1780, under the name of Little Housetown church. It was named Berlin in 1806. The first house of worship was erected in 1798. It was a plain building, 34x44 feet, with twelve-foot posts, and warmed by a large fireplace. It was not dedicated until June, 1801. This house was destroyed by a tornado in August, 1822.

The present building, a picture of which appears upon our first page, was erected upon the old foundation, and was dedicated in December, 1824. In 1845 a vestibule and bell tower were added, and the bell which still hangs in the tower was then placed in position. This house was remodeled somewhat, and repaired, in 1848, and again in 1870. During the present season it has been still further changed and redecorated, adding several items as to convenience and attractive appearance. The parsonage, which is also shown in the picture, was erected in 1850. Fine old trees adorn the grounds. The property is entirely free from financial encumbrance.

The pastors of the church at Berlin, so near as we can secure names and dates, have been as follows:

William Coon was pastor from 1780 to 1801. He was succeeded by Asa Coon, who lived but a few months after becoming pastor. William Satterlee commenced preaching in 1804, and was ordained in 1806. He continued pastor through the time of his active life, until 1844. The church afterward engaged several others for the ministry. Stillman Coon preached from 1822; he was ordained in 1831, and spent many years in the ministry in the West. Solomon Carpenter was ordained in 1842, and became pastor in Shiloh, N. J., in 1844. A few years later he went to China, where he and Nathan Warder founded our China Mission. W. B. Maxson was pastor for two years from May, 1853, to June, 1855, when he was licensed at Berlin, and preached more or less for the church until 1857. The first Sabbath-school of the church was organized by H. H. Baker, aided by Mrs. Mary Ann Davis, in 1845. J. L. Scott, from 1845–1857; J. H. Cochran, from 1849–1851; L. C. Barker, from 1853–1857. A. W. Coon was pastor from 1855–1868. Vaccum Hall succeeded Mr. Coon, and was pastor until 1865. James Summerbell came to the church in 1868. He was succeeded by B. F. Rogers in 1875, who continued pastor between sixteen and seventeen years. W. C. Whittford (Alfred) was pastor from August, 1892, to June, 1893. G. H. F. Randolph—then lately returned from China—was pastor from July, 1893, to October, 1895. George Seely, a converted Sabbath man, from New Brunswick, Canada, the present incumbent, became pastor in June, 1895, and continued so until June, 1900, when he returned to his former home.

The deacons who have been ordained by the church are: 1870; 1790; 1874, John Green, cousin of General Nathaniel; John Bliss, Silvanus Carpen

TITHING WHAT WE POSSESS.

There is one personal and very practical benefit derived from tithing, aside from the great benefits to missions and other benevolent institutions, and that is its necessitating the keeping of accounts. A great many people do not keep accounts in any business, and the man who does not in some way keep account of moneys received and expended will never succeed in business. He can in no other way know whether he is making or losing. It is by means of accounts that he knows just where he stands and what he is doing.

Also, if the man who uses tobacco or indulges in any expensive habit, will keep an account thereof for a year or two, he will be surprised at the enormity of the account, and thus have a strong incentive to break off the habit. Hence there is what might be called an educational benefit derived from tithing. It teaches—it makes it necessary to do business both with the world and with God along systematic business plans.

The question often arises, What can I count as my net income? This question is perhaps most easily answered by the salaried person. Yes to the person whose only income is his salary, there may arise questions that will require careful thought and consideration. Skill, knowledge, or the ability to do is often the salaried man’s only stock in trade. If, then, this stock needs improvement in the way of wages, studies, etc.; or, the expense thereof is deducted from the tens-tenths or the nine-tenths? Of course such questions are best left to individuals to settle for themselves with God and their own consciences. But if compelled to settle the question for myself, my salary would be divided by ten before such expense be deducted.

With the farmer the tithing question is more complicated. There are the chickens, the eggs, the hogs, the sheep, all their increase and decrease to be taken into account. Too many people get all these items of income into their mind in one heap and then claim they cannot tithe because they cannot determine the income. It is nothing easier if they will dispose of but one thing at a time. At some stated time in each year an invoice should be taken in which the value of all the different kinds of farm property should be carefully estimated, and a sum total made. Then as produce is raised and sold throughout the year, an account of the same can be easily kept as each item is sold. The value of all property that is kept. The value of all the produce that is kept throughout the year can, at the end of the year, be placed together and the invoice referred to. The difference between this total and that of the preceding year, plus the income from the produce, will be the farmer’s net income.

There are many men and women, and some merchants, shoemakers and others, have borrowed capital. Shall the interest thereon be taken from the proceeds of the money borrowed is not the user’s own money, the interest is rightly considered a part of the expense of the business and should be subtracted from the whole income. So, also, with rent, taxes and insurance. But one’s living, such as food and clothing, can be considered as the support of the minister, and should be a method even in the support of the church.

This closed a very interesting and profitable missionary hour.
Women's Work.

By Mrs. H. T. Rogers, Alfred, N. Y.

"Eight or nine months of famine lie before the people of India, even if the rain comes next monsoon."

LAST Sabbath, May 26, the First Alfred church took up a collection for starving India. This call for help to save the forty million people, who are dying of hunger and thirst, has been long and loud. The British Government and our Government are doing a wonderful work in the rescue of this unfortunate and suffering people. Private individuals have sent their thousands of dollars. The many have responded generously from their small incomes, and still we have duly appeals for help.

The famine exceeds in severity any known since British rule over India. Scores of millions are suffering—hundreds dying daily. The missionaries from India in attendance on the Ecumenical Conference described the famine as "a calamity so overwhelming in its vastness, and so severe in its suffering, it affects millions of the most helpless of mankind, that it claims the attention, the pity and the succor of every member of the family of nations. A missionary in India writes that "many of our families are living on the meal every two or three days. Millions are literally starving."

It is wonderful how much a little money will do; five cents will save a life for a day; one dollar will save one life for a month; twenty-five dollars will furnish cheap garments for fifty women, or seventy-five blankets for pensions; one dollar will feed twenty for a day; five dollars, or seventy-five blankets for persons who are suffering hundreds dying daily. The after effects remain on millions of the earth's peoples, who are suffering in millions of the earth's people; any one dollar will feed twenty for a day; five dollars, or seventy-five blankets for persons who are suffering and from every one they meet; digging roots and searching refuse heaps; and, as they wander, they drop by the wayside and die, vultures and jackals devoured the dead."

