

THE SABBATH RECORDER.

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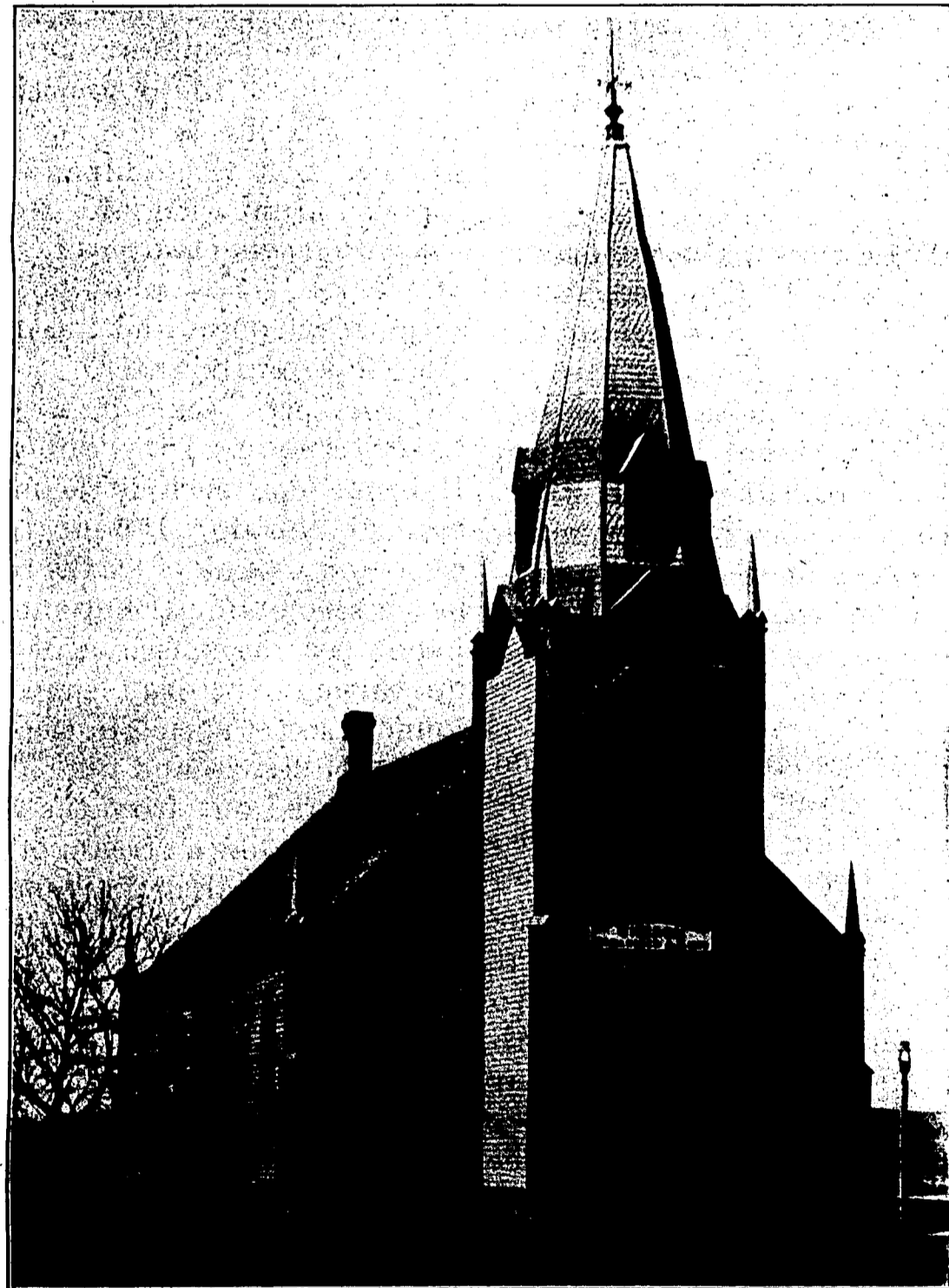
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\$2.00 A YEAR

PLAINFIELD N. J.

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

DR. THEODORE L. CUYLER, who answers an inquiry as to longevity and good health, is now 76 years of age. He has been engaged in the ministry for 52 years, preaching constantly. He says he never spent a Sunday in bed, and that his only physician is Dr. Prevention. In his own words, "I avoid all indigestible food and all liquor and stimulants, and never smoked a cigar. I sleep soundly after a bountiful bowl of bread and milk before retiring. I never drive body or brain when weary. My amusements are reading, walking and lively chats with friends, and I find that old age is more a matter of temperament than of the almanac." The suggested prescriptions are excellent; read, consider, practice.

DEALING with the world as Christian men, we need to know facts as they exist. It is easy to describe the world according to a given theory. Much of theology is for an ideal world which men create, oftentimes without recognizing fundamental facts. Such theology gives repeated failure when applied to human life. Truth and fact are essentially one. All truth is a thought of God, and every thought of God is true. The worst facts that can be known concerning the history of men when they disobey God, are an important factor in leading men into harmony with truth. Search for wisdom, and be sure that wisdom and facts are closely related.

THE business world often pays thousands of dollars for a single fact. The Old Testament is not a large book, but as touching the history of God's dealings with men it is an endless mine of facts. Disasters and successes, righteousness and sin in human history, turn upon a few facts and upon the choice which men make relative to facts. We give much attention to theories, and they have an appreciable value, but theirs is not the supreme value. One fact outweighs a dozen theories. Create a passion for facts. Never "guess."

WE are in receipt of a communication from the Committee of the recent Ecumenical Missionary Conference, stating that no advanced subscriptions for the Report will be received after July 15. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of \$1, should remit at once to the Rev. Edwin M. Bliss, Chairman, 156 Fifth Ave., New York. After July 15 the regular price for the books will be \$1.50, and they may be ordered through booksellers or the American Tract Society, New York.

WISDOM IS MORE THAN KNOWLEDGE.

Mere knowledge does not fit any man to teach wisely. Wisdom is that quality which selects from the knowledge one possesses that which ought to be taught, and decides the successful way in which it may be taught. In our deeper thoughts concerning Christ we dwell little upon his knowledge. We are always impressed by his wisdom. Certain portions of the Bible are called wisdom books. They do not increase our knowledge as to facts, but at every breath they inspire our souls as to wise doing. One characteristic of the ancient Hebrew life was the high value set

upon wisdom. The Psalms and Proverbs are doubly inspiring because they glow with this higher element of wisdom. Wisdom deals with that which is best, with the ethical side, with things that make for righteousness. Knowledge sometimes smothers, by heaping facts upon us. It entangles us with endless theories and countless disputations. Wisdom draws from knowledge the few things which touch our higher and better life. Wisdom finds the paths that are paths of peace, because they are paths of righteousness.

