WHEN I HAVE TIME.

WHEN I have time, so many things I’ll do
To make life happier and more fair
For those whose lives are crowded now with care;
I’ll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I’ll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—Medical Missionary Record.
Copies of an Appeal from the Tract Board are being sent out this week. It is hoped that their distribution throughout the churches will create a new and deeper interest in the pressing demands and the enlarging work of the Tract Society. All that can possibly be done will be far less than ought to be done, considering the rapid change of opinion which is going forward, and the opportunities thus afforded for the spreading of Sabbath truth. We feel certain that it is not so much an unwillingness on the part of the people, and surely not financial inability, as ignorance of the facts, or failure to study the facts so as to reach a just conclusion, that will prevent abundant response to this Appeal. We urge every reader to give the matter attention, and to forward the movement by such personal action and such advice to others as will help to meet the growing demand. The Board believes in the loyalty of the people, but they do not feel that full information concerning these demands does not find place in the minds and memories of the people as it ought. Hence it is that we must often appeal, and re-appeal, to those who have placed the work of the Tract Society in their hands, and without whose loyalty and liberality that work cannot be carried on.

Feeling sure that you read the communication from L. E. Livermore, in last week's Recorder, we ask you to consider with care his suggestions concerning the Entertainment of Conference. That some such arrangement ought to be made is beyond question. We especially ask that the officers of Conference and of the friends of Adams Centre and in the Central Association to the communication.

Too many people think only of the Widow’s mite, when they give money for the Lord’s work. They say, “She was commended and I shall be.” That depends. She was commended and had a small sum because it was all she had. When a man ought to give ten dollars and gives ten cents, instead of commendation, he is charged with nine dollars and ninety cents, and a lot of neglected opportunity besides. This principle applies to all forms of service, as much as to the giving of money.

Making the best of things does not mean to let things go as they will, without care or effort. If you have done all that is possible to secure a good breakfast, and must sit down to a crust only, make the best of it, and be content; but when the crust is eaten up, the meal is something below hunger. It is brave and Christ-like to make the best of trials, misfortune and temporary failure. But it is lazy cowardice to sit down when things go against us, without effort to retrieve the situation. The highest position has no right to make the best of a thing which can be made better.

In seeking to bring men to Christ, do not expect to find all men passing through the same type of emotional or even of intellectual experience. Above all, do not make some one experience the standard for all. The con


PASTOR, writing concerning the editorial of a little time since, in which we made suggestions concerning pastors preaching on denominational questions, indicates that he prefers to watch for opportunities, and to fit his denominational sermons, or references to denominational matter in sermons, to the circumstances peculiar to his people and work. We are in hearty accord with this thought. In the editorial referred to, the pastor made a distinction between denominational questions and non-denominational questions. He said that he would not take a non-denominational question, such as a discussion of the nature of law, and the nature of God and the Old Testament, to make such a distinction. Law is God’s over-ruling providence, and seeks under the pressure of deepest convictions, and, we trust, under the guidance of the Holy Spirit, when it urges the value and duty of such preaching.

Whenever God asks you to do anything for him, do not reply, I am too busy. God and truth have no use for fool-proof idlers. He is always seeking for busy men; indeed, they are the only ones who accomplish anything worth the while, whether for God or man. The history of all God’s work is filled with the names of those who have been called to greater duty because they are doing that which is less. “Though hast been faithful over a few things,” is the only ground on which any one may expect to be called to rule over many things.

We are often misled in our conception of God by supposing that he loved men better after Christ came than he did before. Equally unjust is it to regard Christ only as the wide distinction men so often make between the old dispensation, or the rule of law, and the new dispensation, or the rule of love. It shows a meager understanding, both of the nature of God and the nature of the Old Testament, to make such a distinction. Law is as truly a conception of love as is the Gospel. The fulfillment of sacrificial love, as it appears in the life of Christ and in the Gospel, is only the natural development of divine love as it appears from the first moment of human history. Cease to rob your own heart of that better conception of God which finds in him the ever-loving as well as the ever-living one. When the deeper meaning of salvation is understood, there is but one dominant thought running through it all, and that thought is embodied in the word love.

Studying Christ’s treatment of his disciples, and you will see that he took the initiative in teaching them. They needed help, and how it should be attained. Very few of us are ready to answer the question, should it be put to us, “what do you need most?” This is an important consideration for all who teach. Your business as teacher, and especially as teacher in God’s kingdom, is to place before people, children or adults, that which you see they need, you having sought guidance of God that you may see aright. Men have an appetite for truth even when they are far from God, and the business of the teacher is to present truth as an awakening in the heart which needs it a consciousness of that need, and hence the desire to gain it. Do not go to your class or your congregation and ask them what they need, but trust God and his Word what they need, and carry that to them with the earnestness and the authority of truth.

Our faith in the over-ruling guidance of God is often sorely tested when those upon whom great trusts have been placed pass on to their rest. For the moment it seems that the work they were doing must fall into ruin. In one sense no man’s place can be wholly filled by another, but God’s over-ruling providence, while he permits the workers one after another to be removed, is certain that his work shall go on. Sometimes many hands must take that which the hands of one have been carrying. Sometimes the burden and anxiety which have been born by one heart alone must be shared with several, but the history of God shows, that though the workers fall the work abides. Seen from one standpoint this makes less of each of our lives, but from another standpoint it shows them in a clearer light. When one is a part of a system, the system in which he is working abundantly and with power, his work partakes of the nature of the divine so far as extent of influence and permanence of results are concerned. Do your work faithfully and well, wait the summons that call you to rest, and believe that somehow he who guided the workers will make it sure that your work shall not fail when you pass from it.
Contentment with one's duty and with one's surroundings is a Christian grace. There is, however, a wide difference between contentment with one's position and satisfaction with one's attainments. Some years ago a lecture was delivered before the lyceum of Chicago, under the title of "The Good of Being Dissatisfied." Probably the lecture sometimes demonstrated its own title, in the feelings of the audience; nevertheless, there is great benefit in being so far unsatisfied with our attainments as to make one never at rest. We mean by this: never being willing to cease the struggle for higher attainment and richer knowledge. The great secret of growth, and peace of mind, in Christian living, is to let each day wherein we have done what has seemed best, under the guidance of the Spirit, pass to its close, satisfied to leave it and its record with God. But with equal earnestness, each new day should be hailed as another opportunity in which to gain something not yet gained, and to push on toward the completion of things already begun.

Contentment is great gain; satisfaction which tends toward stagnation as to further effort is great loss.

A writer in the Illustrated London News, who has been traveling in America, speaks with special interest of the phrases which American people use. He thinks that some of them are notably vigorous specimens of English. He cites as an instance a sign which he saw in Chicago, where a certain corner of the street had become unpopular. The proprietor placed over it the following notice: "One more loafer wanted to sit on this rail." Of course, the place was deserted. The Englishman declares that, had it been in England, the notice would have read: "Loiterers here will be prosecuted," and he adds, with becoming honesty, the loiterers would pay no attention to such a sign. Still another, which he found in Chicago. At the door of a factory there was posted over the bell this notice, "Please do not ring this bell." In England, he said, this sign would read, "Please do not ring the bell;" and every boy of spirit would consider it a challenge to ring the bell and then run. The writer ends, by saying these American signs illustrate the excellent temper and spirit of the American people. He found in his words, but rather in himself. Some of the most serious failures of life come because men cannot get away from themselves, nor overcome themselves. People are quick to detect a pastor's weaknesses. His mistakes will stand out with great boldness. It were well if we say to every young pastor: "Have great care concerning thyself." You need to be much with your people, but you need to be more with God; alone with God; alone with your own weaknesses and God's; alone with God and God's great helpfulness. You are to have no personal choices as to methods, or position, or your work in any way, that are not dominated and determined by something higher than yourself. The question must not be what you want as individual, but what God wants of you as a pastor. You will find this as difficult, if not more difficult, than any other one thing. Personal choices push themselves to the front, even when we are not aware, and we are thinking that our personal choice is God's will. When Christ taught us to pray, "Thy will be done," he taught that the divine will, as revealed in the Bible, and in Christ, is to be made the standard in every pastor's life in regard to his choices, his likes and dislikes, his efforts to teach, refute, guide and uplift. Young pastors, be much alone with God.

Anglo-Saxon Supremacy.

The Recorder has no purpose to champion any phase of the Anglo-Saxon question, and we publish in another column a communication from Mr. Wheeler, in which he endeavors to emphasize a single thought,—the Recorder must be permitted to say that Mr. Wiseman's suggestions do not seem to have any legitimate connection with the passage from Genesis which is referred to in the heading of his article. The National question, which is of great interest to Englishmen have a certain general interest in the United States when they touch moral questions. No Anglo-Saxon union, either in the present or in the future, can atone for humanity nor can we receive the blessing of God, unless it be a union which is in accordance with fundamental truth and the Word of Jehovah. The great English-speaking race will find its grave, in spite of the power of the British Empire and the vigor of the American Republic combined, if the course of future history does not find English-speaking people in conformity with right, and in submission to the everlasting truths of Jehovah. God is greater than the British Empire, and the history of the world is full of examples where national greatness without purity and righteousness has been the most efficient means of national suicide.

Type of Revival.

The other day a pastor, who has passed from a country parish to one where his church is in close contact with the churches of other denominations in a village community, expressed sorrow and disappointment that the revivals of revival methods he believed he had accustomed could not be secured in his new field. One with whom he conversed answered that such results could not be expected under the changed circumstances. His present field is larger, and the various influences represented by other churches, that any extensive reaching over the surrounding limits must be a breaking down of neighboring churches. A very small percentage of any congregation which he can now gather, either in ordinary church services or in extra meetings, would be made up of unconverted persons. He must now recognize the fact that the main growth in his church must be through the younger members, and that the primary influence in bringing them in are to be Home, Christian Endeavor Society and Sabbath school. Great public meetings and great religious excitement, such as might be attained in a country community, is not possible in a single church, cannot be attained under circumstances like those we have alluded to.

It is pertinent to say, in this connection, that changed methods in the teaching of children and young people, within the last quarter of a century, have made it impossible, in many fields, whether in country or city, to secure the old-fashioned type of revival. From this time forward, the salvation of men is to be more an individual work; and hand-picked fruit in the Master's vineyard is to form a large part of the pastor's harvest. It is unfortunate when men feel that they are not doing things in the right way, and that God is not blessing their work, because, under changed circumstances, former methods of revival are found inapplicable or imperfect. There are still fields wherein the old type of "protracted meeting" may serve a good purpose, but those fields are growing less each year, and we believe that, as a result, a more healthful and permanent growth is being attained by our churches. The blood of men to real conversion, under the excitement of a special effort, is a very small part of their development in Christian life. For this reason, together with others, the work of great revivals has always been comparatively ephemeral, and correspondingly inefficient.