"What rich blesses are ours! Are we doing what we can to help save this a afflicted people?"

SILENT INFLUENCES.

A paper read at the Women's Hour, South-Eastern Association, Lost Creek, West Virginia, May 20, 1900, name of writer unknown to the Editor of the Recorder.

The sun gives light, warmth and joy to the otherwise cold world. Without its silent, yet powerful influence, all animal and vegetable life would perish. All life needs and seeks sunshine. It is essential to health and happiness. Even the flowers turn their eager faces toward its life-giving rays, and we can almost imagine their smiles of gladness while their leaves and petals more beautifully display their colors. How weak and frail plant-life would be, were it not for the wonderful effects which the sun's rays have on the plants! It is the sun which acts upon the coloring matter of the chlorophyll bodies which plants contain, and gives to the foliage of the plants the beautiful green color. We all know the appearance which plants take on when exposed to the warmth of the sun. We have all noted how the sun's rays bring out the warming influence of the sun's rays, how pale and almost worthless they seem.

May we not draw a lesson from these two illustrations which will prove to us how silently, and perhaps unconsciously, evil influences may be brought to bear upon innocent and helpless beings? The villain may not even be aware of the effects of his evil influence upon those who are only children! Every human being is consciously or unconsciously influencing some other individual. We may not realize it at the time, but the general trend of our lives has its effect upon the lives of those about us. It need not be a spoken word or a seeming desire for influence others, but the mold by which our actions are formed in every-day life unconsciously stamps the actions of those with whom we come in contact.

It is natural for man, from childhood to maturity, to seek a model in some other person. Children imitate their elders with word and action; they naturally look to some one older for an example, and if this example be not good, then they become the model to the one who seeks—indeed, for instance, the young boy who wishes to appear like some man whom he has seen looting and generally wronged persons, to the one who seeks, —indeed, for instance, the young boy who wishes to appear like some man whom he has seen looting and generally wronged persons, to the one who seeks, —indeed, for instance, the young boy who wishes to appear like some man whom he has seen looting and generally wronged persons, to the one who seeks, —indeed, for instance, the young boy who wishes to appear like some man whom he has seen looting and generally wronged persons, to the one who seeks, —indeed, for instance, the young boy who wishes to appear like some man whom he has seen looting and generally wronged persons, to the one who seeks, —indeed, for instance, the young boy who wishes to appear like some man whom he has seen looting and generally wronged persons, to the one who seeks, —indeed, for instance, the young boy who wishes to appear like some man whom he has seen looting and generally wronged persons.

Is there anything then that we as women can by our influence do to make the world better for our having lived in it?

Think the tendency too often is to look for something beyond the present opportunities which are nearest to us. We feel that we must accumulate some great task, and neglect to look for the little ways in which we may wield a great influence for good over those about us.

Then let us watch our lives, see that our every word and deed is such as it will have a helpful rather than a harmful influence. Let us strive to make every word and action, in answer to the question, "What would Jesus do?" If we feel that we meet with many discouragements, let us remember that if we
conquer these little hindrances we shall be the stronger for having overcome them. If we have failed in the past to make our lives helpful, let us resolve anew, with God’s help, to make them more nearly like our perfect pattern—Christ.

Let the following words, which Frances Anne Kemble has so beautifully expressed, serve to point out the responsibility which rests upon each of us, and cheer us onward with the assurance of higher ideals, and a firm determination to make more truly live.

“A sacred burden this life bear. Look on it, lift it, bear it solemnly. Stand beneath it steadfastly. Fail not for sorrow, faint not for sin, but onward, upward, till the goal ye win.”

*CHRIST OUR MODEL*

A paper read at the Woman’s Hour, at the South-Eastern Association, Lost Creek, W. Va., May 30, 1890.

Name of writer unknown to the Editor.

*It has been truly said that youth needs a model, and it should be such a model as will have a hold on us, and will force us to keep it in mind. The ideal of which we are conscious is an ideal of the future, not of the past. We cannot build it in a day, but it develops gradually. The future is the source of our earthly strength and inspiration to me, and to a host of younger women, it is a revelation of the great promise of life. The road to it is the road of good men and women, who strive to be true to duty, and to all thatức the true character of my departed
deceased.

The young heart is readily inclined to the things which are good and beautiful and pure, because of the desire to imitate that which it admires. None of us live to ourselves alone. No matter whether we are conscious of it or not, we are inevitably yielding an influence. There are always those to whom we are in some degree a model. If we accept Christ as our model, and develop that part of our nature which is divine, our influence must be effective in leading and shaping other lives for Christ.

If we reject Christ and yield ourselves to the things which are untrue and unholy, we must render to the part of Christ which in us, in turning from the right path those who look to us for example. It is possible that we, by keeping in touch with the Christ-spirit and yielding ourselves to its leadings, can receive, moment by moment, that grace divine which will enable us to attain to that highest, purest and noblest standard of manhood and womanhood possible for humanity.

It is only as we obey the law of God that we rise, and, in conformity to his teachings, grow in health and form a beautiful character. It is said that character is the fruit of thought and the seed of action. We cannot build it in a day, but it is the steady, solid growth of many years. If we have our thoughts centered on Christ, and day by day come closer to him, desire him, form a friendship with him, promise to his will, we shall receive that grace which will enable us to become like him. But in coming, we must lay all upon the altar of sacrifice; for, if we yield not fully, we yield not at all, if we do not make our whole life sin, for God can be nothing in common with sin. He will not dwell in its presence, nor can he give his blessing to one who does not count him all in all by yielding all.

*Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

If Christ (the Prince of Heaven) counted life not too great a sacrifice for the joy of heaven, and endured the cross that we might share his joy, should any worldly pleasure suffice to hold us from a friend so faithful, so true? Let us, as Seventh-Day Baptists, women and men, stand true to our trust, and live such lives that those with whom we associate may know that Christ is our model.

The night was black above thy head; Thy ear could hear the lapping sea. We—do we ask for light instead? And sweetness in the night’s refrain?

Still in the night thy friends betray; Thy foes are pressing on in power. Lord, shall we turn away? Nor watch with thee one little hour?

IN MEMORIAM,

EMELINE LEWIS MAXSON CLAWSON.