It is because men need this wisdom that the better longings of our hearts and the teachings of the Word of God and, above all, the inspirations which the Holy Spirit of God gives, are always urging us toward right doing, or rather, right being. The writer finds himself prone to talk about doing as the world talks. In one sense this is well, but the deeper truth is that being lies back of doing. It is the source of action. What we are, determines what we do. What we are, determines our methods, and therefore our success or failure to accomplish.

If one rule can be better than another to aid us in attaining strength, purity and righteousness, it is the rule given by the writer of the proverb, "Keep thy heart with all diligence, for out of it life issues." This is a beautiful comparison. The heart is the fountain of action. The fountain decides the character of the stream, the force of the stream, the permanency and power of the stream. He is unfortunate who is always forcing himself to do something in the line of right. His life is comparatively low. The power is not within him, and cannot be well supplied from without. He approaches the place which the children of God should occupy, whose life sends out holy thoughts and actions, purposes and intentions, as a fountain sends out its water.

It was forty years ago. It was on a summer afternoon. I was doing mission work at Hebron, Pa., such little mission work as a student can do. I went to the woods and rested on a bank of leaves to pray and formulate a sermon for the evening. Resting thus, I soon became conscious of moisture working up through the dead leaves. My elbow had found a secret spring in the hillside. I pushed away the leaves and dugged a pool. It filled rapidly, and out from the fountain the clear water came like a stream of truth. The little pool soon cleared and sparkled in crystal-like beauty. Experimenting, I stirred the sediment again and made all the water turbid; but even while I made it turbid, out from the fountain the purer stream mingled with it and fought against the turbidness. Quickly the fountain drove the turbidness away, and the water was clear again. Simple illustration, but beautiful and strong.

The world may come upon you with its temptations, stirring your actions and thoughts into turbidness, but if the fountain of your life is fed from the River of Life, flowing forth from the throne of God, the turbidness will be temporary, and the purposes of your life will not be changed nor subordinated to evil. Nothing can make the man whose life is hid with Christ in God permanently bad, though all things tempt him on every side. The purer fountain of such a life sweeps temptations away. It clarifies the turbidness of the stream even when a thousand evils and endless temptations flow in. This is your only safety. You cannot guard your soul from without. Your life can never be endangered if its fountains are pure from within.

TEACHING JEWISH CHILDREN.

The history of the Jewish church and of the Hebrew people emphasizes the value of early and careful teaching of children more prominently than the history of almost any other nation. Here is an outline from the Talmud: "At five years of age a child should commence sacred studies; at ten he should devote himself to the study of tradition; at thirteen he should know and fulfill the commands of Jehovah; at fifteen he should bring his studies to perfection." At the present time the methods of instruction among the Jews in the United States are modeled somewhat after the modern Sunday-school. The course in moral and religious instruction extends over three years. Moral instruction consists of the study of Biblical stories, with special references to the moral principle taught. This is associated with graded series of Biblical texts which the child memorizes, texts which embody moral duties. The Ten Commandments, and the practical explanations connected with them, form a prominent part of this instruction. The children are also taught by practical work in doing acts of kindness, charity and helpfulness. To this more general moral instruction definite lessons are given by the exposition of the principal features of the Jewish faith and the origin and history of the Jewish ceremonies and festivals. The end of this course looks toward confirmation and reception into the synagogue. In connection with this reception, instruction is given by the fuller exposition of the Jewish faith and practices.

One important feature of this system of instruction is, that the teachers are carefully examined as to their qualifications, both in spiritual and intellectual things, and they are paid for their services. This payment, however, is regarded less as a salary than as a recognition of the value of such services, and of the importance of securing those who are fitted to teach. Lectures are provided as supplemental to this course of study, and men of high attainments are secured in this department. It is said that each synagogue in the city of New York has a school conducted on this general plan, and that there is an average attendance of at least two hundred scholars at each school. Other cities are adopting the system, and the Jews are securing the thorough instruction of their children in regard to the Jewish faith and its foundation. There is much of value in all this that Christians would do well to study and emulate. Most important is the idea, that the central and important point to be reached, in all study of the Bible, is the attainment of truth and the development of moral religious character. Much Sabbath-school instruction falls below mediocrity, even, in point of moral uplifting and spiritual development. The surface of the lesson only is investigated. A few facts concerning geography and other comparatively unimportant features are brought out, while the pupils are left without adequate appreciation of the importance which the moral and religious truths contained in the Bible have, when related to their own lives. The higher type of Sabbath-school instruction ought to be so constantly and definitely personal, that the immediate result of graduation into active service in the church of Christ will be aimed at and expected. We venture to suggest to all connected with Sabbath-school

work, whether as writers of lessons, teachers, or superintendents, that the one ever-present aim should be the development of moral character, and of deeper spiritual and religious life in the hearts of the pupils. The mistake must not be made that the child can be taught general and superficial facts concerning the Bible, while the application of these facts to his life, and their embodiment in his character, may be left to other days and other hands. The Sabbath-school deals with the child during the formative period, which period is comparatively brief, and correspondingly important. Not mere knowledge, but character which results from knowledge, and truth applied and embodied in life, is the only just aim in Sabbath-school teaching.

SEVERED BRANCHES.

An hour ago we passed by where a tree had been cut down. A few branches yet remained. They were finely shaped and gave some evidences of life, under the touch of the coming spring-time. It would be useless, however, to set them in the ground and expect a tree to develop from them. They have been separated not only from the trunk of the parent tree, but the trunk has been cut from the roots. The source of life between the branch and the earth has been wholly severed, and while for a time the branches may give faint evidences of the life that once was in them, and which would now be opening their buds and passing through their veins if the tree had not been cut, the future is hopeless. They illustrate beyond argument or question Christ's words, "Severed from me ye can do nothing." These branches are fit symbols of a life separated from Christ through indifference, disobedience or neglect. When you go out of doors to-day, look for severed branches, that you may learn anew the lesson and your own need; and as you see them dying, take warning lest your own life, separated by any means from the love of God, shall wither into loss and nothingness.

NORTH-WESTERN ASSOCIATION.

The Fifty-fourth annual session of the North-Western Association was held with the church at North Loup, Nebraska, June 14-17, 1900. Dr. A. Burdick, of Chicago, Moderator; S. L. Maxson and R. B. Tolbert, Secretaries. The opening services of song and devotion were led by Mr. Barber, Chorister at North Loup, and H. C. VanHorn, of Farnam, Nebraska. E. A. Witter, pastor of the North Loup church, welcomed the Association in an address, earnest and high-toned. "Above all, we welcome you to earnest work, and loyal service in the cause of truth and righteousness, to consecration of life and conscientious regard for the law of God." The Moderator replied: "We all know that this welcome is neither empty nor unmeaning, and, with the blessing of God upon our sessions, we may be assured, in advance, of a successful convention."