Just as we go to press it comes to our knowledge that the evangelistic work at Boulder, Colo., is progressing with growing strength. Mr. Wheeler, "Revolutionary Citizenship," by invitation of the pastor, at one of the largest churches in the city, on the 28th of January. It is added that "Sabbath truth is in the air." Our readers will rejoice with us in this interesting and important work. A suggestion that the health of Bro. Wheeler is somewhat impaired causes a regret in which his friends will share.

Punctuality is the mind what beauty is to the face; it is the reflection of a kind heart. —Voltaire.

We love dollars so much more than brothers, that we are becoming human cash registers.—Edwin Markham.
**THE SABBATH RECORDER.**

**CONTRIBUTED EDITORIALS.**

By L. C. Randolph, Alfred, N. Y.

"Will We Do It?"

It is a little singular that in the same issue which presented our question, "Will they do it?" E. T. P., on the Woman's Page, asks the question, "Will we do it?" While newspaper-writers refer to different specific purposes, the evangelistic movement of the pastors and the efforts of our women toward lifting the debt of the Missionary Board, are each a part of the forward march of our people. The success of each will aid and comfort to the other, for the work is one. We like her form of question the better for its additional touch of unity and personal responsibility. "Will we do it?"

The Man Who Defeats You.

There is only one man who can cause your downfall—and that is you yourself. Men may lie about you, rob you, scorn you, hack your reputation to pieces, and snatch away your opportunities; but to the man who bears the spirit of his Lord, real victory shall arise from the ashes of apparent defeat—always—always. This is not a pious platitude, but a fact. You and I may lose our vision of the truth, but it is forever true in the sense. The heart that conceived the following assurances had met per-secutions compared with which ours are in- fordly.

Pres. Allen is spoken of as "one of the grandest men Western New York ever knew, a profound scholar, a born teacher, a man of lofty ideals and a sympathy that reached out to every struggling youth that came under his fostering care. Pres. Allen was a commanding figure in any assem-

**A Continuous Revival at Milton.**

The Christian Association prayer-meeting on Friday evening at Milton is looked back to by hundreds of old students with tender- ness and gratitude. It is even a greater pow-

The room is crowded at every meeting, and young people who can hardly be induced to attend any other religious ser-

Aunt Temperence's Birthday.  

It is a beautiful sight when children and grandchild ren all hail the aged mother's birthday as a glad event and remember her by their presence when near, by a letter when far away. And Aunt Temperence's own cheerful welcoming face had something to do with it, for she certainly has the secret of growing old sweetly. The home circle, though widely scattered, is held dear to her heart, and her bright eyes will respond to every sentiment of loving interest.

The idea was so kind and the budget of let-

From a grandson: "In the first place let me congratulate you and give you an old-fashioned kiss. I would so much like to do this in reality, but, though I can only put it on paper for you to read, I am sure that you understand and that distantly it will either lessen the strength of our affection."

From a granddaughter: "We shall think of you all day long, November 15, and in spirit will be with you. I hope that it may be one of the brightest and happiest days of your life. We pray that the Lord will grant you a son who has so long been your refuge and your strength, may be with you to strengthen and sustain you every day and hour."

From a daughter: "To my loved mother. In memory of her 88th birthday, and greeting to the dear friends gathered in loving remembrance. I rejoice, dear mother, that God's goodness has been so manifest in sparing your life another year, making your children glad and your many friends. His promises have been fulfilled to-day in your life. 'With long life will I satisfy him and show him my salvation.' You say you hope my last days may be my best. They surely will, for I am going to Christ, not from him, on paper for you to read. I pray that not one of our kindred will fail to have an abundant entrance."

From a son: "Our dear, loving mother. Another year, fraught with its countless blessings from the loving Father's hand has been yours to enjoy. Another birthday—as a member of decked with years—has been given you in your ripe old age, and we rejoice with you on this festive occasion. May all of your dear ones be permitted to meet in the eternal reunion in the paradise of God to be secure no more forever."

From a former pastor: "Dear sisters and friend, I am made aware that another birthday is now at hand for you. I am reminded of the many pleasant visits I have had with you and your dear family both in sickness and in health, during the six years it was my privilege to have your home in our community. "Though surrounded far, by faith we meet Around one common mercy-seat."

The dear Lord has been indeed good to you, and as each year adds to your weight, may you live longer, and stronger, day by day."

Since writing the above, word has come that Aunt Temperence has gone on to the heavenly home. Several generations have known her and loved her, for her pilgrimage was long. As we think of the vacant place, there arises a tender feeling of gratitude for the kind words that brightened her last anni-

The following Publications are needed to complete the work of placing each reported matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any who can furnish the needed funds hereby help a good purpose. Send to J. P. M. Mosher, Manager, Plattsburgh, N. Y. All charges will be paid at the publishing House.

Conference Minutes, 1897-1898.

Ladies' Department, Vol. 19, No. 16.

Sabbath School, Vol. 16, No. 22.


Sabbath Recorder, Vol. XXII, No. 37, 38, 39, 40, 41, 42.

Sabbath Recorder, Vol. XXII, No. 37, 38, 39, 40, 41, 42.

Sabbath Recorder, Vol. XXII, No. 37, 38, 39, 40, 41, 42.

Sabbath Recorder, Vol. XXII, No. 37, 38, 39, 40, 41, 42.

Sabbath Recorder, Vol. XXII, No. 37, 38, 39, 40, 41, 42.

Sabbath Recorder, Vol. XXII, No. 37, 38, 39, 40, 41, 42.

Sabbath Recorder, Vol. XXII, No. 37, 38, 39, 40, 41, 42.
A LETTER FROM ABRAHAD COOK TO THE GENERAL CONFERENCE.

We present below a letter written by the pastor of the First Hopkinton church, and addressed to "The Sabbatarian General Conference held at Berlin [N. Y.], September the 10th, A. D., 1813."

... addressed to the General Conference. It is so written that the traditions and customs of different parts of the denomination differ one from another, and that it is as difficult to remove error as to continue it. In the one mind and one judgment, speaking the same things; and, then, will your anniversaries meetings be happy, and none will be willing to labour, although attended with much labor and expense. But, my brethren, how can you improve your time better than in endeavoring to advance the cause of truth? Did not the apostle say that he had suffered the less of all the Christians, and counted it as 'dung and dross,' that he might win Christ and be found in him? Now, it was not for himself alone he suffered, but that by all means he might save some. And so, my brethren, be not weary in well-doing; for in due season you shall reap, if you faint not.

To the churches represented in the Conference, beloved brethren and sisters, it is not a burden to support your brethren in your meetings to the Conference. But consider it a privilege, that, by your messengers, you can hear of the estate of Zion and of the distant parts of the church, by considering especially those whom you have called and appointed to take in the charge over and to lead among you, and as servants to all that burdens with, and suffer such a one to come up through your aspect. Dear brethren, [to] what better use can you improve your property than to support the gospel? By these means, sinners are saved, and Christians are comforted, and the cause of God advanced, and you are made to rejoice in that salvation which appears to all men.

Now, brethren, I must conclude my address with a word of exhortation. And, first, it is not probable that [of] all you who have been preaching the gospel, will see my face again in the flesh; for I feel the seeds of mortality ripening [in] my mortal body for the grave, and have experienced a long confinement, that you may succeed in teaching the world, and have many times wished the hour to take place that would put an end to my bodily distress. [I] having a hope that I have a building of God, a house not made with hands, eternal in the heavens. And now, my beloved, be not grieved, neither let your hearts be troubled at these sayings. When I think of Christ was crucified, buried, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage; for if it should be said unto you, Be patient some measure to restore me to my health, I shall not be altered in doctrine or sentiment. I have a good conscience this day, with all my retrospective views, that I have preached the gospel of Christ in simplicity, not in the wisdom of men, nor according to the popular notion among men, but according as I understand the Word of God, in sincerity and truth, though very imperfectly, in which I expect to stand before my Judge and [to] meet my heavens there.

Beloved, one and all, I must bid you farewell. To the elders, I say, be ye fathers and examples to the younger, to the middle aged, be sober, vigilant, kind and tender-hearted; and let the love of the world, and the brightness of your faith in Christ Jesus. But also, I find my thoughts to be merely imaginary. I am cold in a weak and tottering body, almost void of grace, with the love of God; the love of the Lord in mine own land, much less able to follow my anxious thoughts in meeting with you. Neither can I consider your brethren in another way, but I think it is a favor that I can, at times with my feeble body and trembling land, communicate a small part of my thoughts by writing. And now I suffer me to give a word of advice and counsel. Beloved elders, messengers and brethren, while in yourJohnny, youth, (a most blessed time [in which] to serve the Lord,), be strong in the Lord. Since ye are made free by the truth, I exhort you to be followers of them which have the testimony of the Spirit, and remember that, unless you watch and pray, you will fall into temptations and fall from your steadfastness; and then it is a great fall [will] be the state of the apostate!

My brethren, I rejoice that the doctrines of free grace are yet preached; and I hope that God will still raise up such to speak the truth in love, and be zealous that the grace of God, which bringeth salvation, appears to all men, and teaching those denying ungodliness, that we should live soberly and godly in this present world, and [also teaching] the necessity of obedience to God's commands rather than [to] the traditions and commandments of men. My brethren in the ministry, hear not the frowns of the world, nor seek the applause of the popular [crowd], but let them all know you are serving the great God and [to] represent him in his church, and missions more than all the traditions of men. Brethren, I am more and more confirmed that it is [our] duty to go on in the way of saving souls, and to publicize the necessity of obedience to all God's holy commandments, [that enjoineth] his holy Sabbath as well as the sabbath of the Lord, and I trust that all who are interested of him who saith by his servant, that it is not the bearer of the law who is justified, but the doer of the word; therefore, be faithful unto death, and you shall have a crown of life.

And now, beloved, all farewell. May the grace of our Lord Jesus Christ, the love of God our heavenly Father, and the communion and fellowship of the Holy Ghost be with you all. Amen.

From your brother in [the] bonds of confinement, not [under] the power of persecution, but [in the] infirmity of body, remember my bonds.

ABRAHAD COOK.

HOPKINTON, September the 24th, A. D., 1813.

SABBATH-SCHOOL BOARD WORK.

NEW YORK CITY, JAN. 25, 1900.

The Sabbath-school—Board is receiving many encouragements in its effort to arouse interest in the Sabbath-school, and to provide printed helps for the study of the lessons. They only hope to improve upon this work published this year. There is food for thought in the fact that in response to earnest appeals sent to all superintendents and pastors, that not one of our large schools has been heard from. The largest contribution thus far received comes from Dell Rapids, S. D.; and the third largest from Paramus, N. J. Although not intended for publication, we take the liberty to give you one of these letters, not because of the generous contribution, but because of the spirit in which it is written."

"Our collection amounted to $9.97, but I will send five dollars; and my prayer shall be that God will bless our little gift, and that you may succeed in publishing such a leaflet as will lead our Sabbath-schools to higher and nobler living. I add the hope that you may attain the highest success, and thus bring honor and glory to Christ our Lord, and salvation to lost men."