When a friend whose life has been helpful and uplifting passes from earth, we love to recall the inspiring influences which have come to us from the general trend of the Recorder. Her life was a source of strength and inspiration to me, and to a host of friends, both East and West, as many have testified, and I wish to place on record an expression of gratitude for the benefactions which came with the life ye bear, that you will.needs

The reverent tenderness with which Rev. W. C. Fitsworth used to speak of her motherly kindness, how much he depended on her for counsel. Her spirituaI life was enriched by the experiences which came through this great bereavement. Henceforth to her, life had a meaning. Her new tie bound her soul to the Good Shepherd who had taken her lamb to his bosom. Later the sad experiences which came with the loss of those who were nearest and dearest helped to ripen her Christian character, and when she last visited Adams Centre, N. Y., where her husband was reared, and where her first husband, Harvey Maxson, and three of her children were buried, her old friends could but mark the change.

From Farina, Ill., where she lived for many years after her marriage with Deacon Isaac Clawson, have come abundant testimonies to her worth, added to those of friends who preceded her to the heavenly home. I recall the reverent tenderness with which Rev. W. C. Fitsworth used to speak of her motherly kindness, and how much he depended on her for counsel.

A friend who knew her well writes: "Mrs. Clawson was a most excellent neighbor, a capable advisor, a valued friend in sickness, where her services were greatly prized. Her unselfish care of her invalid husband proved her devotion and ability as a nurse. She had a keen and active mind, and was always posted on the events of the day, both political and religious, and could discuss these intelligently with anyone, however learned. She also possessed rare social qualities, and loved to entertain her friends, who always attended her hospitable home for social recreation. Her genial social qualities were always in the ascendant, and her ready wit and humorous speeches added a glow of good cheer to social gatherings. She retained her bright conversational powers in a marked degree to the close of life. In 1896, she attended the General Conference, at Adams Centre, N. Y., where she had her last visit, and to Alfred in 1896, she was a center of attraction to many young people who were in attendance at the General Conference, and who declared that she was the most entertaining old lady they ever met.

Her own interest in Christian service, and in all denominational work for the spread of the

wife of Lorenzo Maxson, of Farina, Ill., I was left motherless, and my half sister, Emeline, took me to her heart and home and tried to comfort me, and fill, as no possible, the place of the mother I had lost. The ties of love and sympathy which I have felt for her, as we rubbed shoulders as children, have been ever filled in the affections of both myself and my sister, Mrs. Maxson, the place of both mother and sister.

When womanhood and family cares came it was sister Emeline who advised when grave questions were to be settled, who comforted when sorrows came, who was as a tower of strength to my inexperience. Her practical common sense, sound judgment, and wise experience eminently fitted her to be a helpful friend and advisor.

After a separation of some years we met again when her youngest child, little Ada, was a winsome babe, the pet and darling of the household—the little Joseph among the four elder children, as he was fondly called. He was only permitted to brighten their home for a few years, and when his childish prattle no longer made music for them, and their hearts were wrung with anguish for his loss, it was only natural to witness the affection which his mother was finally able to manifest. Her spiritual life was enriched by the experiences which came through this great bereavement. Henceforth to her, life had a meaning. A new tie bound her soul to the Good Shepherd who had taken her lamb to his bosom. Later the sad experiences which came with the loss of those who were nearest and dearest helped to ripen her Christian character, and when she last visited Adams Centre, N. Y., where her husband was reared, and where her first husband, Harvey Maxson, and three of her children were buried, her old friends could but mark the change.

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The Sabbath Recorder.

June 4, 1900.

Gospel never waned. Her aid was gladly given, and could be depended on to sustain all missionary and Sabbath reform enterprises. She loved to attend religious services, and no one enjoyed our Anniversary sessions more than she did. In her house she celebrated her birthday, which her friends made pleasant by taking her to Almond to revisit the scenes of her earlier childhood. How keenly she enjoyed the drive, and her visit to the old, old house, which was once her home.

The last visit she made was at Richmond, Va., where she spent nearly two weeks, an honored guest in the home of the Rev. J. M. Bacheelor, A. M., the proprietor and principal of Bacheelor's Business College. She greatly enjoyed this visit, for the family tried to make it very pleasant, entertaining her with music in the evening, and with pleasant drives in the morning, and visits to places of interest in the city.

After returning to her home, which was with her brother at New Hope, Peru, N.Y., her health began to fail rapidly, and she felt that the time of her departure was near; and, with her characteristic forethought, made all arrangements for it. She wrote to Dr. Whitford, who was for a time her beloved pastor at Whitefield, asking him to prepare a sketch of her life, when the end should come. It was a great grief to her that her only surviving child, Mrs. J. J. Townsend, was prevented by illness from being with her in her last illness. The grief was shared by her daughter, who longed to be present to minister to her wants and receive her parting blessing.

This bereaved daughter has the tenderest sympathy of relatives and friends, who would gladly comfort her if they could, but who commit her to the loving ministry of the Infinite Father, who knows all her sorrow, and who alone can give comfort and sustaining grace. May she be comforted, too, by the thought that her dear mother has gone to the heavenly mansions, where no sorrow can again reach her. Yes, a long and useful life has passed to a higher state of being; and while we, the sisters and daughter, and her relatives mourn our loss, we know that it is infinite gain to her who has been taken from us.

Rest, sister, rest!
The storms of life are over,
The morning breaks in Paradise;
Those lost gained the golden shore.

Mrs. C. M. Lewis.

LETTER FROM DR. DALAND.

Haarlem, Holland, May 21, 1900.

To the Editor of the Sabbath Recorder:

In the kind Providence of God, by the request of the church in Haarlem, it has been my privilege to spend a Sabbath with them and give an account of the formation of the church at Ayan Main and of my visit in West Africa. The experience has been a blessed one, and you will be glad to hear of the happy results of the visit.

In the first place, it was a great pleasure for me to see the dear Dutch people once more and enjoy their hearty fellowship and hospitality. This pleasure I had hardly ventured to hope again to have. Then you can well imagine my happiness for me by seeing the familiar face of the dear pastor of the church here, as he stood on the platform at the station when my train arrived Friday morning. That countenance, beaming with love and friendliness, and revealing at once that Bro. Veltvuyzen is now restored to health, and happy in his Christian life, was to me a most welcome sight.

On the way from the station Bro. Veltvuyzen showed me a post-card he had received from Prof. C. E. Crandall, stating that he was in Haarlem and that Crandall would be in Haarlem to spend the Sabbath. Arriving shortly in the evening they came, and it was a great joy to see again these American Seventh-day Baptist friends, and to greet Bro. Crandall, after his long absence in Egypt, Syria and Palestine.