The opening address of the President was more elaborate than such addresses usually are. It was a worthy introduction, both as to thought and spirit. Among other things, he said: Great changes and great issues are born with each new day, and the world never needed brave and consecrated lives more than now. We need to emphasize and exalt the personal factor in church and denominational work. We must adopt standards and methods higher than the average Christian

adopts. The church, representing Christianity, must take a more prominent part in solving the social problems now crowding to the front. Low standards of honesty in business and in civic life are a prolific source of these problems. Our place as Seventh-day Baptists has deep meaning at this time, for a new standard of obedience to the Bible, in both letter and spirit, must be accepted before better results are obtained.

INTRODUCTORY SERMON.

The introductory sermon was preached by E. H. Socwell, from Matt. 22: 37-39, and James 1: 26, 27. Christianity touches every phase of human life and conduct. It is simple, and yet complex. Definitions of Christianity are too low. It is right belief wrought into right action, into living. This belief must include the Bible and Christ as two fundamental factors. The underlying motive must be love. Love to God includes obedience to the first four laws of the Decalogue, and love to man insures obedience to the other six laws. Emotion, conduct, and forms and ceremonies are fruits of Christianity, but it is far more than these. James defines Christian conduct under three fundamental and vital heads: (a) Governing the Tongue. Evil-speaking is not a mere weakness. It is a destructive sin. An ungoverned tongue is a stream of death. (b) Helpful Works. Seeking the lost, relieving the suffering. The world waits for such conceptions of Christianity as those give whose hearts of love and hands of mercy are doing for Christ. (c) Unspotted by Worldliness. The one great sin of sins is worldliness. It is the growing evil of these years. Christ calls for bridled tongues, ministering hands and sanctified lives. How are you? Are you less selfish, and more helpful; less indifferent, and more consecrated? Have you learned to strive, that you may love God and man with an absorbing and obedient love? God grant us help to do all his will, through grace, in Christ.

AFTERNOON SESSION.

Letters from the churches occupied the time for an hour or more. Then came a devotional service, led by R. B. Tolbert.

SABBATH-SCHOOL HOUR.

The Sabbath-school Hour was conducted by George W. Hills. L. A. Platts spoke upon

THE RELATIONS OF THE SCHOOL TO THE CHURCH.

The Sabbath-school is part of the system of church work for the regeneration and salvation of men. It should be held as legitimate and permanent as the work of missions. It is a fundamental work, since its whole purpose is the teaching of truth for the salvation of men. It is, in some sense, the primary, vital work of the church, being the training-school for church membership and for heaven. Its value is beyond estimate.

WHO SHALL BE MEMBERS?

W. B. West considered this inquiry. Everybody; all candidates for heaven. Begin work in the Sabbath-school as soon as the child can go to the infant-class, and let death be the graduating time. Parents should go with their children for the sake of the children, and for their own sake. Continue in school until old age or physical disability prevent, and then join the Home Department. This last is an important feature of Sabbath-school work, which ought to be built up.

PREPARATION FOR TEACHING.

This theme was discussed by J. H. Hurley. A successful workman must have good tools and be familiar with their use. The teacher should prepare more than can be given out, that he may know how to choose the best. Teachers who have so little knowledge of the lesson that their teaching is like the feeble dripping of the last drops of water from an empty fountain are failures. The teacher should be filled with the lesson until his teaching is like the gush of a mountain spring; until his soul overflows with the lesson.

THE TEACHER, THE BOOK AND THE BOY.

F. E. Peterson said: The problem to be solved by the teacher is to bring the Book and the boy into loving and living touch and union. Know the Book and the boy. Remember your own childhood. Enter into child-life and boys' habits of thought. Be careful of yourself. Boys are highly imitative. Your language, dress, manners, will be copied or derided. You will teach as much by what you are as by what you say; often more. Child-nature is plastic, quickly impressed and easily molded. The touch of the teacher is the hand of destiny. Be such as you want your pupil to be. Exalt your work, and spare no pains.

THE BOY IN THE SCHOOL.

President W. C. Whitford spoke on this theme, taking as his starting point the lad, whose barley loaves and fishes became immortal, when the miracle of Christ wrought them into a feast for thousands. Boys are active as to physical life, and enterprising in finding personal enjoyment. They are keenly observant and not greatly inclined to become Christians at once. They are responsive to kindness, and quick to know who is interested in them. Self-conscious, and painfully awkward, sometimes, and the teacher must fit treatment and teaching to them as they are. Above all, the teacher must remember that these awkward, restless, enterprising boys are to be the heralds of truth and righteousness, and the destiny-makers of the church and the state, not many days hence.

SABBATH-SCHOOL AND SPIRITUAL LIFE.

A. H. Lewis said: The first, last, and ever-present purpose of Sabbath-school teaching is salvation from sin, and development in righteousness. The true purpose of Bible study is too little understood. All knowledge of the Bible should point toward spiritual life. To fail in doing this is double failure. Intellectual forces and the attainment of knowledge are to be sanctified to this one end.

EVENING SESSION.

The praise service was conducted by J. H. Hurley. The sermon was by M. G. Stillman. Texts, Matt. 11: 29, and Eph. 4: 13. Theme, "Christ-Life the Basis of Unity in Faith." To put on a yoke, means to get ready to pull. Work, for a common purpose, gives strength and unity. Consecration and training must make the crooked in us straight, and the rough places smooth, before unity is complete. Unity as to doctrine is an essential basis, and true doctrine is to think as Christ thinks, and as God's Word teaches. Such doctrine is sound, safe, scriptural. This gives permanent basis for unity. Sound doctrine promotes unity, because it is filled with Divine life, and that life makes men one in truth and righteousness. Such life gives strong unity; cementing men in love. False

notions of freedom from obligation promote discord and disintegration. Such unity as that for which we plead is salvation. It saves the individual, purifies the nation, uplifts society and blesses the world. The sermon closed by a telling comparison drawn from the failure of a local business enterprise, in consequence of which a plant for irrigating many thousand acres in and around North Loup is waterless at the present time. Without unity of faith and action, the Water of Life cannot come to the world through the lives of the followers of Christ.

SIXTH-DAY—MORNING.

The first half of the forenoon was occupied with business. Among other reports was that of W. B. West, custodian of the Tract Depository at Milton Junction, Wis. This showed that 11,266 pages of tracts had been distributed, and \$2.95 worth of books had been sold. Reports from delegates to sister Associations were made, and delegates from other Associations presented their credentials: M. G. Stillman from the South-Eastern, O. D. Sherman from the Eastern, T. J. VanHorn from the Central, and F. E. Peterson from the Western. The Secretaries of the Missionary and Tract Societies were included in the welcome accorded to these delegates.