But of more importance than gifts of money is the encouragement that is given. The Intermediate Leaflet is the opinion of the President of the Board that these "helps" should be improved, that they will be improved, and that Seventh-day Baptist Sabbath-schools that do not support the publications of their own people will die a natural death. This is simply an opinion. The Board welcomes suggestions in all lines of its work. It is thankful for criticisms already received."

"We especially anxiously that some Institute work be done in every Association this year, and earnestly invite correspondence in regard to this matter. The President of the Board is sharpening his pen to find out why more schools have not taken the new leaflet. There may be very good reasons, but you may just as well be getting ready to tell what they are."

G. B. S.

Five art is that in which the band, the head, and the heart of man go together—John Ruskin.

It is not by his faults, but by his excellences, that we must measure a great man.—G. H. Lewes.

The gentle mind by gentle deeds is known. Geoffrey Chaucer.
Missions.

By O. W. Whitford, Cor. Secretary, Westerly, R. I.

Miss Ella F. Swinney, M. D., of Shihol, N. J., who has been seriously ill the past two months, has been compelled to relinquish the care of her mother, Mrs. Eliza F. Swinney; and, by the advice of her physician, she left Thursday (Feb. 1), to spend a few weeks at "Walter's Sanitarium." That her health may be fully restored once more is the desire and prayer of her many friends. Our readers will remember that Dr. Swinney was for many years, at the head of our Medical Mission in Shanghai, China. Her friends may address her at Walter's Park, Pa.

Soul salvation is the one great work in which God, Christ, the Holy Spirit, angels, all heaven are interested in and are using their forces to accomplish. By supernatural influences and human agencies, they are carrying forward this work. Such is God's estimate of the value and importance of this work, that on his part there is no sacrifice too great, no array of forces and means too large, no work too vast for the accomplishment of it. (1) What is our estimate of the work of soul-saving? Is it commensurate with the worth of a soul? God's estimate of the worth of a soul is the giving of his Only Begotten Son to redeem it. Christ asked, What shall it profit a man if it shall gain the whole world, and lose his own soul? A city, with all its splendor and wealth, is not worth a human soul. The universe is nothing to the eternal worth of a soul, for when it is entirely destroyed the soul shall live forever. Are our efforts to save souls commensurate to the intrinsic and eternal value of a soul? (2) Are our efforts and sacrifices to save souls in keeping with the efforts and sacrifices of Christ? He became incarnate. He became so poor, that though the foxes had holes, and the birds the air, the Son of Man had not where to lay his head. He denied self, sacrificed himself, and died as a malefactor on the cruel cross to save those who had crucified him. What shall it profit a man if he shall gain the world, and lose his own soul? Is our sacrifice of the self-denial and devotion in the work of saving men? (3) Is our estimate of the work of saving souls commensurate with the obligations of a sinner saved? We are so exhorted that God has made us stewards of his goods. What is our sacrifice, our self-denial and devotion in the work of saving men? (4) What is our estimate of the work of soul-saving with the obligations of a sinner saved? We are so exhorted that God has made us stewards of his goods. What is our sacrifice, our self-denial and devotion in the work of saving men? (5) Are we enlisting that God has made us stewards of his goods? What is our sacrifice of the self-denial and devotion in the work of saving men? (6) Is our estimate of the work of soul-saving commensurate with the obligations of a sinner saved? We are so exhorted that God has made us stewards of his goods. What is our sacrifice of the self-denial and devotion in the work of saving men? (7) Are we enlisting that God has made us stewards of his goods? What is our sacrifice of the self-denial and devotion in the work of saving men? (8) Is our estimate of the work of soul-saving commensurate with the obligations of a sinner saved? We are so exhorted that God has made us stewards of his goods. What is our sacrifice of the self-denial and devotion in the work of saving men? (9) Are we enlisting that God has made us stewards of his goods? What is our sacrifice of the self-denial and devotion in the work of saving men? (10) Is our estimate of the work of soul-saving commensurate with the obligations of a sinner saved? We are so exhorted that God has made us stewards of his goods. What is our sacrifice of the self-denial and devotion in the work of saving men? (11) Are we enlisting that God has made us stewards of his goods? What is our sacrifice of the self-denial and devotion in the work of saving men? (12) Is our estimate of the work of soul-saving commensurate with the obligations of a sinner saved? We are so exhorted that God has made us stewards of his goods. What is our sacrifice of the self-denial and devotion in the work of saving men?

One of the first tasks undertaken was to learn the names and location of the scattered Seventh-day Baptists in the state. Seventy-five separate Sunday schools were visited, each requiring much correspondence and personal inquiry, and fully two years passed by before I had completed this task. During the years that have followed, I have had the privilege of visiting the homes of all the scattered ones in our state, though they are located at more than twenty different places, and have corresponded with the few upon whom I have not been able to call. I was not long in learning that a deep prejudice existed against Seventh-day Baptists, both at Garwin and upon the field at large, and because of this I was avoided by many and hindered very much in my work. In some cases this prejudice had arisen because of personal offense and had not shown a friendly spirit toward their First-day neighbors. In other cases the prejudice was due to the questionable manner of life practiced by some of our people, and in other cases it was due to the fact that many First-day neighbors have not known us Seventh-day Baptists. Years were spent by Mrs. Scowell and myself in treating our First-day neighbors with kindness and love, and in cultivating a social spirit toward them before this unsound feeling toward us was removed; little by little, however, it gave till now as of the time it remains anywhere in the state where we are known. People who were formerly bitter against us, simply because we were Seventh-day Baptists, soon became our warm friends and confidants, and churches which once held aloof from us spread, and on repeated occasions invited me into their pulpits, given me large, attentive congregations and shown many kindnesses.

Getting acquainted.

Realizing the difficulty that attends laboring with an unorganized and prejudiced people, I made the field and the people the subjects of a careful study. I acquainted myself with the various religious denominations in the state, the location of their churches, the names and location of their leading clergyman, the location and character of the many colleges and other schools of higher education, the towns and cities, the railways, and every interest in our state that could be made to aid me in the work. I also made an investigation of the home of the people, so that I was never for a moment laid down during my labors upon the Iowa field, and, as the result, I came to know the state of Iowa, her people and all of her interests, as well as any person on the field.

This study was carried on, day by day, as I performed my duties as missionary, and took me into every town of importance in the state, in which I have preached to large and representative audiences and into churches and homes throughout the state. This persistent and anxious toil brought to me a wide acquaintance not only with the people in general upon the field, but embraced all the leading pastors, missionaries, evangelists and educators in our state, and introduced me into all of our leading universities and colleges and into several of our state institutions. The one object I had in forming such an acquaintance was that I might be prepared to do my very best as missionary, and to establish in Iowa the Seventh-day Baptists.

Everywhere I have gone, Christ and the Sabbath, of which he is Lord, has been kindly and lovingly received. Everywhere I have been, I have insisted upon being introduced as a Seventh-day Baptist, and upon the privilege of introducing my discourse by defining and denouncing the Sabbath as a holy day observed by us as a people. These conditions have always been met and thousands of First-day people have thereby listened to a statement of the beliefs and practices of us as a people, and many such people have afterward expressed their gratitude at learning that Seventh-day Baptists are educated, progressive and evangelistic people.

General missionary labor.

General missionary labor has been the prominent work of the eleven busy years spent in Iowa. This work has brought me into intimate contact with the people of various denominations and with a very large number who hold no church connections, who have been without the privileges of wealth and luxury and have been made doubly welcome in humble sod and log homes. Fourth of July picnics, outdoor services of the movement and homes of ignorance have been visited, and around these hearthstones the story Jesus and his wonders have been repeated to parents and children. Not a home has been found too high, too low or too small for me to enter and happily tell the inmates of the world's Redeemer, and everywhere where I have gone I have been kindly treated, even in homes where they have asked me to have me enter lest I should be badly treated.
Woman's Work.

By Mrs. E. T. Bossaer, Alfred, N. Y.

The absolute unselfishness of Christ is our example. His own life was throughout a life of self-denial. He asks nothing of his children that he himself did not experience. Outward service alone is not enough, love means obedience; we obey him when we take his life for our example, and follow in his steps.

FROM MRS. FRYER.

OUR SCHOOLS IN CHINA.

Mr. Davis spends much of his time at work in the Boys' School. While he now has a very good, native teacher whose name and example are helpful to those under his charge, yet in order to make the school thoroughly a success, he finds it necessary to be with them much of the time. Mrs. Davis also devotes herself to this school and to some day-schools in the vicinity. Contrary to their best ideals of a Chinese school, they are teaching English to many of the pupils. This they are obliged to do as the demand for it is so great that the Chinese will only go when they can learn foreign languages. We found all the other missions doing the same thing. For teaching this, those who study English only a portion of the day are required to pay a small fee, which helps somewhat in the support of the school. I was not able to visit this school, but saw the boys at the chapel on Sabbath where they came to the preaching service and Sabbath-school. They are a good looking, tidy, and bright lot of boys, who always seemed to be orderly and well-behaved. The reference meet, the first Sabbath I was there, Mr. Davis called upon those who had expressed a desire to enter the church upon probation. Seven of the boys from the school, who, I should say, are from twelve to fifteen years of age, were one by one and gave expression to the conviction that the one true God is our Father, and that Christ is our Elder Brother and Saviour. After declaring these convictions and their experiences regarding them, they went up to the table in front and signed their names to the church book. Some good advice was then given them by their teacher, who also led in prayer, pleading that they might not enter upon this new life lightly or without real thought and determination. Mr. Davis told me that these boys had, one by one, come forward in the prayer-meetings at the school, and without any urging had asked to put down their names among the church members. The Bible and sermon after truth. Of course the great testing time will come when they leave the school, and have to go out into the world and struggle for their support. On every hand they will come in contact with those who are in heels, in darkness, and among Christians they will see the financial advantages there for those who observe Sunday as the Sabbath.

Mr. Davis has been thinking much about plans for an industrial school that could be made available to boys who, with a little help, would have to be some one—-it may be a layman—who could devote the greater part of his time to it, in order to make it a success. There seems to be a good field here for some such undertaking if just the right kind of a man can step in and give himself to its promotion. Such an one would have to come to stay—to spend and be spent in the cause he undertakes—be prepared to meet much opposition and discourage from the beginning. It is all a question of faith in the outcome of his labors that nothing could daunt or hinder its success.

The Sabbath-school in the chapel is usually held in the afternoon, directly after the preaching service. Here gather the pupils from the government and some of the members of the secular day schools near by; besides these there are always some from the outside who come in either out of curiosity, or with a desire to learn about the “Jesus doctrine” which they hear more or less spoken about amid the routine of their common everyday life. During the forenoon, special Sabbath-schools are held in some of the day schools, which are too far distant for the pupils all to come to the chapel. After the close of the preaching service some of the members go into another room with their teachers, while others remain where they are for their class work. The first Sabbath, I sat with the women, and listened to dear Quan-yung, as she explained to them the mission of Jesus. As she went on, she drew many lessons from the subject and reminded me forcibly of her father, Lee Erlow, one of the first native helpers, who died many years ago, but whose place has never been filled by another.