On the eve of the Sabbath, also, we were gladdened by the coming of a dear sister from Alkmaar, Mrs. Buysman, who has some time been a Sabbath-keeper in the midst of many discouragements. She came to be baptized and to unite with the church.

Sabbath morning, at nine, we had a prayer meeting, and were read from absent or non-resident members. At ten was the morning service, at which I gave an account of the interest in West Africa, which was received with marked attention. In the afternoon a great meeting was followed by the Lord's Supper, and the Holy Spirit was evidently with us, for the effect upon us all was one of deep solemn joy. Bro. Crandall gave a brief account of his visit in Palestine. This church, which always seems like one household, was caused to rejoice also in the presence at these services of a dear sister who was able the first time after a long illness, to be present at the meetings. So passed the Sabbath in which many occasions of thankfulness followed.

Yesterday Brother and Sister Crandall continued on their way, expecting to be in England soon. Last evening I addressed a general meeting on West Africa. The little chapel was full, many strangers attending the meeting, which had been advertised. They voted a hearty greeting to the church at Ayan Main.

To-night I return, God willing, to London, and I know this visit has been refreshing to my heart, and is an expression of the goodness of God to these faithful children.

BIRD RAMBLES.

BY EVA ST. CLAIR CHAPMAN.

(Congluded from last week.)

On the River.

What charm is there in water to give such power to song? Music strains are baptized with the current with Beethoven's melody and 'Tom Thumb'. The boat moves on; the stream is deep though narrow; there are great trees with immense roots reaching down into the dark water, wild grape and eucalyptus are draped from the branches. There are young ash trees leaning gracefully toward the water. Can those birds be Orioles? No, they are too small, and see, the breasts are white. How spry—they tumble through the air, snapping the tiny insects! Now one rests a moment, his throat swells. What lies there? 'Tis the 'tweet,' 'tweet,' over and over. If there were a crescent in his song, it might call to mind that of the Orenbird. We must admit the American Redstart one of the handsomest of warblers. The wide stripes reading on his back is new to me. The boat turns about and seeks again the river. The voices of the bird-lovers are now in tune, and the boat floats down the current with Beethoven's melody and Toni Moore's words:

To teach me God, from every stand of passion free
Able through virtue, as in air
To wing my course to thee.

(Continued on page 567.)

Partnership with God.

When we pray that we may live in fellowship with God we assert on our own part an eagerness and holiness in all the duties of life. By fellowship we mean companionship—the condition of being sharers or partakers—community of interest and feeling. We know that a prayer is a duty of deep devotion and gratitude, and the knowledge that we apprehend the meaning of our prayer, we pledge our desire to take God into silent partnership in our business, to mind his interests every contract, and to do to others as we entertain him to do to us. Never can there be fonder sympathy with the pumps in which these conditions are absent.—Exchangc.
WHAT IS THE GREATEST HINDRANCE TO THE SUCCESS OF THE GOSPEL?

A paper read before the Indiana Association of South Western Wisconsin, at Milton, May 25, 1900, by Prof. Edwin Shaw, of Milton College.

The consideration of this question is not only interesting and important, but it is also difficult and serious. It is a question which must present itself to Christian people, and especially to Seventh-day Baptists. Why is it that the kingdom of heaven makes, or at least seems to make, such slow progress in the world? Why is it that only a small per cent of the population of Christian lands is identified with the churches? Why is it that so many of those whose names are on church rolls have so little interest and do so little?

Why is it that within the sound of the church bell and under the very shadow of the church spire God's name is profaned and his law disregarded? Why is it that people do not come flocking in throughs, by millions, to eat of the bread of life, and to drink of the fountain which gives peace and happiness and contentment?

It is by no means a new question. It is one which seems to have troubled the disciples of Jesus Christ, and I know of no better answer to it than the answer Jesus gave to his followers in the Parable of the Sower, when speaking by the way-side, some fell on stony places, some fell into ground where thorns and thistles grew, and some fell into good ground. The best answer, then, that I can now give to the question proposed, "What is the greatest hindrance to the success of the gospel?" is this: "Poor soil." It seems very evident that the Parable of the Sower was given to explain to those who could understand its meaning why it was that the Word, the gospel, did not have a wider, or more general acceptance. Whether Jesus intended it to be one of the reasons, or the principal reason, I cannot say, but it is the best answer I can give. Poor soil is the greatest hindrance to the success of the gospel.

To be sure, Jesus teaches us that the growth of the Kingdom of heaven (which I understand to be but another way of stating the spreading of the gospel) the growth of the kingdom is slow, its development is unobservable, save as we compare its condition at times separated by a considerable interval. The success of the gospel is like the mustard seed, or like the leaven, and its growth during the lifetime of any one individual may be quite inconsiderable when compared with its full growth throughout the centuries. Then Jesus teaches in the Parable of the Tares that the nature of his kingdom is such that the good and the bad grow together side by side till the consummation of the ages. It is possible, then, that we of this generation, occupying but a hand's breadth in the great sweep of the on-going years, have formed somewhat erroneous ideas as to the rapidity of the growth of the reign of the gospel. We are possibly in too much of a hurry; possibly we are looking for a huge oak tree to reach a full development in the lifetime of a mushroom.

However this may be, we do know that the success of the gospel is in the face of oppositions and obstructions, and I know of no more potent hindrance than that I have mentioned, namely, "Poor soil."

In the parable Jesus classifies the world under the picture of the field into, 1. Good soil; and 2. Poor soil. Poor soil is again classified into three kinds. 1. Way-side. 2. Stony ground, and 3. Ground producing thorns; or 1. Hard soil; 2. Thin soil, and 3. Foul soil. The first may represent hardened indifference. The second, weak instability, and the third, worrying self-inflneces; or, to leave off the adjectives, indifference, instability, and worry. It seems to me that in the world the first class is represented by those who, although they have had repeated opportunities, have never accepted Jesus Christ as their Saviour; the second class by the greatest host of back-aliders, and the third class by those who are nominally followers of Jesus, but whose religious life is strangled almost to death, whose power at least, to blossom and bear fruit is wholly gone. And then who of us can stand up and claim a heart the soil of which is entirely free from thorns and weeds?