A brief, but helpful, devotional service was led by L. A. Platts, and the

MISSIONARY HOUR

was announced, under charge of Secretary Whitford. A report of the hour appears on the Missionary Page.

AFTERNOON.

Several committees presented reports, including the Committee on Resolutions. This occupied the time until the

WOMAN'S HOUR.

This was conducted by Mrs. George J. Crandall, in behalf of Mrs. Nettie West, Associational Secretary. The program was full of good things, and a report of the hour will be made by Mrs. Crandall.

At the close of the hour E. H. Socwell read a devotional service, the theme of which was "Calling Prodigals Home."

EDUCATIONAL HOUR.

The Educational Hour was in charge of President Whitford, of Milton College. He appeared on invitation of the Program Committee, and not as delegate from the Education Society. He plead for help and encouragement to be given to boys and girls who are anxious to secure higher education, but are prevented by poverty or other hindrances. He said: "It is little less than criminal not to encourage and aid such, both for their own sakes and for the sake of the world." He advised the endowment of church scholarships for this purpose. Reviewing the history of higher education in the Association, he called attention to the fact that seven schools had been started in the Northwest and Southwest by Seventh-day Baptists, since 1838, of which number Milton College, only, remains. At present the College has students from nineteen different Seventh-day Baptist churches. It furnishes a high grade of culture at slight cost.

EVANGELISTIC WORK AT THE COLLEGE.

Dr. L. A. Platts spoke of the fact that Milton College had been the center of strong religious influences through all its history. A Chris-

tian Association, controlled by the students, cultivates the spirit and work of evangelism, in many ways, seeking the conversion of students who are not Christians, and fitting those who are for work in larger fields. Beyond that, the College has a training-class in Bible-study, with special reference to evangelistic work.

Dr. A. L. Burdick, the Moderator, spoke of the graduates of Milton, who are physicians, There are now twelve such physicians who are successful practitioners or professors of medical schools in the city of Chicago, and the medical colleges in that city will accept Milton graduates with credit for one year of preparatory study, because of the established reputation of the school for thorough and broad training. Three graduates from Milton are now Deans in medical schools.

ADVANTAGES OF SMALL COLLEGES.

S. L. Maxson spoke of the well-known fact that small colleges offer several advantages over the larger universities. College life is cleaner and purer, in contrast with the social corruptions in the larger schools. Pupils are greatly benefited through close personal intercourse with earnest and consecrated teachers. Young people, who are not rich, but are ambitious to fit themselves for usefulness, can do so at small colleges better than elsewhere.

A SCIENCE HALL.

Secretary O. U. Whitford spoke of the need of a new building at Milton for scientific uses, and for larger endowment, in order that the College may enlarge its work and extend its beneficial influence.

F. E. Peterson spoke of his personal experience, through the quiet, but converting, power of the silent, but active, Christian influences at Milton and of the culture given which places Milton graduates in the front rank when they seek post-graduate work in theology or other professions. He paid a high tribute to his *alma mater*. President Whitford closed the hour by announcing that Milton is planning for still better and larger work.

EVENING.

A severe storm reduced the attendance at the evening service, but an excellent meeting was held under the leadership of George W. Hills.

SABBATH MORNING.

The severe rain on Sixth-day night raised the streams in the vicinity of North Loup to a great height, and the early hours of Sabbath morning were full of anxiety and danger to those whose crops and homes were near the larger streams. Notwithstanding this, the house was crowded with worshipers at 10.30.

THE SERMON

was preached by T. J. VanHorn. Text, John 8:31; theme, "True Liberty." All men long for liberty. Life is surrounded by restrictions, and by much which seems to hinder us in accomplishing what we desire. Evil influences assail our hearts, and disease our bodies. Life is but another name for struggle. Nevertheless there is true liberty; and, under God's blessing, all seeming hindrances help us into that liberty. To abide under right restrictions is true liberty. Life is a service under good or evil. Satan's service is filled with restrictions and heaped with burdens, that curse, weaken and destroy. His chains

clank, and canker, and kill. Christ's service holds by silken chains, which bless, and hold us to larger and blessed liberty, through forgiveness and Divine help. Paul gloried in that he was the "prisoner" of Christ, and our lives are blessed most when they are bound to truth and righteousness and purer living. That is glorious bondage and life-giving restriction. (Turning toward the choir), This music from trained voices and skillful fingers increases our joy and deepens spiritual life. These sing and play with the freedom and abandon of liberty; but they have attained this by submitting to the severest restrictions; and to long-continued training, under the behest of imperative laws, which govern harmony and create music. Such freedom in Christ's service makes all fields fruitful of God. Christ gives power to make all service blessed and all surrounding joyous. Liberty in right-doing means larger opportunity. Sabbath-observance and all kindred restrictions are full of blessing. They lead to largest opportunities and richest experiences. Restrictions teach us the true estimate of life and duty. They give correct definitions to enjoyment. To abide in Christ, be in accord with truth, and be glad in God's service, is true liberty.

SABBATH-SCHOOL.

The Sabbath-school followed the sermon. The house was closely packed. Most of the classes were taught by visiting delegates. The school is graded, having four departments, a superintendent over each, and all under the general supervision of J. C. Rood. The average attendance for the past year has been 139. The attendance to-day was 149 pupils, 15 teachers, 53 visitors. We heard the suggestion from some of the delegates that the North Loup school is the best organized school in the Northwest. It needs more room, and a large addition to the church building ought to be made with special reference to the Sabbath-school. Some closing remarks were made by J. H. Hurley, W. B. West and A. H. Lewis.

SERMON.

At 3 P. M., A. H. Lewis preached. Text, John 21:21 and 22; theme, "The Grip of Personal Obligation." The obligation to do what God commands is universal, personal, imperative. Modern nolawism poisons conscience, dissipates the sense of obligation, and works ruin. All success is lost when the sense of personal obligation is gone. Deep interest in the theme was evinced.

EVENING SESSION.

O. D. Sherman preached. Text, Rev. 2:10. Theme, "Overcoming Through Christ." The messages to the churches, as they appear in the Revelation, instruct, warn, rebuke and comfort. If they wound, it is only that they may heal. Faithfulness is the keynote of this message. Faith cannot be defined wholly. The 11th chapter of Hebrews is God's definition. Faithfulness is faith, obeying. God says, "Go," and faith guides our steps forward. Faith says, "Do," and faithfulness springs to the task in glad obedience. Faith underlies all good in life. Childhood is led by it. Manhood is strengthened through it, and old age rests upon it. We need preparation for being faithful. The soul needs training in obedience and service. We must have abundant wisdom, and God's Word, the Bible, is given that we may be "thoroughly furnished" unto all good works. The purpose

of faithful lives is doing and being. Each supplements the other. The end of faithful service is a gem-glittering crown.