After the Sabbath-school comes the Girls' Christian Endeavor meetings, which were most interesting to me, showing the intellectual and spiritual growth of many of the girls in the Boarding School, who took part in these meetings. The first Sabbath it was a “Missionary meeting,” and would have done credit to any meeting of the kind I ever attended. All was in the Chinese language and showed much faithful study and research in the preparation. One of the girls read a long and interesting paper upon the life of Morri-son, one of the earliest missionaries to China, and another a paper upon the life and work of William Carey in India. Doctor Palmberg gave a history of Adoniram Judson, and Miss Burdick had a biography upon one of the first missionaries who came to this country. Another read a paper upon the life and work of Jean-Baptiste Latourette. Doctor Palmberg had been to the mission there and gave much about the mission work of the Boarding School girls had given in these Endeavor meetings held, another is going on for boys at their school building, but this one I did not attend.

June 24. (From my diary.) “To-day being Sabbath, I went to our mission to attend the Christian service. Mr. Davis was in the midst of a sermon as I went in, on the subject of the Sabbath. The room was well-filled with attentive listeners. After the sermon, a portion of the floor being removed, preparations were soon made for observing the rite of baptism. Six of the Boarding School girls had given in their names several months ago, but it was not decided until quite recently that they were to be baptized to-day. At the testimony meeting in which they all gave their experiences and embraced the right kind of a religion. The majority of these candidates had been brought up as Buddhists and were sent to the mission school in order to learn about our language and the National officers. Some of the boys near by, who were there, expressed much satisfaction and said they had never been to such a meeting before. Two of them, a mother and daughter, both of whom had been brought up as Buddhists, were baptized, and, on returning home, were full of delight and satisfaction. The children and young people were much pleased with the meeting, and especially with the solemnity and beauty of the rite of baptism.”

Now the camp will be near enough for the committees, city officials and officers of the state W. C. T. U. These, with the visitors, will form in line of march and proceed to the Hotel Seattle, where the formal reception will take place. The delegates will be met at the depot, and then the procession will form as follows: Representatives of the Ministerial Association, representatives of the Seattle Chamber of Commerce, Y. M. C. A, Good Templars, W. C. T. U., women forming to the sidewalk, men to lead the carriages containing the officials.

Then followed the names of those in the carriages, headed by Mayor Humes and E. O. Graves, President of the Chamber of Commerce. Following that the line of march, double line of carriage, turned to the side of the line of march from the carriages on the north side of James street across the street to the hotel entrance, women inside, men outside. The officials will alight from the carriages and march to the hotel between the lines of carriages. The parade will be led by a troop of little girls, who will strew the way with flowers. The escorting bodies will then full in behind the officials in regular order, when all will march to the Seattle Hotel parlor, where the reception will be held.

Twenty-five gentlemen of the Chamber of Commerce were a special committee to receive the National officers. “The members of the Chamber will wear white badges, on the front side of which is printed, W. C. T. U.—Seattle Chamber of Commerce, Exposition Committee.” For the ladies the committee made up a special badge similar to the one for the men, and this was decorated with ribbons and flowers. The2 stores were decorated with “Welcome to the W. C. T. U.,” even the dummies wore the white ribbon. One grocery store had the letter W. C. T. U. in coffee, while another had a bow made of white sugar. The hospitals were very hospitable, and did not want us to come away so soon; at least they said so, and we believe they were sincere. The Governor, Mayor, Presidents of the Chamber of Commerce and Board of Education, and other prominent citizens, all gave us a royal welcome, the first evening of the Convention.

What of the Convention? Time forbids my telling of the President’s Address, which was instructive, helpful and full of good suggestions. There is work on our hands, and we must see to it that the people of our cities are informed and led to good works and good thoughts. The members of the Temperance and Sunday school Societies, and all who help with the work, are doing well. The press has given much attention to the work of the convention. The work of the women has been popular, and we have much to thank them for. The workers on the committee, the organizers, and all who helped in the work, are to be commended.”

(Concluded.)

Goo alone can finish; and the more intelligent the human mind becomes, the more the infiniteness of, individual is felt between human and divine work—John Ruskin.
question was brought before us; of the Evangelistic hour, from eleven to twelve each day. The one on Wednesday, conducted by Mrs. Henry, being the very best, when nearly two hundred took part: of the Loyal Temperance Legion, who marched up the aisle one evening singing "The Camp, Saloons, Saloons Must Go"; of the Y.'s, who occupied one evening, when a letter was read from our brave Clara Parish, who gained a thousand members in Japan, the year she was there, and who has visited China, and is now in India gaining recruits; the corps Saloons, Saloons Must Go; of the Y.'s, who occupied one evening, singing "Saloons, Saloons, Saloons Must go on, as the Tenth-day of the Seventh-day of the Sabbath."

Mrs. Stevens stated that during the organization Convention, they sang even as the Crusaders eleven months before had sung, "Bock of Ages," and she invited the audience to stand and sing heartily this old Crusade hymn. Not only the Crusade women spoke, but men who had lived in Ohio at that time bore testimony. A bishop whose name I do not recall said that he was in the saloon when his mother and Mrs. Reece were praying on the sidewalk, and he left it never to enter its doors again, and pledged to God that he would never drink anything of an alcoholic nature, coffee nor tea, and would abstain from the use of tobacco. Presidents of the states represented at Cleveland, Ohio, 1874—Maine, Vermont, Massachusetts, New York, Pennsylvania, Alabama, West Virginia, Ohio, Indiana, Michigan, Illinois, Kansas, Colorado and California were to have told "the best thing my state has done in twenty-five years"; but time did not permit. Mrs. Chambers, of Pennsylvania, alluded to the fact that Mrs. Ida McKinley, the first woman who was a Crusader, and Mrs. Chambers and her mother having been associated with her in that work in Canton.

Major McKinley was one of their speakers, and defended the women in a, laudable spirit. The names of forty persons, men and women, were enrolled as life members by the payment of twenty-five dollars, during Convention week; 208 members were secured, and still the good work going on. One hundred more have been added since then. New members are coming; a group of thirty-five members has been organized in the University, and some of our workers still remain on the Coast.

I was pleased to find some second cousins, who live in Sumner, Washington, between Tacoma and Pittsburgh, and Wood and wife, with their families, whose women "folks" wear the white ribbon. Mr. J. W. Wood, and wife, (who was an English woman) observe the Seventh-day. They were First-day people, until converted, by the reading of the Scriptures. Mr. Wood's father was Dr. Wood, who went from Brookfield to Chicago, and his mother was Naomi Davis, daughter of David Davis, of Shiloh, a brother of Rev. John Davis, of Grayslake, Illinois. It was purely accidental that we discovered each other. We had never visited New York, he had seen but a very few of his relatives, and as another cousin, Mrs. Pancoast, from Salem, N. J., was one of the delegates, they were delighted to meet us, and the place where we met removed any previous ill-will which we may have had.

Thursday evening, after listening to Mrs. Royle's "Deborah in Battle," in the First Methodist church, we wended our way to the station to take a special car to Portland, Oregon. The official car left in the afternoon, and we were much impressed with the many members of the audience, and women, Will take the ceremony of the West.

We reached Portland the next morning, when we were informed that the women of the Union, learning that we were coming to Portland, had planned a Parlor Meeting for the afternoon, and Mrs. Thatcher and the Writer were expected to speak. We had arranged to go to Fort Vancouver to visit the soldiers, but felt we could not disappoint the women, who in two days had made all the necessary arrangements. We had a most appreciative and cultured audience; one of the guests was Mrs. Ellis, wife of Congressman Ellis, who framed the Bill to prevent liquors being sold in government buildings and in the army. In the morning we visited Portland Heights, where we could see in the distance the snow-covered peaks of Mount Hood, Adams and St. Helena, with Mount Rainiers in the background. We felt that we were very near our Heavenly Father, who had made nature so beautiful, and we found ourselves repeating passages from his Word. Mrs. Graham started "There's a Winder Rose in God's Mercy," and sang one verse of our, "Victory," when it was suggested that at this noontide hour, the twenty-one white-ribboners present offer a word of prayer and thanks-giving. We sang "Glory be to God that gave us victory", and each one present on that occasion will always remember those hallowed moments.

We left Portland that evening, reaching Salt Lake City Sunday morning. We were very tired, but rested up in the hotel, during the two days we were to remain in the city, when a call came to us to speak in the Baptist church. Weary, without having had time to procure our breakfast—we dared not say nay, and hurriedly prepared and went out with the minister. After service it was my good fortune to find an old playmate and relative, whom I had not seen for many years. We did not recognize each other, and it was by questioning that we learned each other's names. Mrs. Babcock, President of the W. C. T. U., attended service in the Tabernacle Sunday afternoon. Mrs. Thatcher, Mrs. Chambers and I were accompanied by Mr. Cannon (son of George Q. Cannon) and his sister. Seats had been reserved for the W. C. T. U. delegation, and Mr. Cannon asked us to remain in our seats after service, as the choir would render parts of the Hallelujah chorus. Six hundred singers took part, and grand numbers came to the car, which was filled with people who had never been here. The Mormons tendered us a reception on Monday afternoon at one o'clock, as the W. C. T. U. had arranged to receive us at three; but none of the prominent workers attended, as we felt it would not be very cool of them to ask so many strangers to their hospitality and then endeavor to oppose their Representative from taking his seat in Congress. One of our women said this to Miss Cannon—who is a finely educated and unusually lovely young woman—and she replied: "We want you to see us in our homes." The reception was held in the "Beehive," where Brigham Young lived with his wives, and is now occupied by President Snow and his family. Monday morning a special car took us to Salt Air, where one of the grand San- 

Afterwards we visited the Salt Palace. We spent one night and the following day in Colorado Springs and Manitou. The W. C. T. U. came to our car, which was side-tracked, and brought us a most elaborate luncheon. We left at 2 P.M., and had a few hours in Denver. Mrs. Frances G. Barnes was entertained at the Governor's, as they were friends, and the wife of the Governor came to the car to wave us goodbye, and sent his regrets, as he had an engagement to speak that evening. Spent an hour in Omaha and embraced the opportunity to visit the new railroad stations which are greatly needed, before returning to our hotel. Visited the temple where we met Mrs. Stevens, Miss Gordon and many others of the workers at headquarters; attended the noon meeting in Willard Hall, which was well attended although it was a rainy day. Was pleased to see nearly fifty young men, indeed, the audience was composed almost entirely of men, which is an uncommon sight at a devotional meeting.

We reached home safely, having spent three weeks of happy and varied experiences, thanking the Father in our care, during the six thousand miles of travel, and ready to go again when the "White Ribbon Special" shall take us to the Pacific Coast.

PLAINFIELD, December 18, 1890.

No man can be provident of his time who is not prudent in the choice of his company.