If, then, I have rightly answered this question, if, indeed, the greatest hindrance to the success of the gospel is, that of the soil, then the two most important things for us to exert every effort to prepare for the reception of the Word, first our own heart; and then so far as we can, the hearts of others. It is possible that those who assigned to me this topic intended that I should be more specific, and decide, for example, which is the greatest hindrance, hard soil, thin soil, or foul soil, or to approach the topic from a slightly different point of view, which is a greater hindrance, the hardiness of men's hearts, or the inconsistent living of Christians? Or from another point of view, who is a greater hindrance, intellectual unbelief, or a lack of conscience? Or still from another point of view, which is a greater hinderance, the methods used by Christian people in extending the kingdom, or the spirit in which these methods are used?

In the United States at least, I am convinced that one of the greatest hindrances to the success of the gospel lies in the old adage, poor soil. In place of as much as a single cent being given by, or to, the religious world, not only all of the receipts are, but the greater part of the expenses is, raised by, or to, the religious world. The comparative ease with which an ordinary education is now secured has given to many people a sort of intellectual pride, which seems to yield as one of its first and most beneficent results a deep-rooted conviction, a firmly established belief, that we have no lack of conscience. I would not belittle independently of thought; I would not belittle the dignity of man's reason; but when reason has been enthroned, then it must command, and command with a strong hand, or its reign will be precarious; it must be upheld by strong religious convictions, a conscience which knows no compromise with evil, or the appearance of evil. I think that it is quite generally conceded that the American is, most of the time, talked about and so much lamented, is due very largely to a loss of conviction in regard to the sacredness of the Sunday. I lament very much this spirit, not because thereby the Sunday is defiled, but because, as it indicates, as I fear, a general tendency to hold the Bible and religious beliefs lightly; it indicates, as I have said, the want of a deep, strong conviction in reference to the religious life. If I am asked to name a multitude of things under the head of poor soil, I shall hesitate, and then call it, not "the care of the world and the deceit of riches," but another variety of thorns which, springing up, choke the Word and it becomes unfruitful.
really, or only naturally, so? The student evangelist is provided by illustrations of ideal Christian Endeavorers. Very few of them will preach from the pulpit; they will be diligent in personal efforts to induce men to come to meeting where they may hear the eternal gospel. Now, I want to ask you a question that does not work upon the same principle at home? You have a faithful pastor who will preach with earnestness, perhaps every Sabbath this summer. Suppose the C. E. a's of each church combine to get themselves into an evangelistic band, with their pastor as leader, to work at home in the manner the student evangelists work away from home. Organize quartets, go out and get people to come to the regular meetings of the church.

Think what it would mean if each member should succeed only in securing one other regular attendant at church; the attendance doubled, courage revived, apathy overcome, stronger sermons than ever before, conversions frequent, truth advanced, and God's name glorified. This is within the bounds of easy possibilities if we will only arise to our privileges under the grace of Christ. Is it worth striving for? I leave you to answer.

M. B. KELLY.

Chicago, Ill., May 28, 1900.

The Local Union of Christian Endeavor Societies of Westerly, R. I., and vicinity, held its quarterly meeting on the evening of May 17, with the Pawcatuck Society. The attendance was large, in view of the fact that the public schools held a Nature study exhibition by Edward F. Bigelow at the Opera-house the same evening, which necessarily kept away a number of the young people. The meeting was presided over by the President of the Union, Rev. T. O. Dutton, pastor of the Broad Street Christian church. Besides the devotional, praise and consecration services, the morning opened with a most impressive address by Rev. Horatio R. Thompson, of the Congregational Society, on "How Does the Christian Endeavor Society Help a Young Man to be a Christian?" and the second by our Corresponding Secretary, Miss H. Louise Ayres, on "The Individual Society the Strength of the Church." Both were well received and deserving of the applause which was given them. Announcement was made that Westerly Endeavorers were to be favored with an address by Rev. R. A. Torrey, D. D., of Chicago, on "Power of the Word of God," at the First Baptist church, on the evening of May 31. A social hour followed the meeting, for which our Society provided refreshments. The four Endeavor Societies of Westerly have been holding weekly services of late on the last week in each month, and the one for May was held with our Society on the 26th. Not many visitors were in attendance, but the meeting was a good one, led by John H. Austin—A. C. E. "To-day," was well rendered by William H. Browning. Mr. Dutton gave notice that the next union service would be held at the Broad Street Christian church Sunday evening, June 24, and that it would be the last held during the summer vacation.

MAY 29, 1900.

Every promise is a staffable, if we have faith to lean upon it, to bear our weight of sin and care and trouble.—Charles Bridges.

"Impartiality" is the inability to confess error where error most abounds.—A. M. Fairbairn.

"Hurrah!" cried Johnny again. "I declare, I do believe I've been and taken a nap with Rip Van Winkle. That's just what I wanted—no school, and plenty of time to play. But where are we going now?"

"Don't you see? Ned Jones is going to deck Freddy Nye in the bay and run away with him, and we're all going down to see the fun," was Sam's reply.

"That's meant," said Johnny. "I don't call that fun, for a big boy to treat a little chap that way."
was calling from down stairs, "Johnny! Johnny! come down to breakfast, or you'll be late at school."

Johnny was glad enough to go to school that day, and when he told Sam Green about his dream, they agreed together never to say they hated school again.

TWO WOOD-PILES.

"Ho, hum!" sighd Roy Miller, as he sauntered out to the back yard and stood looking at the wood which had just been drawn into the yard. "That all has to be saw and split and piled. For once I wish I had an elder brother;" and he shrugged his shoulders as he started toward the shed for the saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. As he came out from the shed he noticed that Luke Stafford and James Brent were both at the same kind of work. These two boys lived just across the street from each other, and before Roy went to work he stood and watched them a few minutes.

James was busy piling the wood that he had already sawed and split, and it made an even, regular pile that any boy might have been proud of.

"That's the way Jim always works," Roy thought, with an admiring glance at the result of his friend's labors.

Just then the minister passed by the Brents' front gate.

"All done but sand-papering, James?" he inquired, with a smile.

James blushed at the implied compliment, and answered, "Yes, sir."

"Well," said the minister, "you're doing well." Roy had already turned away, but he overheard the remark.

Roy's attention was attracted by the voice of Luke Stafford, across the way. Luke's load of wood had been in the yard for about a week, none of it was piled, and only a few sticks lying in a heap beside him had been sawed. Now he called out, in drawing tones:

"Maw! how many sticks do you need to-day?"