FIRST-DAY—MORNING.

The morning session was filled with reports of committees and various other items of business. The Committee on the State of Religion reported as follows:

Your Committee on the State of Religion would respectfully report:

Twenty-eight churches have sent in statistical reports to the Association, which show that the losses from death, dismissals and rejections are 162 members; and its gains from baptisms, changes of membership and verbal statement are 179, giving a net gain of 17, or a little less than an average of two members to three churches.

This shows a very small per cent of gain. When it takes three churches a whole year to make an average gain of two members, we are not accomplishing what we ought in the building up of the Master's kingdom. Yet, there are some things in the reports from the churches that are encouraging. The most of them are hopeful and are earnestly praying and seeking higher attainment in divine life. Some are evidently in the birth-throes of a higher spiritual living.

The movement in several of our churches for systematic Bible study is a very hopeful sign of general awakening. We believe that better times are coming to us in the near future, and as a means of securing greater prosperity, we recommend each church in this Association to hold a special service for the study of its own needs, to humbly seek God's special blessing upon it, that it may be fitted for more successful work in the service of the Lord.

GEO. J. CRANDALL, }
R. B. TOLBERT, } Com.
J. H. HURLEY, }

The Student Evangelist movement is at high tide in the North-Western Association. The work will begin soon after Commencement at Milton, *i. e.*, early in July. Dr. Platts of Milton will keep the RECORDER informed concerning that work.

SERMON.

At 10 A. M., F. E. Peterson preached from Rev. 2:13. He gave an outline history of the church at Pergamos. That city was one of wealth, culture, worldliness and Paganism. The great temple of Esculapius was there, and "Satan's Throne" was not an inappropriate name for the place. The infant Christian, Sabbath-keeping church, withstood evil influences for a time and was commended, while its errors were condemned. It was destroyed at last by the subtle influence of no-lawism, worldliness, loss of conscience and sensualism. Then, as now, Satan worked in various ways. Open opposition was shown by persecution, but the most dangerous form was silent evil influences. The lessons applicable to the church at Pergamos are equally applicable to Seventh-day Baptists at the present time. This age and our nation are swept by the spirit of commerce and money getting. No-lawism weakens the sense of obligation and destroys conscience. Still it is possible to obey God anywhere, and at all times. He grants needful help if we seek it. We need to learn this and to be charitable toward those less strong. The greater our trials, the more God seeks to aid; and the sharper our temptations, the richer is his compassion toward us. We must be watchful. We are in the country of the enemy and must "sleep on our arms," ready to repel the foes of righteousness. To him who overcomes, God will grant great blessings and the "white stone" of his redeeming love.

TRACT SOCIETY HOUR.

This service was under the charge of Secretary Lewis. He spoke of the work of the So-

ciety as being fundamental in our denominational life. More than any other, this work represents and embodies the reasons for our denominational existence. The Publishing House is owned by the denomination, and all efforts to support it are in the line of self-preservation and growth. Neglect of the work of the Tract Society is suicidal. In relation to the Christian world, its work is equally vital. The prevailing idea in religious circles, as well as in non-religious, is toward general disregard for the Bible and the Sabbath. The evil results, now well advanced, will increase, and worse harvests are before us. This Society is one great agency for spreading the whole truth concerning the Bible, the Sabbath and the gospel. Recreancy to the work of this Society is recreancy to our highest duty, at this time.

Secretary Whitford spoke earnestly against loose Sabbath-observance, as destructive of conscience and as producing indifference, if not opposition, to the work of the Tract Society. Questions were asked and brief remarks were made by a number of brethren, and much interest was expressed in the work of the Society.

It gives us great satisfaction to say, here, that in all the Associations there is an increasing interest in the work of the Tract Society. Slowly, but we hope surely, Seventh-day Baptists gain a larger view of their mission and work. The young people are gaining in this respect, and their attitude gives promise for the future.

AFTERNOON SESSION.

After preliminary services came the Y. P. S. C. E. Hour, under the charge of Walter Rood. He will report the session for the "Young People's Page" of the RECORDER.

SERMON.

G. J. Crandall preached from Matt. 25:14. Theme, "Our Trusts." Men appoint trustees to do important duties for them, and we recognize such duties as supreme. God gives to us, as his children, the most important trusts in that we are sent to build up his kingdom and defend his truth. Men bear the divine image by virtue of creation. This "image" of God is a trust of unmeasured value, and he who misuses it is worthy of corresponding condemnation. All our spiritual relations with God, all our spiritual powers are sacred trusts. Love is the source and center of all that is best in spiritual things. God commands us to grow in love and loveliness. Such growth promotes glad obedience until life is filled with joyous service. We ought to grow in joy and cheerfulness. This promotes peace of soul, and peace among men. War is un-Christian, whether among neighbors or nations. Christ's kingdom is one of peace. Long-suffering and patience are dominant factors in Christian growth and in the upbuilding of Christ's kingdom. Evil and hatred are slain by long-suffering and deeds of kindness. Kill men, if you must, by love. Faith is the source of power in all spiritual service and growth. Believe in God and truth, and starve rather than swerve from duty. Self-control adds glory to Christian service—and is a glorious part of our sacred trust. Go forth to new service, glad that God has entrusted such riches to you. Hide no talent. Spare no effort. Rejoice in work, and be true to every sacred trust.

CLOSING SESSION.

A praise service, led by J. H. Hurley, opened the evening session. The sermon was by L. A. Platts, from 1 Cor. 2:12. Theme, Spiritual Nature of Christ's Kingdom. The kingdom of heaven, on earth, means God's thought and life and power embodied in the lives of men. God's true children have his spirit. It is from above, bringing us into regenerate life, and filling us with divine power. It gives keenness to spiritual vision, and, by faith, spiritual knowledge surpasses all material science, giving us soul-sight of God and truth. This knowledge is twice as certain as human knowledge, and we know that all things spiritual abide forever. The following are some of the methods by which we learn the spiritual truths of God's kingdom:

(a) The Doctrinal Method. The basis of this method is found in our consciousness of sin, our conscious need of God's redeeming love, and of salvation. These fundamental doctrines lead us to faith and repentance; thus we are made certain that we are sons of God.

(b) Practical Tests. Every man who comes to know God thus, by spiritual insight and contact, passes into a new life in which he rises above the power of sin into the freedom of obedient love. The new life goes out in active service and seeking for others; longing for them that they may know Christ and his redeeming grace.

(c) In this new life the Spirit witnesses with our spirits by direct testimony, which may not be described in detail, as to time or place, but which is beyond doubt or questioning. As the man whom Christ healed of his blindness could say, "Whereas I was blind, now I see," so the testimony of the Spirit to those who are spiritually-minded is the end of controversy and the assurance of salvation.