—Jeremy Taylor.
continued rough all the time, but yesrterday began to be a little better.

We have now crossed the Bay of Biscay and the weather is not unlike what one finds crossing the Atlantic in the summer. We are somewhere off the northwest corner of Spain or Portugal, over 800 miles from Liverpoo and less than 600 miles from Madeira, which we reach next Monday, to the end of the present month.

The past, and 'mong the graves I walk in dreams.

And they no more are lonely, for mine eyes have opened to misteries.

The loves, the joys, the small courtesies, the shadows of the thousand little ties.

With and the loving hearts and mine as one.

The memory of a smile, a tear, a tone.

A burst of gush of song.

A glance, caught in the vortex of some, throng, from eyes that are in their daze.

To which my heart gave answer, for each keeps some holy truth to tell.

To which some other holds the magic key.

A day is some broad woodland where release is found, where theは何, the peace.

Of some calm sunset burning soft and fair

Along the west, a break of serried air

Which touched my cheek in some long, long ago.

A white cloud

A phant̄m-like figure that

Jostled me the garden of the

Where 'neath the sturdy shed 'ories of other years,

With a gush of olden days,

The past, and among the stems of the

A voice which neither mine own ears, nor

A white cloud

A phantom-like vision that

Jostled me the garden of the

For the enemy who keeps lend fellow, and has

And I linger long among the graves.

Red, but yeil̄d starry waves

Of darkness fold me solemnly around,

And I, like Moses, stand on hallowed ground.

ON THE WAY TO AFRICA.

Steamship "QUEENELLE." Atlantic Ocean.

To the Editor of The Sabbath Recorder.

In the London Times of December 27, the day I left London for Liverpool, there was a plaintive wail to the effect that "most things in Africa seem to be exaggerated in one direction or another." This of course had reference to the sad war in which Great Britain is engaged with the Boers; a war in which our sympathies are on the side of the whites and others, for we are impressed with the needs of this region as a field for labor.

The needs are truly vast, the task herculean, the cost great, but the harvest is worthy and the Master calls. It is too early for me to express an opinion in print concerning the call which has come to us as a people. I have an opinion. There is much and successful mission work done on the Coast by other Christian peoples, but it is only a drop in the ocean, if one may employ that expression of mine when I wrote from Salt Pond, and the district that needs workers. I do not think there is a white missionary there save two or three Roman Catholics. Salt Pond is a town of about 5,000 people, almost entirely black. White people who go there have much to face, but of this more at another time.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." The great need is Christian life and exaltation of Christian education. With the best will in the world, the blacks who have become Christians cannot supply for themselves. For them to work out their own salvation is a very hard task, unless the white Christian who carries the gospel to them goes further and helps them live it out.

Through you, brother editor, I ask, Has a call come to us as a people to do this? It may be so. If so, it is a call we must hear and answer, even though it cost money and consecrated life.

For the plainest of all the white missionaries away is the enemy who keeps the white business people away—and his name is Death. But many more men every year go to the Coast for money than to preach the gospel, and the black people learn more vice and wickedness from the white people than they do pure and righteous ways.

Shall it be said the servant of God fears more than the servant of self and sin? I do not know that the call has clearly come to our people. But I know that if it has come so, it is a call which must be heeded, and it is the severest test that has ever come to us yet. By a gracious compensation the reward will be correspondingly great.

For I do not believe there is a field in which more signal results can be attained.

Fray, brethren, that your brother who goes in your name and in the name of our Master, may be so enlightened by divine wisdom that he may see as God doth see, and be true eyes for you that you may know what God would have you do.

Hoping and praying that God may vouchsafe his gracious and protecting care and enable me, by his grace, to accomplish according to his will the end for which he has put me through you as entrusted to me.

Faithfully yours,

William C. Daland.

NEWS OF THE WEEK.

When the Recorder went to press last week, the movement of the English forces against Ladysmith had reached the battle at Spion Kop. The next news revealed that the movement was not only defeat, but serious disaster, and that the English were forced to retreat to the south side of the Tugela River. For some days London was half-ammonited with anxiety and sorrow over the man. Little important news has reached us during the week. On the 4th of February there were rumors that another attempt to relieve Ladysmith was in progress, or about to be undertaken. This gave some relief to the determined men, and the little news that is at hand, and all we can chronicle is the probability that Buller is attempting to reach Ladysmith by another route, and that other forces are co-operating by a new movement from the east of Ladysmith. The situation is intense and desperate in many respects for both parties. Meanwhile, more accurate news is necessary to any conclusion on the immediate result.

The army of England in South Africa—including the man on the sea—is the largest in the world, and is by far the most experienced. It now includes 200,000 men, of whom 180,000 are regulars. It is rumored that Lord Roberts has asked for 90,000 additional troops.

Events in Congress have not been prominent during the week, and no final action of importance has been taken. President McKinley has decided to proceed at once to confer on a joint committee of the Philippines along lines recommended by the Commission, the first part of whose report has already been made. It will be, in general, territorial.

The question of the Governorship of Kent has been assumed another shape during the week. After the election, Taylor, the Republican, was duly inaugurated under a mandate that victory was due to the cooperation of the two parties. The people of the State were, however, but weakly indulged, and having a partisan majority in favor of Goebel, the Democratic candidate, was about to depose Taylor. At this juncture Goebel was shot and severely wounded by an unknown assassin. Goebel is a turbinated and, with the history of the crime, is not beyond the range. The acts of God, the words that he should be shot is a part of the law of retribution, that what a man soweth that shall also reap. Now it is plain that the crime was not either partly or wholly indefensible, and all concerned in it ought to be summarily and adequately punished. Meanwhile, Governor Taylor forbids the Legislature to assemble at the State Capitol, because the city was in a state of insurrection. This order is in itself a further blow to the State militia. As Goebel did not die immediately, a majority of the members of the House signed a resolution, to which the Governor de jure, and he and the candidate for Lieutenant-Governor were sworn into office. On the 25th Governor Taylor appeared before the Senate to sustain his title to the office, which he had held for some weeks, but the opposition was too strong. Goebel died on the evening of Feb. 3, and Beckham, the Lieutenant-Governor, was sworn in, and, as the situation as we go to press...
Young People's Work.

By EDWIN SHAW, Milton, Wis.

I READ with interest and pleasure a few weeks ago the paragraph in the Recorder by L. C. Randolph about the young people at Welton. These men are all dear friends of mine, and I am sure that they will not be envious why I include their names were given of men only, and of those whose work is in the line of ordained ministers of the gospel. How about the young women? Mrs. Coon, wife of Rev. D. B. Coon; Mrs. B. B., wife of Dr. A. L. Burdock, moderator of the North-Western Association; Mrs. Boss, Treasurer of the Woman's Board? But I may as well stop here, because I cannot enumerate all of them, and I shall have to stop sometime. Undoubtedly this is the reason why the other list was not longer. I do not mention it to criticize; it merely gives me an excuse for mentioning the matter at all, and I wanted to add my testimony to the substantial worth of that little church out in Iowa.

The Evangelistic Glee Club.

"The Milton College Evangelistic Glee Club was organized last evening at the home of Dr. Platts, to begin practice and prepare for the summer campaign. Its officers are: President and Business Manager, W. R. Bood; Secretary, J. E. Hutchins; Treasurer, E. E. Glem, and Director, E. D. Van Hors."—Milton Journal.

Young people, read and act. I believe that it is possible and practical to organize Evangelistic Glee Clubs in twenty-five of our churches. Why not? Yes, why not?—if there are reasons why such clubs cannot be formed in your church, write and tell me about it. I mean just what I say; write and tell the reason. If there are no reasons, then organize a club, have a notice of it published in your local paper, cut out a clipping like the above, and send it to me for publication on this page of the Recorder. Perhaps you cannot sing. That is no reason why you cannot help about organizing a club. You do not need to sing in order to do that. Who will be the first now to send me the clipping?

The experiment of conducting a daily newspaper 'as Jesus would' will shortly be tried here. The plan is the one proposed by the Rev. Charles M. Sheldon to the delegates of the Christian Endeavor Convention at Detroit last summer. The Rev. Mr. Sheldon asked for $1,000,000 with which to start such a paper. None of the delegates volunteered to give the money, and the matter was dropped for the time. Recently, however, E. O. Poponoe, owner of the Topeka Daily Capital, conceived the idea of turning his plant over to the Rev. Mr. Sheldon and permitting him to make the experiment.

"Mr. Poponoe is a member of the Rev. Mr. Sheldon's church, and his tender of the plant to his pastor for the trial was gladly accepted. On March 13 the Rev. Mr. Sheldon will assume absolute control of the editorial, local and local-sentiment departmen of the paper. He will challenge every piece of news, editorial and advertisement which is printed with the interrogation, 'What would Jesus do? He will 'blue-pencil' all matter which he believes the Saviour would refuse to print. If the experiment is successful, Mr. Poponoe hopes to arrange with Mr. Sheldon for the editorial management of the paper."—Chicago Record.

Perhaps most of us know that the Rev. Mr. Sheldon referred to in the above clipping is the author of "His Steps," a book that should be read by every member of our denomination, not so much to find out what other people did when trying to live out the answers to the question "What Would Jesus Do?" but because of the spirit of complete consecration to conquer the "Jesus' sake," which it contains. Let us watch with interest the result of this experiment.

First, let our personal example be a help and not a hindrance. Young people, cease tippling. Young ladies, stop offering the social glass.

Second, let us encourage our members to enlist in the total abstinence brigade. Have a revival of the old-fashioned pledge signing.

Third, let us co-operate with all organizations in protecting the home. Be willing to work with others, whether they have reached your ideal or not, to save the young women. The Young Women's Christian Temperance Union especially invites your co-operation.

Fourth, let us make the quarterly temperance meetings in our societies count for something. Do not try to trim; take high ground.

Fifth, let us enter heartily into local boll-box fights against the saloon. Wherever our present laws permit, make the saloon an outlaw. Death to license.

Sixth, let us not be in doubt where we ought individually to stand politically. Sacrifice party before principle. Give God the benefit of any doubt.

Seventh, let us try again to encourage our authorities to abolish the canteen in the army and the navy. Go at it just as if one man high in authority had not scratched victory away from us by his judicial ruling.

Eighth, let us make a crusade against hard cider. It is the bane of life in some communities.

Ninth, let us see to it that druggists keep within bounds, and that they are required to fulfill the letter of the law. Do not allow their stores to become little less than bar-rooms.

Tenth, let us discourage the use of fermented wine at the communion-table of our Lord and Master. I tremble when I think of the temptation put to the lips of those who once were slaves of the drink habit.

And finally, let us attempt to win the loon-keepers and their victims, the habitual drunkards, for Christ. Be merciful.—C. E. World.

Do We Now Have Christian Newspapers?