The sharp contrast between the two boys that he was watching struck Roy as decidedly comical, when he saw him working alone upon his own load of wood and laughed. Then he picked up the saw and went to work with a will.

"I may not be able to rival Jim," he said to himself as he saw, "but I'm bound I won't be like Luke, not if I have to stay up and saw nights."

When Mrs. Miller came out to call Roy to supper, she looked in surprise at the wood which he had put in order.

"Why, Roy, how much you have done!" she said. "I always like to see you take hold of your task so well."

"Oh," replied Roy, "I didn't relish the undertaking when I began, but I had an object lesson which did me good."

"What was that?" asked his mother, looking interested.

"It was the contrast between Jim's and Luke's wood," replied Roy, pointing as he spoke.

"No, sir," Mrs. Miller, who knew both boys well, looked and laughed; and then she said:

"I like the choice you made of patterns."

And the pattern proved to be one which lasted Roy all his life. If he were tempted to shirk any task after that, he was sure to hear Luke's lazy tones as he asked, "How many sticks do you need to-day?"—Young People's Weekly.

**Our Reading Room.**

"Hence then as we have opportunity, let us be working what is good, towards all, especially towards the family of the faith."—Col. 3:16.

WESTERLY, R. I.—The pastor of the Paw­ catack church has been absent the past two Sabbaths, attending the South-Eastern and Eastern Associations. Mr. L. Swan, acting pastor of the First Baptist church, has occupied the pulpit and preached two most earnest and practical sermons. The Friday evening meetings were conducted by Deacon George J. Utter, and were made up of services of prayer and testimony. Mrs. S. H. Davis is visiting at Alfred, N. Y., and at her old home in Pennsylvania. The Sabbath-school is learning new music for a Children's Day service, to be held next month. The date of the annual concert by the choir at the church has been set for June 12. The program will include "The Building of the Ship," by the choir; an organ recital by Prof. Frederick Marion, of Philadelphia, and solos by Earl Gillick, the famous boy soprano, among many others, all of which will be well worth hearing by those who appreciate good music. Westerly people have again been favored with an opportunity to hear a lecture by Rev. C. H. Mead, of New York. May 22 began the 'Giant, a Man,' at the Opera House, under the auspices of the senior class of the Westerly High School. The patronage was not large, but those present were highly entertained, and instructed as well.

The Veterans of the town attended services at the Calvary Baptist church on the evening of Memorial Sunday, when the pastor, Rev. William J. Sholar, preached a sermon appropriate to the occasion. Memorial Day is to be observed by the usual decoration of graves and an address in the evening by Rev. N. V. P. Levis, rector of Christ church.

W.

MAY 20, 1900.

**ITHACA, N. Y.**—Perhaps the readers of the **RECORDER** would be interested to know that there are four Seventh-day Baptists in Ithaca, two students, Samuel W. Clarke, of Independence, N. Y., and myself, Mr. and Mrs. Anson King, of 504 West Mill street. The latter are the only ones left of the little society organized here fifteen or eighteen years ago by Rev. L. C. Rogers, and it is only recently that they and the students have known each other. Mr. and Mrs. King would be glad to become acquainted with any of our people who may come through Ithaca.

IRVING A. HUTCHINS.

538 NOXUL AURORA ST., MAY 28, 1900.

NEWSPAPERS OF THE WEEK.

The special correspondent of the **Public Ledger**, Philadelphia, at Pretoria cables that President Kruger is personally directing the defense of the Boer capital, and that the British attack was repulsed on the morning of May 31, the battle being still in progress. Lord Roberts reports that his forces have captured Johannesburg, and that the British flag is flying over the Government buildings. The Diseases of the Duke of Rutland, who is acting as newspaper war correspondent, was among the prisoners captured by the Boers during Lord Roberts's advance on Tuesday. A despatch from Cape Town says the British have occupied Heidelberg, on the railroad connecting Johannes-
MARRIAGES.

Bussage—Crisp—At the house of the bride's parents, Mr. and Mrs. D. M. Case, in the town of Wirt, Allegany Co., N. Y., May 24, 1900, by the Rev. W. D. Burdick, Willis B. Burdick, of Alfred, and Leslie M. Case, of Wirt.

DEATHS.

LEWIS—At Leonardville, N. Y., May 22, 1900, of consumption, Alfred M. Lewis, the son of Rev. Henry C. Lewis, to the 70th year of his age.

Funeral services will be held in the church in Leonardville on Sabbath, May 26, conducted by Rev. T. J. Van Horn, assisted by Rev. J. M. Todd, Rev. Madison Hardy and the pastor of the M. E. church at Leonardville. A faithful and devoted servant of the Master was gone to his reward, at a ripe age and full of honors.

GRIFFIN—At Alfred Station, N. Y., May 19, 1900, Laura A., wife of Lorin L. Griffin. Sister Griffin was born in Conedersport, Pa., July 25, 1891. She was the daughter of William and Mary Dishman. At the age of sixteen she was baptized by Eld. B. F. Rogers, and united with the Hebrew Seventh-day Baptist church at Nile. She was married to Alfred Griffin on December 8, 1898, and died at his home in Nile, N. Y., May 19, 1900.

His parents moved to Wirt, N. Y., when he was about two years old, and moved to the tract of land in Verona, N. Y., about 1845, and to them were born three children, two of whom are living, Mrs. Robinson, of Pennsylvania, and Mrs. W. R. Caperton, of Tennessee. Mrs. Lewis was married to Alfred L. Lewis on April 1, 1898. He was married to Amanda M. Burdick Nov. 3, 1899, and to them were born three children, two of whom are living, Alfred M. and Lula M., of Nile, N. Y. A large company of relatives and friends were present at the funeral services, held in the Seventh-day Baptist church at Nile.

W. D. B.

Literary Notes.

McClure's Magazine for June.

The June number of McClure's is particularly strong and varied in its contents, both as regards fiction and special articles. President Kruger of the South African Republic is portrayed in an acute character-study by F. Edmond Garrett, who has had the advantage of personal contact with the remarkable ruler, and is thoroughly familiar with his past career and with the political history of the Boers. Excellent portraits of Kruger and of the Boer war are included.