This sermon was a fine preparation for the closing conference meeting which was led by Geo. W. Hills. More than a hundred people gave testimony within forty-five minutes, and the power of the Spirit was evinced in many ways. The watch-word of the meeting was not excitement, but peace in Christ. A number of persons expressed a desire to know Christ, and the meeting closed only when the late hour compelled. It was a final service worthy of a series of services which had grown in power and interest from the first. Strong spiritual life has been evinced in all the Associations this year, and the North-Western combined many of the best experiences of all. We trust that abundant blessings will follow in North Loup and in all the churches.

"OUR DAILY BREAD."

Living day by day is our duty. If we always reckoned that as the limit of our present duty, we should have little trouble. But ordinarily, we give ourselves more anxiety over to-morrow and its possibilities than over the manifest duties of to-day. To-day's duty may include preparation for to-morrow. So far to-morrow enters into to-day. But preparation for to-morrow is not anxiety over to-morrow. What we dread for to-morrow may never come to pass. If it comes to pass, we may have triumph over its worst happenings, or added and unlooked-for strength in them. "Be not, therefore, anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof"—and the blessing.—S. S. Times.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

REV. J. G. BURDICK is conducting gospel tent meetings among our Scandinavian brethren in South Dakota. C. C. Van Horn, a brother of the Rev. T. J. VanHorn, is the singer and helper in these meetings.

Bro. Burdick writes from Viborg, So. Dak.: "Large crowds and some interest. We close here Sunday night, June 24, take down the tent Monday and ship it to Dell Rapids, So. Dak. Go there Tuesday. Glad you are to be there to help set it up, and are well for lots of preaching."

WE are spending the week following the North-Western Association with our little church at Grand Junction, in Western Iowa. This church was organized nearly twelve years ago, by Eld. E. H. Socwell, and looked after by him while pastor of the Garwin and Welton churches and general missionary on the Iowa field. They hold their services in a school-house. There was a time when the congregation numbered about fifty persons, and when Bro. Socwell held services here Sundays or week-day evenings, the First-day people came out and the school-house would be crowded. This church at Grand Junction is gradually growing smaller, by families moving away to some other place where they can get land cheaper. This is a very fertile and rich section of Iowa. Farmers here are very prosperous. Crops of all kinds are looking splendid. There are left here now only six Seventh-day Baptist families. They meet on Sabbath-day and hold a Sabbath-school. They have preaching now only as some of our preachers visit them, and they are gladly welcomed. Preaching is now to them a God-send. It was our privilege and pleasure to preach Sabbath morning and night and Sunday night to good congregations. It is hoped our people here will hold on, keep up service and Sabbath-school on the Sabbath, and before long some one settled as Missionary pastor and general missionary on the Iowa field can look after this little church and our interest here. Iowa is one of the richest and most fertile states in the Union. It is a great corn growing state. Once Illinois bore off the palm in the amount of corn raised, but Iowa now raises the most corn of any state in our fair land. We can step out from where we are writing this and look upon cornfields of 50, 60, 80, and 100 acres. Grass, oats, corn and all crops are looking fine, and the prospects for a large harvest are great. It is a source of pleasure to us to call on the families, though they are considerably scattered. We were the guest, while here, of Dea. Alfred M. Wells, an old De-Ruyter boy, and a schoolmate of ours in De-Ruyter Institute, years ago. He has a family of four children, two sons and two daughters, young people, intelligent, refined, and staunch Seventh-day Baptists. They are longing and yearning for larger church and social privileges. Wish there were sixty strong Seventh-day Baptist families here instead of six, and a strong, self-supporting church in this rich country, so that those who live here now would not desire to go elsewhere to seek better privileges. Would it not be much better for our people and for our cause in the West, Northwest, and Southwest to concentrate more and scatter less? It looks to me that it would.

FROM G. VELTHUYSEN, SR.

Dear Brother:—By the goodness of our Heavenly Father, I may bring you the good news of two baptisms in our chapel. The first was that of a sister, formerly a Roman Catholic, very devout, and seeking to serve God as faithfully as she was able to do, according to the light and the precepts of "the Holy Mother and the Church." But praying, fasting, taking every week the Holy Communion and going often to confession, and what she did more to get the help of God and Mary, and all other saints, did not give peace to her heart. When sickness came or death looked through the window, she felt without hope, because not enjoying the assurance of the forgiveness of her sins. So she struggled a long, long time. Four years ago she was told of some people who are averse to using any medicine when sick, neither the aid of a physician, but praying only to Jesus for healing, and having good success in that way. Because she herself was sickly, she resolved to go to Amsterdam, where meetings of that people were held. When she came there, she was asked whether she believed in the power of Christ to recover her health. She could answer with her whole heart: Yes, I do. Then they prayed with her, and she went home. Her dwelling-place is Alkmaar. She felt not convinced of the doctrine of these friends, about healing absolute and always without medicine, but she had learned there some other things, viz: That till now, she never had prayed in spirit and truth, howbeit she had prayed so often and for so many years. She said with herself: "These friends speak to the Saviour with the same confidence as little children manifest to father and mother, and they go straightway to Christ himself. O, how anxious I feel to have the same knowledge of him and the same confidence!" And she prayed and said: "O, God, teach me, that I may come to the knowledge of your dear Son, the Saviour!" Now, she was married to a so-called Protestant, a rationalist of the most indifferent stamp, having a copy of the Bible, but never looking in it. That Bible she began to read in secret. So she did two years, with much prayer and supplication, but speaking to nobody concerning these matters. At last she found her Saviour, and now she could not hide the treasure found by her. Openly she manifested her joy and happiness of her salvation through Christ. And since she prayed to be guided in the right way in all respects, and, consequently, in joining to any sect, church or denomination. By means of *De Boodschap-per*, she came in contact with us.

Seventh-day Adventists had done much to win her. But again and again she prayed God for guidance, and searched the Scriptures. The end was that she joined our church.

On the Sabbath-day that Bro. Daland was with us, we baptized another sister, living also at Alkmaar. Sabbath last, a brother at Breskens was baptized there and joined the church. As one of the consequences of my son Peter's work as a midnight missionary at Rotterdam, there joined four members of the same family to our church. I suppose Bro. Bakker has told you, or will tell you, of the matter. An aged brother, a Dutchman, who had lived fourteen years in your country, came over here to spend his

last days in his "Oude Vaderland," and was also baptized with said four by Bro. Bakker in our chapel. The Haarlem church put its chapel for that occasion at the disposition of the Rotterdam church.

Dr. Daland has rejoiced our hearts by paying us a visit before he went to America. God bless him in all his ways and service. He told me about his intention to send to the RECORDER some report of his trip to Holland. So I do not want to say now more about it. Only this, that we all thank God for the good his visit brought to us.