The Times-Herald, one of the four or five great daily papers of Chicago thus comments in an editorial on the subject of the foregoing paragraph:

"The modern daily paper is made to be a religious journal. The religious press occupies a field of its own and serves purely denominational interests. It concerns itself with the interests of the institutional church. It has no disposition to invade the field of the secular press, although the best religious journals now contain more of the news of the world of politics and industry. But it is essentially maintained that the modern daily newspaper is not a "Christian" journal when we use the word "Christian" we do not refer to any religion or to any church. That word in its broader sense—i.e., to the simple principle of human conduct proclaimed by Christ. Because man-made theology obscures some of these principles with dogmatism, the popular mind is apt to get the notion that a newspaper cannot be "Christian" if it is not religious. As a matter of fact, the entire secular press of this country is Christian to-day. Is there any daily newspaper in our land to-day advocating crime or proclaiming the Ingermanland doctrine of agnosticism? If any newspaper have the boldness to affront the intelligence of its readers by proclaiming that the system of ethics founded by Christ is a failure and a failure?

The daily newspapers of the land stand for Christian civilization and progress. They resolutely uphold and affirm the teachings of Christ as applied to all affairs of human interest. They seek to humanize the relations of men; they assist the machinery of the law in the suppression and punishment of crime; they exalt virtue, uncover hypocrisy, expose fraud, redress wrongs, promote justice and drive thieves and rascals from public office. They help to build churches and hospitals, they encourage charity and they plead for the cause of popular education.

The hob-nail boot of the press kicks vinal aldermen out of the council and titled importers and purveyors of opium. Christianity costs of course to uncover crime the newspaper sometimes shocks the moral sense of its readers, but if the crime is made without too much publicity, it is apt to be said that it cannot be said that it fails to serve the interests of Christianity and right living.

The daily paper is a religious journal, but its influence tends toward the exaltation of Christian ideals in business, in politics and in society.

Beyond the American daily paper is human, but all its failings lean to virtue's side.

What do you think about it? Are the great daily newspapers, papers of the type of the New York Tribune or the Chicago Times-Herald "Christian" journals? I should be glad to hear from our young people on this subject.


PRESIDENT'S LETTER.

Dear Young People:

We have been considering for a few weeks the subject of personal work for the salvation of men. All that has been said has been merely suggestive. It is easy for any one to theorize about these highly-important subjects, but theory alone will be of no avail. The demand of the hour is that we put our theories into practice.

I trust that this winter is bringing exceptional opportunities to all of our Christian Endeavorers for the cultivation of their powers as personal workers. You have observed from a recent number of the Recorder that nearly all of our pastors expressed themselves as being heartily in favor of greater effort on the part of our churches to reach out into new fields and larger work. We young people can, with God's help, make ourselves an important factor in bringing this effort to a grand success. I dare say these pastors all expect to hold special meetings at some time during the winter, according to their expressedsentiments at home or in some neighboring locality.

What an encouragement it will be to know that they have the hearty co-operation of all their young people in this work. Let us all resolve: God helping and directing us, we shall do more in his cause than ever before.

As an encouragement to undertake this sort of work, we may be assured that all earnest and sincere personal effort will be a blessing. To those who take the initiative in this work and offer an example, God will give the strength and power necessary. We shall be able to do what others have done in the past, if we only have the will to carry it out.

Do you like to read newspapers? Do you like to hear about what is going on in the world? Do you like to be up-to-date? We are all interested in the world in which we live. We read the newspapers because we want to know what is going on. Politicians, business men, and all other men are interested in the world about them. They read the newspapers, and they want to know what is happening. We want to know what is happening in the world, and we want to know what is happening in our own country and in our own state and county.

Young men, young women, and all others who are interested in the world about them, should read the newspapers. If you don't read the newspapers, you will be uninformed. If you are uninformed, you will be helpless. You will be unable to help yourself, and you will be unable to help others. You will be unable to do anything that is really important. You will be unable to do anything that is really necessary. You will be unable to do anything that is really worth while.

It is not enough to say that you are unable to do anything because you are uninformed. You must do something about it. You must read the newspapers. You must read them regularly. You must read them faithfully. You must read them fully. You must read them thoughtfully. You must read them carefully. You must read them critically.

If you do not read the newspapers, you will be uninformed. If you are uninformed, you will be helpless. You will be unable to help yourself, and you will be unable to help others. You will be unable to do anything that is really important. You will be unable to do anything that is really necessary. You will be unable to do anything that is really worth while.
word shall not return unto me void." 2. To those making the effort, upon the same principle that the man warmed himself in striving to save his frozen nose on a sunny day. 3. To all the churches of which the workers are members: for effort begets effort, hope begets hope, zeal begets zeal.

Hoping that these brief letters may have been helpful to some one, I close them by quoting from the same letter as at the beginning: "We need to have our hearts filled with divine love, our souls aflame with divine light, and then our lives will be as restless as the never-ending power of Niagara. As Christian Endeavorers, and as Society, Baptist Christian Endeavorers, we must be more active in the cause of Christ. Our union with God must be deeper; then we will not question how to utilize our energy to the glory of God; the question will answer itself in the fact that in all things we are seeking the service of the Master, the glory of God, and the blessing of others." M. B. KELLY.


The North Lorp C. E. has just elected new officers for the first half of the year, and the Society seems to be in a very good working condition. We have our sunrise services and meeting New Year's morning, as is our custom. Pastor Witter led the meeting. There was not a large attendance, but it was helpful, and a source of inspiration to those present. Several of our members have left us to attend school at various distances, and some others are still to go. We are sorry to lose them, but feel that they will be a help wherever they may go, and that they may receive that which will fit them for further usefulness. We have planned for the societies of the different churches to meet together once a month. The first meeting was held with the Presbyterian young people, at which Walter Good led; the next one was with our Society one week ago, when a young man from the Presbyterian society led. Our next will be with the Methodist young people. We took a special collection the first Sabbath in the year for the Missionary and Tract Societies as directed by your Y. P. P. Committee. The Finance Committee of the North Lorp Valley is now in session at Elba. Several of our members are present, including our pastor, who is President of the Union, and Mrs. Eva Hill, who has charge of the music for the Convention.

Jan. 14, 1900.

PRAYING WRONG END FIRST.

Some one tells a story of a daily prayer-meeting which was started in London. The first week everybody prayed for the whole world. About the second week, prayers began to be turned mainly to Europe; the third week, to England; the fourth to London; and the fifth week the cry was, "Oh, Lord! Have mercy upon me; break up the fallow ground of my soul; give me a broken heart!"

Whether this account accurately maps out the course of prayer followed in the prayer-meeting referred to or not, we cannot say. We are, however, sure, that if many prayers began where these are said to have ended, it would be a saving of time, and bring the needed blessings, not, as in this case, at the end, but at the beginning of the supplications, else the express purpose of a right-beginning leads to a blessed end.

The LAND OF MAKE-BELIEVE.

BY DORA M. CONGER.

Merry Christmas, boys and girls. Playing in the sun, singing carols to mother, "Have a jolly Christmas,"

Droses the baby's go-cart, Don't you hear her cry—Punkin's at potatoes, What you want to buy?"

Dresses the baby's letter, A cabbage is a rose; The pumpkin in the basket Are melons, I suppose.

Carrate makes nice apple¬sweet, and some peas; I hug the little buckstreet, Before she curst her head.

"You mustn't do so, mother; We're not just you and me, I'm Tomahawk with his wagon, Do, please, play right," says she.

"What you want this morn'—Some sweet corn, or some peas? I've got the sweet spinach, Oh, oh, oh, oh!"

"I think I'll take a melon, Tomatoes, and some greens: And, dear, do not remonstrate. Of course I want some beans.

I ask him if he'll have some. "Two dollars and a half." I gravely count out buttons, She claps her hands in glee.

You're not enough to buy 'em. Unles's more than this. But just because it's you, mamma, I'll sell 'em for a kiss!"

WHY THE PRAYER-MEETING WAS PROLONGED.

BY M. M. G.

It was a bright June afternoon, and the superintendent was not much surprised as she noticed how very restless the Juniors were during the service of prayer, that was started by her. The service began, the faithful few who stayed for the after-service of prayer were even fewer than usual. The tired superintendent looked sadly out at the light-hearted group. They were much dear boys and girls, and she could not blame them for enjoying the freedom of the summer air. Yet she wanted them to love the Saviour more than anything else, and she had tried very hard to make his service sweet to them. But they could not get away from it. It was the same old story: the faithful few who stayed for the after-service of prayer were even fewer than usual. The tired superintendent looked sadly out at the light-hearted group. They were much dear boys and girls, and she could not blame them for enjoying the freedom of the summer air. Yet she wanted them to love the Saviour more than anything else, and she had tried very hard to make his service sweet to them. But they could not get away from it.

Suddenly she noticed that the leader was in her place; so she rounded herself, and put the service began, and somewhat the hymns and Bible verses sounded wonderfully sweet from the young lips. Shyly, but earnestly, the little girls prayed and talked of Jesus and his love.

When all had taken part, the leader announced a closing hymn; and, after it was sung, dismissed the meeting. The superintendent was astonished to see the little band of Juniors still sitting, as if glued in their places. Suddenly, tender-hearted little Jessie exclaimed, "Let's do it all over again."

No one could look into those shining faces and doubt their sincerity, so the singing and praying went on for a time. How well they understood the Spirit's purpose once it is hard to say. At one rate, they knew that something wonderfully sweet and sacred was there, and they went out to enjoy the June sunshine all the more because of the brightness of their souls.

To the next meeting, everything was changed. Doubt and discouragement fled, and her heart sang praises to God for this new token of his love. She felt that this fully paid for all the hours of labor and anxiety. Pondering over the day's experience, she began to see a few spots of sun which had taken root. Jessie, with her sweetness of disposition, was also becoming more regular and studious. Madge was just as punctual and reliable as ever; but she was really conquering her critical tendencies and softening the sharpness of her tongue.

Other members of her flock were noted as manifesting a few, at least, of the "fruits of the Spirit." So the burden grew lighter, and the Junior Society was not disbanded during that summer.

A BOY'S ESSAY ON TOBACCO.

Tobacco grows something like cabbage, but I never saw none cooked. I have heard men say that cigars was given them election days for nothing was mostly cabbage leaves. Tobacco stores are mostly kept by wooden Injuns, who stand at the door and fool little boys by offering them a bunch of cigars which is glued into the Injun's hands, and is made of wood also. I tried to smoke a cigar once, and I felt like Epom salt. Tobacco was invented by a man named Walter Raleigh. When the people first saw him smoking they thought he was a steamboat, and were frightened.

My sister Nancy is a girl. I don't know whether she likes tobacco or not. There is a young man named Leroy, who comes to see her. I guess she likes Leroy. He was standing on the steps one night, and he had a cigar in his mouth, and he said he didn't know as she would like it, and she said, "Leroy, the perfume is agreeable." But when my big brother lighted his cigar, the Juniors took a look at the God of this house, you horrid creature; the smell of tobacco makes me sick." Snuff is Injun meal made out of tobacco. I took a little sniff once, and then I sneezed.—Michigan Christian Advocate.