The Treasury of Religious Thought for June, 1900, shows the order of the new volume fairly established. We miss the devout Minerva who last year stood guard on the roof, but the volume is so loaded that the contents are more fully and helpfully given. The leading sermon this month is by Dr. J. W. Weddell, of Davenport, Ia., whose strong and beautiful argument on "Christian Science" ought to help those apt to be misled by that delusion. Rev. M. J. McLeod follows, in the second sermon, with "An Introduction to Jesus Christ." The opening number of the "Seven Churches in Patmos," Shows the interesting working of the school and missionary work which is helping that new colony.

Special Notices.

North-Western Tract Depository.

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

Two Sabbath-keepers in Syracuse and others who may reside in the city or the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 North Clinton St.

The Seventh-day Baptist Church of Horsetville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 and 5.30 p.m. a large congregation are invited to attend these services.

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The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., near Coloma, and Marquette, beginning June 10, at 10 A.M. The church is hoping for a large delegation. Preparations are made to welcome and care for all the friends of the Lord who are expected to come to our Western home. Those leaving Chicago Tuesday evening will reach here Wednesday F. M. at 2:30. Those leaving Omaha by the morning train will reach here at the same time. Let us, dear brethren, gather in the name of the Lord, to plan for his work.

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 8, 1900. Rev. M. B. Kelly is expected to preach the introductory sermon. Mr. Ingall of Marquette; Mrs. Lewis of Richmond, of Coloma, and Mrs. H. P. Clarke, of Berlin, are requested to present papers.

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FOR THE WESTERN ASSOCIATION, to be held at Little Genesee, N. Y., June 2-10, 1900.

FIFTH-DAY—MOONING.

10.00. Praise and Song, Rev. Geo. A. J. M. Ballantine, assisted by Dr. O. E. Burdick and Rev. B. F. Rogers.

10.45. Introductory Services, Rev. L. C. Randolph.

11.15. Reading of Executive Committee. Communications from Churches, and Appointment of Committees.

AFTERNOON.

2.00. Communications from Corresponding Missionaries.


5.15. Opening Parliament, "How shall the interest be kept up in pastoral churches," Rev. W. L. Burdick.

EVENING.

7.30. Song Service, by the Chorister First Geneese Church.

8.00. Sermon, by Delegate, Rev. M. G. Stillman.

SIXTH-DAY—MOONING.


10.45. Reports from Delegates.


11.45. Sabbath-school Hour, Rev. W. C. Whitford.

AFTERNOON.

2.00. Mission Hour, led by Rev. O. U. Whitford.

3.00. Sermon, by Delegate, Rev. O. B. Sherman.

EVENING.


SABBATH-MORNING.

10.30. Song Service, Alfred Quaarti.

11.00. Sermon by Delegate, Rev. J. M. Van Horn. Collections for Missionary, Truth and Education Societies.

AFTERNOON.

Sabbath-school, Superintendant Geneese Sabbath-school.


3.15. Junior C. E., Edna Hall.

EVENING.

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

8.00. Youth Meetings, led by Rev. W. D. Burdick.

9.00. Unfinished business.


10.00. Woman's Hour, Mrs. C. M. Lewis.

11.00. Educational Hour, President B. C. Davis, Collection for Missionary, Truth and Education Societies.

AFTERNOON.

2.00. Woman's Hour, Mrs. C. M. Lewis.


EVENING.


MORNING.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

JUL. 16, 1869.

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

INTERNATIONAL LESSONS, 1890.

SECOND QUARTER.

LESSON XIII.-THE FEEDING OF THE FIVE THOUSAND.

For Sabbath-day, June 16, 1900.

GOLDEN TEXT.—Give us this day our daily bread.

INTRODUCTION.

This miracle of feeding the five thousand is remarkable as the only one recorded by all four of the Evangelists. John relates this miracle as a picture of Jesus' ascension, and we have evidence concerning the Bread of Life, which follows in the next chapter. John uses a different country. In the arts, it forms a valuable alloy especially in the early part of April, of the year 29.


1. The Great Need. v. 5-7.
2. The Scanty Supply. v. 8-9.

5. When Jesus then lifted up his eyes and saw a great company, Matthew, Mark and Luke give us the impression at first reading that Jesus saw the multitude as soon as he came forth from the boat. But it seems hardly likely that a great crowd could have reached the spot so quickly. The coming forth was probably from his retirement in the mountains. See v. 3. And Isaiah to Philip. The Synoptists rarely mention the apostles by name. John gives us occasionally such personal allusions as in this verse and in verse 9, thus helping us to a closer acquaintance with the Twelve. Philip was one who brought Nathaniel to Jesus, and who asked for a revelation of the Christ. The miracle of the five thousand was an object lesson that Jesus is the true bread from the earth.

11. And when he had given thanks. Probably by the simple prayer of Thanksgiving ususual before a repast, repeating the usual words, "Blessed art thou, Jehovah our God, King of the world, who givest bread from the earth." He distributed to the disciples, and the disciples to them that were set down. These were probably following better manuscript authorities, which omit the reference to the distribution by the Lord, and by the disciples to their immediate neighbors. The same event seems more likely. Compare v. 23, which implies that this incident took place during the prayer of Thanksgiving.

12. When they were filled. Each had about one-half of a loaf. Whether the term "remaineth, that nothing be lost," by "fragments" we are to understand the whole pieces which are included in these verses, or the broken pieces which some might have thrown away.

13. And gathered together. The small baskets of five barley loaves. These were the small baskets in which the disciples had to carry their bread, as is pointed out in John 6: 8, 9. Whence shall we buy bread that these may eat? The striking difference between this and John 6: 4-13, and also between this and the other accounts, is that Jesus here suggests the matter of feeding the multitude, whereas the other accounts, the disciples propose that Jesus send the multitude away. This was a point of difference in which Jesus' character and bearing, and the feeding of the four thousand, the baskets mentioned were a different form—large porcelain baskets, with a line drawn down from the wall of Damascus.

25. This is a type of that prophet which should come into the world. Compare Deut. 18: 15 and other passages. John recognizes in this the true Christ, but they made a mistake in regard to his character. They were eager to have the idea of a successful rebellion against the Roman government, and were unwilling to receive a spiritual teacher of repentance.

Popular Science.

BY E. E. BEEH.

A Few Remarkable Metals.

NICKEL.