As much as possible to me, I try in this latter time to bring the pure and simple Gospel among those believers in our country who have fallen into the errors of Seventh-day Adventism. It is not my intention to draw them off from that denomination, but to show them the difference between Adventism and Biblical Christendom. I am very thankful to God, that he has already blessed these my efforts. I wished I could do more for the spreading of God's Word.

Last week, I called on a man living at Eibergen, nearly a full day's journey (because of imperfect means of communication) from here. I felt bound, in the interest of the Lord's cause, to make a personal acquaintance with him and his wife. First, I informed myself in that village about his reputation, and then I went to himself, at first not saying who I was. Somewhat later I told it to him. My examination seemed to teach me that I had to treat him as a sincere Christian, and his wife also. Since four weeks they kept the Sabbath, and they are convinced of Scriptural baptism. By his Sabbath-keeping, he lost his work; the man is a cobbler. He goes out, selling Bibles and evangelical books, including our monthly and the books and tracts I am publishing. He said: "The Lord provides in my wants." We pray that this couple may show themselves faithful to the truth.

Some weeks ago, Mr. and Mrs. Crandall and Mr. and Mrs. Stanton, of Westerly, R. I., assisted in our morning service; and when Dr. Daland was with us, Prof. and Mrs. Crandall, of Chicago, were also here. Such visits are joyful surprises.

This afternoon, the greater part of the Haarlem church intends to start for Rotterdam, in order to spend the Sabbath-day there, because of the silver-wedding of our Bro. and Sister Ouwerkerk. Next Monday (Whit-Monday), the Christian Temperance Society (I have the honor to preside) will have its camp-meeting (Veld-day) in one of the fine country-seats at Bennebrack, near Haarlem. This will be, as commonly, a day of business.

And now, dear brother, I must close. God bless you, your family, the dear brotherhood, and all the interests of his cause, for the glory of his Own Name!

HAARLEM, Holland, May 31, 1900.

MISSIONARY BOARD MEETING.

A Special Meeting of the Seventh-day Baptist Missionary Board was held in Westerly, 25th June, 1900, at 9.30 A. M., the President, Wm. L. Clarke in the chair.

Members present: Wm. L. Clarke, A. S. Babcock, Geo. B. Carpenter, A. McLearn, B. P. Langworthy, 2d, C. H. Stanton, Ira B. Crandall, S. P. Stillman, L. F. Randolph, C. A. Burdick, L. T. Clawson, Gideon T. Collins,

S. H. Davis, P. M. Barber, J. H. Potter, Geo. H. Utter, A. L. Chester.

Visitors present: Mrs. A. McLearn, Mrs. T. V. Stillman, Miss Hannah Crandall, Wm. C. Daland, Henry M. Maxson, Mrs. Ira B. Crandall, Mrs. A. L. Chester, Mrs. C. H. Stanton, Mrs. A. N. Crandall, Mrs. O. U. Whitford, Mrs. L. T. Clawson, Miss Grace Clawson, Miss Lyra Babcock, Mrs. Laclede Woodmansee, and others.

Prayer was offered by Rev. Wm. C. Daland.

The President announced the special reason for the call of the meeting, whereupon Rev. Wm. C. Daland gave a very interesting and comprehensive account of his four years of service as our representative on the London field; also giving the present status of affairs affecting the Mill Yard church and our interests in England. Bro. Daland also suggests that it might be advisable, both Societies agreeing thereto, that the Missionary and Tract Societies unite in support of the work in England; that we send a man to do mission work in London, and ask the Mill Yard church to accept him as their pastor; that the Tract Society be invited to furnish a place for meetings and for storing and distributing tracts, etc., and for any work in connection with said mission.

It was voted that the President appoint a committee of three to consider the conditions and the relation of the Society to the work in London, to report to this Board at our regular meeting in July.

The President appointed as said committee Geo. H. Utter, Clayton A. Burdick, Joseph H. Potter.

An interesting letter from Miss Susie Burdick, Shanghai, was read, in which she gives an account of attendance at the Christian Endeavor Convention held at Foo-Chow, China.

Miss Burdick has been appointed General Secretary for the General Christian Endeavor movement for the land of China.

The President presented a letter from the Chairman of the Executive Committee of the Ecumenical Conference, asking questions regarding the future outgrowth of those meetings; also a letter written by him in reply, which has not yet been sent. It was voted that the response by the President be approved, and that the correspondence be recorded.

Rev. Wm. C. Daland referred to his recent visit to West Africa and the work there.

Henry M. Maxson, Vice-President of the Sabbath Evangelizing and Industrial Association, spoke with reference to the purpose of said Association, and the work already in progress and planned. The Association united with the Missionary Board in sending Bro. Daland to West Africa, but does not see its way clear, for some time to come, to establish industrial work there in addition to the work now being done under direction of Bro. Booth. There is mission work needed at once at Ayan Maim. The Association has, however, bound itself to the maintaining of a school at Ayan Maim, and the employment of Bro. Ammokoo for a year as a temporary arrangement. The Association is willing to turn over this work to the Missionary Board as, if it is to be carried on, it is the legitimate work of a Society like ours, but not belonging strictly to the Association. If we wish to take it as an enlargement of our work at some future time,

the Society will be willing to co-operate with us in the matter.

AFTERNOON SESSION.

Prayer was offered by Rev. L. F. Randolph. The special order for the afternoon was taken up, and Bro. Daland read his report, which he had already given to the Sabbath Evangelizing and Industrial Association, of his visit and work performed at Ayan Maim, Africa, a part of which work was the establishing of a Seventh-day Baptist church there with 22 members, and ordaining a minister and two deacons. The entire report was listened to with much interest and was followed by general discussion.

It was voted that a committee of three be appointed by the President to consider the matters suggested in the report of Bro. Daland just read, said committee to report at the July meeting, with recommendations. The Chair appointed as said committee, Ira B. Crandall, Geo. B. Carpenter, Samuel H. Davis.

The following resolution was unanimously adopted:

In view of the report which Rev. Wm. C. Daland, representative of the Board in London, England, the past four years, has given us this day,

Resolved, That the Board hereby expresses its hearty appreciation of the discretion and wisdom, and the noble Christian spirit shown by him during that time in dealing with the questions which have come to him as the representative of the Seventh-day Baptist Missionary Society.

It was voted that the President of this Board be instructed to cable at once to Rev. D. H. Davis, at Shanghai, China, to use his discretion as to abandonment of the work there in consequence of the present unsettled condition of affairs in China.

Adjourned.

WM. L. CLARKE, *President*.

A. S. BABCOCK, *Rec. Sec.*

UNDERESTIMATED DIFFICULTY.