IN THE DARK.

Who's Afraid in the Dark? "Oh, not I," said the dog; And he gave a great growl, And he wailed his eyes, And fuffed his nose, And I knew why! "To whom?" said the dog. "I bark Out loud in the dark of the 900-o!" said the rat: "Now!" I shout across the yard, Who draws my nose? Who draws say that I do Feel afraid,—Michael." "Afraid," said the mouse, "Of the dark in the house!" Hear me scatter, Whatever's the matter,—Squeak!" Then the toad in the hole And the bear in the ground, They both shook their heads And growled the word around; And the bird in the tree, The fish and the bee, They declared all three That you never did see One of them after In the dark!

But the little boy who had gone to bed Just raised the bed clothes and covered his head.

—Louisville Western Recorder.

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Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of faith—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

ALFRED, N. Y.—The new pastor was received to his charge Sabbath-day, Jan. 6, by a simple, but impressive, installation service. On the following Sabbath Dr. Gamble gave his response, a welcome in words so full of the spirit of Christ that the entire audience was melted to tears. The glistening eyes, the fervent amens, the atmosphere of love and consecration made the communion service which followed an adornment in the history of the First Alfred church.

At the request of the pastor, and by unanimous vote of both the Advisory Committee and the Board of Trustees; Brother Gamble has been engaged to supply the pulpit part of the time for several weeks, while the pastor is becoming settled in his home and acquainted with his parish. The cordial, helpful spirit shown by the resident ministers toward the new-comer makes the experience a bright one for all the kindness and brotherly cordiality shown he has reason to be profoundly grateful.

The First University semester is drawing to a close, with a large and enthusiastic attendance. The Buffalo Courier, the Buffalo Express, and other local papers nearer by, have been publishing illustrated articles on the University and its interests. The football team has contributed its share toward bringing the Allegany institution into public notice. It has made a new record, not only in scores, but also in gentlemanly conduct. The athletic men, as a rule, take high rank in their classes, and physical culture is made to serve the higher interests.

The work on the building for the terracotta plate is being rapidly pushed, the regular force of employees being utilized, besides help from outside. The new structure will be larger, lighter, and better equipped than the old.

The Rogers & Hemphill machine shop, with increased capacity and a larger force of men, has work on hand for a year to come, and is obliged to refuse many valuable orders.

The school-house meetings are remarkably well attended. The deep interest of the seventy-three who were present last night at Five Corners. There have been several expressions of desire for Christ. Brother Peterson reports conversions and a general encouraging outlook at his outpost stations.

Beautiful winter weather. Cor.

FARINA, Ill.—We people of Farina are so far from other churches of our order that visits of brethren from other parts are rare. So when a messenger of the gospel comes that we highly appreciate his visit. We have been made glad twice recently by such visits. First, the editor of the Sabbath Recorder, Bro. A. H. Lewis, came and delivered four discourses. On Sabbath evening he gave an address on Social Purity, such a subject had not been adverted, there was a good attendance on the part of First-day people, who, as well as our own people, were highly pleased. The next day, Bro. Lewis preached at the usual hour of Sabbath day, the dangers of the church and religion through hopelessness of our Sabbath cause, and failing to remember that Seventh-day Baptists occupy an important and responsible position in relation to the Sabbath cause. Among other things he said that Seventh-day Baptists stand for a whole Bible; that a revolution has come, and the life of our cause lies in the power of its truth, which must prevail, as it is God's truth. On the evening after the Sabbath, he preached on Higher Law, Eph. 6:10. It is in the life that the power for work lies. Work is the manifestation of life. We must be strong in the Lord, who is the source of the higher life. On First-day evening, he preached on the danger of state and from disregard of authority. The church was filled each evening, and First-day people expressed much satisfaction with the discourses.

By invitation of Pastor Seeger, with the church's approval, Bro. M. B. Kelly spent eight days with us, including the holiday week, holding meetings afternoons and evenings. The weather and roads were unfavorable, and meetings were being held in the M. E. church, so that the attendance was much smaller than usual. Bro. M. B. Kelly was very earnest in his labors, and the membership were considerably profited; and several non-professors of religion offered themselves as subject for prayer. What the result may be in their cases is not known to me.

After Bro. Kelly's departure, Pastor Seeger continued the meetings, evenings, for some time, doing much earnest and effective preaching and exhortation, by which, we trust, many church members, and others, have been profited. The covenant meeting, which came during the course of the meetings, was the most satisfactory in its manifestations that we have had in a dozen years. The weather for a number of days has been extremely mild for this time of year. A number of nights have been without freezing, even when the sky was clear. But the roads are very muddy since the frost came out.

C. A. BURDICK.

WEST EDMESTON, N. Y.—The meetings commenced three weeks ago to-night continue with success and interesting attendances. There has been all that could have been expected—from seventy one hundred and twenty-five. At least six have been converted. Last night, though the stormiest of the series, the attendance—forty-five or fifty—showed more signs of progress on the part of convicted ones than before. Two or three new ones came forward. There will be three baptisms to-morrow. Though the meetings have been with evident manifestations of God's power, they have not reached that degree of spiritual might that God wants to bestow, and which is abundantly within our reach. Bro. J. G. Burdick labors with much zeal and effectiveness. Pray for us, and that much greater power may descend on God's people.

EM. HARRY.

NORWICH, N. Y.—I wish to express a little of the joy our excellent paper gives me through its several departments. Its rich editorials, and its cheering reports, of Conference, and of missionary and evangelistic enterprises, this month, furnish a rare treat to one hungering for the good that is to be communicated and exercised of our Anniversary; and the remembrance of such opportunities in the past thrills my heart with gratitude to God and to his dear people, who gave me such a warm welcome into the ranks of Sabbath-keepers twenty years ago. "Find be the tie that binds."

I also especially enjoyed in the Minutes of Conference the report of the Dedication of the Minister's Dwelling. How such reviewing increases the realization of indebtedness to our noble pioneers for the inexpressively great boon of religious liberty, the rich inheritance which we so freely enjoy.

The labors of our evangelists are watched with deep interest. The religious songs of our quartets are almost heard in the distance. I rejoice in the good work wrought in Preston, our nearest neighboring society of Sabbath-keepers, and it was a comfort that by faith we meet around the mercy-seat; but how I longed to hear of the conversion of souls.

We still meet with the Adventists in regular Sabbath services. Our few young people are interested attendants; and most of them have expressed a desire to be Christians. For the regenerating power of the Spirit, which brings the Bible assurance of being new creatures in Christ, without which we cannot be saved. One more note of praise, that some of our people are practically admitting the claims of God's Holy Sabbath. May their light so shine that others will "do likewise."

Having noticed that a change in the form of the Recorder is thought of, may I suggest, in behalf of both old and young, the continuance of the admirable type which makes our paper superior to nearly all others for ease of reading, and consequently safety to that incomparably important organ, the eye. The recent improvement in our Sabbath-school Notes, in this respect, is highly appreciated. Would that every member of our denomination would read prayerfully, in the stirring report of the Corresponding Secretary of our Tract Society, and act accordingly. How many would still be in the sinking sands of human tradition but for that society.

The tidings of Elder L. C. Rogers' death removes the ever-cerished tender remembrance of his faithful labors and example from error to the solid rock of divine truth. Precious memory. That influence can never die.


Agnes F. Barber.

January 30, 1900.

SALEM, Va. — The good work of the Master moves steadily on both church and college at Salem. There has been no special effort in revival work this winter; but the attendance at church and in the school has been good, and the people seem to have more than usual interest in all lines of denominational work. The spirit of unanimity with which they have pursued the work of the last year and this since new church has been built and happy consummation. The winter in, before the basement walls were completed; but most of the stone are on the ground, and work will be resumed as soon as spring opens. Three sides are now built as high as the tops of the doors, the building will be of stone and the superstructure of brick. The new house stands on the old
sith, where the fathers have worshiped for nearly a century. The Ladies' Society pledged $100 to the church, and have succeeded in earning the last dollar of it, by "taking quilting" to do. One of the most successful efforts was an "apron sale," held at holiday time. Each woman made one or more aprons for this sale, and absent West Virginians were invited to send aprons for this purpose. When the time for the sale arrived there were sixty and seventy aprons in hand, which were auctioned off at prices ranging from 20 cents to $1.25 each; giving them a net cash profit of something more than $35. Aprons were there from Rhode Island, New York, New Jersey, Maryland, Old Virginia, Ohio, Illinois and South Dakota.

Upon hearing of the calamity that befell Bro. Bee's family of Webster county, in the loss of his home by fire, and that they were turned out in zero weather, without their clothing, our church took up the matter in the morning service, and appointed a committee of deacons to hasten clothing and cash to them as early as possible. At the end of the week the report reached this office of a box of clothing and bedding weighing 250 pounds, and $50.50 in cash, on the way to the sufferers.

The Sabbath-school conference held at the Sabbath-school Board in Illinois, last Sabbath, amounting to $4.41. The third Sabbath in February is also set apart for a special offering for the Tract Society's work. The young people are interested in evangelistic work, and will do what they can in collecting subscriptions. A quartet of singers goes with the leader of services to Buckeeye and elsewhere, as opportunity presents. Two weeks ago they sang at the State Industrial School for Girls, located here, and their music was much appreciated. Next Sunday a quartet of our young ladies will sing at that service. The male quartet also accompanied Bro. Lippincott to Greenbrier, two weeks ago, where they had an excellent meeting.

We have recently decided to make it our effort to secure and pay off the $1,100 college debt, upon which we have been paying interest, so many years. The debt has been reduced one-half in eight years, and we would have no fears about being able to pay it now, if it had not already been heavily pledged upon the new church building. We already have pledges secured right here for $375, which is a very good start, in view of all the circumstances. Do not know as we can succeed in raising this without calling on outsiders help. We want to secure as much as possible of this fund outside of our regular channels for funds to run the school, so as not to cripple the school in the matter of running expenses.

How nice it would be if some of our good friends, who are not now on the subscription list, would send in something for this special purpose, and we would be glad it was the deed of a college. It would be such a relief to have this burden removed; and then we would have a loss to build through. It is too bad to have the $66 per year interest, and it is just as much more than we ought to have to carry. I wonder what was the final result? Faith is strong that something will be added to what we can raise here, and this entire debt will soon be paid off. How glad we shall be to be rid of this dead weight.

THEODORE L. GARDINER.

JANUARY 31, 1900.

SIBLOR, N. J.—We have had a mild winter and good roads up to date. Wheels have been running almost every day. Meetings were continued for ten days after the Week of Prayer, with a growing and very good interest. Some of our most recent visitors have since been received. We have not thought it best to continue the meetings longer, but to continue the revival if we can in the regular appointments. Special meetings were continued at the church and were well attended. There has been a real interest, even of the best, in an effort to keep the Sabbath, with a good work in progress under direction of Pastor Burdick, at Marlboro. Some elderly people are coming out for Christ.