Nickel was first discovered by Constedt, in 1751. It is closely allied to cobalt, a metal of a steel gray color, of the same specific gravity as nickel, which is given at 8.357. Nickel and cobalt are almost always found together, and have nearly the same ductility, malleability and tenacity, and closely resemble iron. The ores of nickel are quite widely distributed, but are most plenteous in the copper district. Sufficient nickel metal has been found only in one locality, in flattened pieces among scales of gold on Fraser river.

Within a few years nickel has become of commercial importance, and is largely used for plating iron to improve its appearance and keep it from rusting. It is used in the coinage of money in Belgium, Switzerland, Germany and Mexico, and quite extensively in this country. In the arts, it forms a valuable alloy especially with German silver, and is now much used in that direction, making what is called white metal.

SODIUM.

Sodium is a silver white metal having a high luster. On exposure to air it oxidizes rapidly, especially when the air is moist. Heated in the air, it burns rapidly with a yellow light; plunged into cold water, it oxidizes, but is not hot enough to set the evolved hydrogen gas on fire, as potassium does; but if thrown into hot water, ignition of hydrogen gas will take place. At ordinary temperature, it is found on the surface of the earth as sodium chloride, or common salt.

In chemical manufacture and analysis, on account of its resistance to heat and acids, which makes it of special value. It is found only in a few places; most of it comes from South America, Borneo and the Urals.

PLATINUM.

This is an important metal, because it does not oxidize in the least, in the air, and is not affected by any of the common acids. It does not occur as an ore, but is found alloyed with other metals. Platinum is surrounded in ductility and malleability by gold, silver and copper, but it is not quite so ductile as gold. Its specific gravity is 21.5, which is higher than any known substance except osmium and iridium.

Platinum is a rare metal. It can only be fused by the oxyhydrogen blowpipe, or electric current. It is chiefly used for purposes of chemical manufacture and analysis, on account of its resistance to heat and acids, which makes it of special value. It is found only in a few places; most of it comes from South America, Borneo and the Urals.

ALUMINUM.

Aluminum, as a metal, was discovered by Sir Humphry Davy, who was born at Pezannas, Cornwall, Eng., Dec. 17, 1778, and died July 5, 1829. He was a celebrated chemist, and discovered this new metal about the year 1812-13.

Aluminum is of a silver white color, and brilliant luster, very malleable and ductile; about as hard as zinc, highly resistant to oxygen, and a good conductor of heat and electricity. It is remarkable for its low specific gravity, 2.56, which is about one-third of that of iron. It does not tarnish when exposed to air, and its melting point is lower than that of silver. In combination with oxygen, it forms the compound alumina which exists in nature, and is known as the mineral corundum of which the ruby and sapphire are varieties.

Aluminum forms a part of a very large number of
On the left of the road is a fallon grown up to low bushes; most of the forest trees are represented in miniature, with sumacks, elders and briars. Here you may discover the Brown Thrasher, the most abundant and most of thrushes, a pretty singer, but not to be compared with the Hermit, or Wood, or Veery. His song is much more earthy. Near the Thrush are Catbirds, noisy as usual. And close by is another bird, the Bobolink. It is this bushy fellow. He sits black above with white breast, chestnut on the sides, wings and outer tail feathers marked with white. He looks some like a robin, but is too small and his back too dark. His note reveals his name—chewink, chewink.

Look up! See that dark blue singer on a dead limb in the very top of that tree. "Sweet, sweet," is his song sung over and over with variations. He loves the sunshine full on his indigo back, but into Bunting must be happy in tropical climes.

How accommodating the birds are! They do not fear a vehicle, but sit from fence to fence, from tree to tree. Passing tens of them little by little, and suggesting an object their terror. Now, the lessening slant of the sun's rays prove that noon-tide is approaching. The carriage wheels homeward. You must again launch into the white and hum of city life. But something remains of that beautiful to dream over, with a joy and inspiration that comes only from communion with God's fresh glory.

SHUTTLE-MEADOW DRIVES.

The city-bird lover, though not so fortunate as the country dweller, still has many opportunities which, improved, bring a rich return of knowledge and enjoyment. In large cities are beautiful parks. Mr. Parkhurst has shown us in his "Birds Calendar," how much music of bird is there in Central Park. Many birds come into the migrations, to the trees in our streets and backyards. In the summer of 1895, Wood Thrushes were singing and building in the large maples on Broad street, Norwich, Conn. The electric cars are at our doors ready to carry us to the fields and woods beyond the city limits. But the happiest thing is to drive with a few friends early in the morning. Leave the dust and heat and noise behind. With breakfast in the carriage, drive far out into the country. When hungry, scramble up on some wood-pile by the roadside and partake with true country freedom. For drink, there is the cool spring. The horse meanwhile is leisurely sipping the dewy grasses. A chorus of bird voices fills the air. This is a foretaste of heavens! From within the deep woods come the divine voices of the Hermit, the Poet of the Woods. And behold! Over there in the top of the tree, you see it looks like a robin's—but no, the owners are Wood Thrushes. What a beautiful cinnamon brown back and spotted breast! He sings:—"Me, do, sol; sol, me, do; la, la, la, re." Lovingly

Perhaps the next one you meet will not make the same combination of notes, but you will recognize the rich liquid tones.

SABBATH LITERATURE

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

**Books by the Editor of the "Reformer."**

**Paganism Surviving in Christianity.** Large, 12 mo., pp. xxv.-309, gift copy, $1.75.


This is a book of testimony from friends of Sunday, concerning its degradation and the destruction of consecrations regard for it among Christians, and others. The conclusions which the author draws are based upon this testimony which is arranged according to the denominational affilations of the men who give the testimony. For the sake of circulating this book one copy will be sent for the price of one, or one copy for 50c.

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This is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists. The Practical Administration of Price or Workmen, Sabbath or Sunday Observance Non-Protestant. 60. Paper. $0.25.

Studies in Sabbath Reform. pp. 126. Paper, $0.10. This book presents the Sabbath question, chronologi cal and geographical appearances in the Bible and their bearing upon Sunday. It is especially helpful for those who desire the Scriptural basis of the Biblical standpoint alone.


**THE TIME OF CHRIST'S RESURRECTION AND THE OBEY.** SATURDAY, 15 pages. CHRISTIAN EDUCATION. By Rev. J. Emma, Ph. D. An address before the Seventh-day Baptist Educational Society, 22 pages. Also a series of ten evangelical tracts as follows. The first six are from the pen of the late W. Thwaites. 4 pages.


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