JANUARY 30, 1900.

HAMMOND, La.—While we appreciate all additions that may come to us as a Seventh-day Baptist society, it has not been our habit to seek enlargement by wholesale or special advertising; we prefer, always, that any who think of coming to Hammond to locate for the purpose of home-making shall do so after the fullest inquiry or personal observation. This contributes to permanency, and that is the one condition of stability and effective organization as a Seventh-day Baptist influence in a community.

It may be that we are slow, possibly unwise, and so suffer from lack of numbers; but this is the policy we stand by. Since '99 has gone and another year dawns, an annual statement, as business men would say, is, perhaps, in order, as well as of interest to some who look this way in contemplating a change to a colder climate, with the view of securing renewed health, or for any other purpose, together with usual church privileges. Under the head of "assets," we might say that, as to the size of our society, all told, there are twenty-eight families, ninety-three individuals, of whom sixty-nine are church-members; a church in good average condition; a thriving Young People's Society; powerful and active everywhere; Rev. G. M. Cotter, resident pastor, second to none as a preacher; of which there are six in the place; a parsonage, recently built; a good church building; the church out of debt now, as always. Many of the families own good homes of their own, enjoy good health, and are evidently happy. "Liabilities:" Demands of society in general—that personal and collective influence shall be for the best in the church society, it has not been publicly—alived to the growth of schools, to business, to temperance, to right social and religious conditions—to all of which our history here responds favorably. W. E. P. JANUARY 25, 1900.

NEW AUBURN, Minn.—We arrived at New Auburn late in the autumn, and were warmly welcomed by our people, as we took up the pastoral duties of the church. A deep interest is taken in spiritual things by the larger part of the people, and all church appointments are well attended. We feel very hopeful for the future of this church. On Sunday, we had a fine day. The faithfulness and industrious labors of Bro. Crofoot, who for twelve years was pastor here; and in every home we have entered we have listened to the kind words the people speak about him and Mrs. Crofoot. They are both held in high esteem by all the people of the place, and their noble, self-sac- rificing labors are remembered and appreciated by all.

On the evening of Jan. 22, our church celebrated the thirty-fifth anniversary of its organization by driving a spike to the new meeting-house. Nearly all of the resident members of the church were present, and many of the absent members and others who were at one time connected with the church, responded by letter. These letters were full of good and kind words. Among those sent us particularly the letter of Bro. E. F. Rogers, who assisted in the organization of the church and was the first pastor. The First-day people of the place were invited to join us in the event, and many of them were present. Over a hundred persons partook of the bountiful supper, and all enjoyed the occasion.

Our Sabbath-schools are organized at the beginning of the year, with the pastor as superintendent, and is continuing its good work. The principal of our school, Bro. Delano Coon, has been obliged to resign his position by reason of sickness. He is now in St. Paul for treatment, and we all trust he will soon return. The Sabbath-school work is going, we trust, to bring him ever his connection with the school, since he was giving excellent satisfaction. We hope the Baptist church at this place will have a large and prosperous congregation, and that God will guide us all for his glory.

E. B. S.

A GREAT AND MIGHTY NATION.

Genesis 18: 12.

From an address given before the Seventh-day Baptist Bible-clubs, October 27, 1899, at the Welsh Baptist church chapel, Edward Street, in the city of London, E. C., Eng., by W. T. Wise, pastor, author of "Oliver Cromwell," "Light for the People," etc., Fellow of the Royal Geographical Society, London; President of the British Baptist Society, etc.

We are moved to you Biblically, chronologically, historically, and geographically, and by facts and figures that the British Nation is the foretold "Great and Mighty Nation." "The young lions thereof," (our Nation—Colonies) with our brethren in the United States of America is destined to rule the world. Nothing else will be of any enduring value, either in race and power on the earth. Let us now touch on three of the present known political crimes, blunders and baneful betrayals of the Nineteenth Century.

1. The contemptible and cowardly surrender of the Transvaal to the Boers, after the defeat at Majuba Hill, in 1881.

2. The cruel and cowardly desertion of General Gordon, left to die in Kartoum in 1898.

3. The treacherous and treasonable attempt to degrade the Throne and break the unity of the British Empire in 1886.

These historical events stand out prominent-ly as three of the greatest political blunders and crimes of the Nineteenth Century! What blood and treasure have they cost the Nation! Thank God the day is near when the Anglo-Saxon race, the wide world over, will cleap hands, and appoint them one head to do a great combination against civil and religious liberty. Sons of Israel, awake!

W. T. WISEMAN, F. R. G. S.

Crown House.

160 Stockwell Park Road, London, S. W. Eng.
word which is elsewhere rendered lord or Lord. Here it is simply a word of respectful address. Thus, heat not my \( \text{word as with, etc. The woman does not at first understand meaning.} \)

12. Art thou greater than our father, Jacob? The Samaritans claimed descent from Joseph. The form of the question is peculiar, for it shows that the answer No, was expected.

13. Whosoever drinketh of this water shall thirst again. Jesus begins to explain the phrase "living water" by the phrase "living water means something different from spring water.

14. Shall never thirst. This is made more emphatic in the form of this verse, which is, in substance, a restatement of verse 13, but with the addition, is, fountain, not a mere cistern, as Jacob's well is to-day. (Some have doubted if it ever contained living water.)

15. Eternal life. Eternal life is the result for him who drinks of the living water of salvation offered so freely.

16. Go call thy husband. Jesus thus speaks in order to create in her a sense of need other than physical necessities, namely, for spiritual cleansing.

17. I have no husband. She seeks to avoid a conversation with Jesus. Jesus, on his part, has certainly said more than he meant by the last,-well said,-etc. Jesus shows more than human ability in discerning her character.

18. I perceive that thou art a prophet. She drew the right conclusion from his manner, but was, however, on the way to apprehension of the truth.

19. I give thee drink. Jesus here speaks of himself as in ordinary use, but with a meaning beyond that of the ordinary. The Woman recognizes the supernatural character of what happens, and in her reply shows a desire for something more.

20. Ye worship ye know not what. The Woman expresses surprise that a Jew should ask such a question. She speaks in order to express her astonishment at the truth. The Samaritans had little or no knowledge of the Messiah, and the Samaritans worshiped a different and uncertain deity from that which the Samaritans worshiped; but the Jews worship a fixed people. The things she now perceives in this man's words are at once to take advantage of the present opportunity to propound to this great question in a manner that is likely to be before long. She also, we wish to divert the conversation from Jesus.

21. Woman, believe me, the hour cometh, etc. Jesus decided for neither place; in accordance with his purpose to lead her to the living water, goes on to speak of spiritual worship. His statement is not an absolute denial of the possibility of worshiping in this place, but a denial that true worship must be associated with some definite consecrated place.

22. Ye worship ye know not what. The Samaritans had little or no knowledge of the God of the Ten Commandments, but the Jews had the knowledge of the true God. It is, of course, understood that the speech of the woman is meant by "we." In the providence of God the woman speaks through whom salvation came for the world.

23. But the hour cometh, and now is, etc. The time is at hand (it is coming), for Jesus has gathered a little band of followers who will stand and form a new order of things.

24. God is a Spirit. Literally, "God is spirit." This is a statement of the nature of God, and is intended as an argument to prove that any worship other than that which is spiritual in its character and real in its nature is utterly inappropriate.

25. I know that Messiah will come, instead of "Messias" read "Messiah," as in the Revised Version. There are a number of Jewish prophecies in the Pentateuch which are not expressing the Messiah's greatest importance; and the worship shall be in a real heart service with no pretense about it.

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

DEATHS.

Not upon us or over the solemn mists Have we all trod, or seen the sacred mountain of the soul...
The good do not.

Not upon us or over the solemn mists Have we all trod, or seen the sacred mountain of the soul...
The good do not.

In Memoriam.

Pech.—Wm. W. Pech, whose home was in Saline County, Mo., near Shiloh, was born May 14, 1824, and died Jan. 26, 1900.

He was the eldest son of Thos. W. Pech, M. D. There were three sons and two daughters, only one of whom, a daughter, is now living in California. Mr. Pech was taken ill very suddenly, and lived not more than one hour. He was a great reader, had never married, and leaves no relatives here nearer than cousins. Psalms 90:12. Funeral and burial in Shiloh.

STATE.—In New Auburn, Minn., Jan. 23, 1900, Charles H. Stute, aged 19 years, 3 months and 4 days. Funeral was conducted in the Baptist church by Rev. E. H. Socowell, and was attended by a large concourse of relatives and sympathizing friends.

HEALTH AND TALENT.

It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without it may be a giant in intellect, but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk, tastes and sinews of a man, and the acuteness, the unblinking confidence inspired by these, even though he have but a timorous brain, he will either blunder upon success or set failure at defiance. The number of men in whom heroic intellects are allied with bodily constitutions as tough as brass, is small, especially in America. In general a man has reason to be well off in the lottery of life if he draws the prize of a healthy stomach without a mind, or a prize of a fine intellect with a crazy constitution. A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy.

The first requisite to success in life is to be a good animal. In any of the learned professions a vigorous constitution is equal to at least fifty per cent more brains. With health, judgment, imagination, eloquence, all the qualities of the mind attain thereby a force and splendor to which they could never approach without it. But intellect in a weaker body is "like gold in a spent swimmer's pocket." A mechanic may have tools of the sharpest edge, and highest polish, but what are these without a vigorous arm and hand? Of what use is it that your mind has become a vast granary of knowledge, if you have not strength to turn the key.

Hence the vast importance of preserving a sound body in which the sound mind can do its work. All systems of education which overlook this are defective and ruinous. Sickness, pain, and death follow in the train of the fashionable education of the day. Life, and health, and peace, are the natural results of healthful food, clothing, exercise and habits.—Selected.

Special Notices.

North-Western Tract Depository.

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

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 3 P. M. at the residence of Dr. S. C. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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

The Seventh-day Baptist Church of Chicago holds Sabbath services in the Lee Moyn building, on Randolph street between State street and Washington avenue, at 2 o'clock P. M. Visitors are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 345 Monroe Ave.

The Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. building, Twenty-third street and Fourth Avenue. 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.

Oro: B. C. Still, Pastor.

175 Union Avenue.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular Sabbath services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. L. L. Converse, Pastor.

201 Canastota St.


By E. Ronayne, the late noted Scovill Mason, Author and Lay Preacher. Contains his life history, discussions on Socialism, Masonry, Orangism, etc. explanatory, etc., and contains 8 leaves of engravings, etc. Send orders to E. RONAYNE, 104 Milton Ave., Chicago, III.
The reverence of a man's self is the chief bridle of all vices.—Francis Bacon.

Brush your will to your face, and own your mind to your circumstances.—Marcus Aurelius.

Health for ten cents. Caskets make the bowels and kidneys act naturally, destroying phlegm, biliousness, and constipation. All druggists.

Discipline in speech is more than eloquence. When you doubt, abstain.—Francis Bacon.

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