One lesson of life's wisdom is written large upon the history of the war in Africa—the lesson of not underestimating an enemy. Of this folly both parties to the war were plainly guilty, the British in thinking lightly of the resources, skill and spirit of the Boers, the Boers in underestimating the courage and staying power of the British. On one side, there was talk of eating Christmas dinner in Pretoria and of quick persuasion by the bayonet; on the other, there was idle boasting of driving the "red-necks" into the sea. The Briton found himself checked by fortified mountain ridges and artillery better than his own. The Boer found that he could not even take the towns he had besieged, and that every repulse strengthened the British soldier's determination to try once more and win.

In a war's beginning this underestimate of others seems to be an Anglo-American trait. The opening of the Crimean war showed the same result of repulse and delay, costing in life and treasure. In our own Civil War the South underestimated the courage of the Northern soldier and the North the resources of the South. The whole country thought meanly of the courage and capacity of the Spaniard, and nothing but the courage of our soldiers and the lack of strong leadership on the Spanish side saved us from a mortifying lesson of repulse and delay at Santiago.

In wars with weaker nations this vice of despising the power of an enemy may result

in nothing worse than such chagrin and disappointment as England has recently experienced, but in war with equals it might mean an almost irretrievable disaster. It is, in our judgment, the great peril of American thought in its application to international politics. We feel our strength and forget that it is the strength of an unarmed and undrilled giant, potentially mighty, but quite unprepared either for swift attack or unwarmed defence in the face of a ready and skillful nation of equal, or nearly equal, strength. "We can whip the world," we say—and so we might, if the world would only wait for us to get ready. We would not have the nation less brave, but less arrogant, more thoughtful of the rights of others and more in love with peace.

In other spheres this underestimate of difficulties to be overcome and foes to be met is a dangerous symptom. Not all the battles are won with powder and ball. There are foes of honesty and purity in our political life who work in the dark and like nothing better than to have their acts ignored and their power underestimated. There will never be a permanent purification of politics until the people realize its need. So long as the majority laugh good-naturedly over the selfish scheming of the bosses, the case is hopeless. It is a struggle in which the real issues must be understood and the power of the enemy recognized or he will conquer.

So in the social life of the time. The forces of greed, of lust, of selfish idleness and self-indulgent pleasure-seeking, of false philosophy and false religion, are working with all their might to possess the land. If we underestimate their power and let the saving forces of the churches rest unused or used but in part, we shall wake from our idle doze to find that other causes have gone forward while our Master's cause stands still. The vision of power prepared for instant attack or defense presented by the militant nations of the earth is a parable for the churches. The work was never so hopeful, but the difficulties were never so great. If we underestimate those difficulties we shall be hindering the work of Christ; but even when they are most threatening we may thank God that we can never overestimate the power that worketh in us both to will and do.—*Congregationalist*.

SETTLING THE SEX.

"Yonder she comes!" said a tall, lank man, who was sitting on a seat in the shade of the station platform.

"Yonder comes who?" asked a stout, good-natured-looking man who sat near him.

"The train we've been waiting for nearly half an hour," said the first speaker.

"Why do you say 'Yonder she comes'?" asked the other.

"Well, that's the customary way of speaking of a train, isn't it? And custom is what fixes things. Everybody says 'Yonder she comes,' in speaking of a train's approach."

"Well, I insist you should have said 'Yonder he comes,'" said the stout man.

"Oh, pshaw! nobody ever says 'he' in speaking of a train," returned the lean man.

"Well, I'll agree to leave it to the station-master and see if it wouldn't have been better for you to have said 'Yonder he comes,'" added the stout man.

When they had found the station-master the stout man asked:

"What is the sex of the train just coming into the station?"

"It's a mail train," answered he.

And the lean man stayed to hear no more.

Woman's Work.

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

WE have received a few letters containing names of "lone Sabbath-keepers" and "shut-ins," to whom we have sent the Prayer Calendar. We have the feeling that there are still many sisters of whom we haven't heard; and we repeat the request made soon after the Calendars were issued, for the names of such, to whom the Calendar would bring joy and blessing. We still have a sufficient number on hand from which to supply our friends.

THE summer months following the close of our schools and colleges will bring to many of our readers a holiday season, when the harness of responsibility and care can be laid aside.

How many will make this vacation time to count in the interests of the Master's work? Many seem to feel that all obligations in the Christian life cease while away from home for a rest. But what of the influence, not only on our own lives, but upon those with whom we are thrown in contact, and how poorly are we fitted at the close of the summer for taking up our work again.

Let us take our religion with us wherever we go, and then let us not forget to practice it. We have read of one woman who spent eight weeks of a summer in a retired farming community, where, with slight effort, and with infinite satisfaction, she gathered the farmers' wives into a reading circle, meeting once in two weeks.

Before she left, a missionary society and a magazine club were organized, both of which continue to thrive.

Many other instances might be cited, illustrating what the summer visitor may do and be—thus leaving a friendship worthy to be known and remembered.

LETTER FROM MISS BURDICK.

Through the kindness of Mr. and Mrs. W. C. Burdick, we are permitted to give our readers a description of our dear Susie's trip to Foo-Chow, where she went to attend a Christian Endeavor Convention.

WEST GATE, Shanghai, April 24, 1900.

My Darling Father and Mother:

The Foo-Chow trip is finally over. It lasted a week longer than I expected, but the steamer was delayed, not an unusual thing with the Foo-Chow steamers. I am glad to be back and to find letters from home. . . . It has been a very pleasant experience and ought to be a profitable one to me as well. You may know that I had many misgivings about going, but all things considered it seemed the right thing for me to do, and the others in the mission seemed to think of it in that way, too. The day-schools have not been fully attended to, but Mr. and Mrs. Davis and Dr. Palmberg have divided the rest of my work among them, and Dr. Palmberg has visited one of the day-schools twice. . . .

Only one steamer runs regularly. They have occasional "tramp" steamers. We went down by the regular line, the steamer, "Hae-shire," and a good shaking up she gave us, leaving Shanghai Tuesday morning and Wednesday evening we were anchored outside the Min river. That evening we had a prayer-meeting and the three native delegates were allowed to come into the dining-room. We were Dr. and Mrs. Clarke and son, Miss Hodzkjns, four foreign delegates and three natives. The Captain, a Christian, also joined us.

Last evening there was a meeting in Shanghai at which the Chinese delegate first gave his report and then Dr. Clarke spoke; but I wish you could have heard the native tell about that prayer-meeting. You would need first to see the Chinese part of the steamer where he had been staying. They had a small room which accommodated four, but in the passage, on the floor and huddled all about them, were men smoking tobacco and opium, and the dirt and smells were something to remember. When telling of the meeting the young man said they were invited into the "Captain's guest-room," the cleanliness of which he dwelt upon at length, and the quiet, "nothing to be heard but the washing of the water outside," and there "every man in his own tongue talked with God." Evidently it was like a bit of heaven for him. It was a blessed little meeting.

The early morning was foggy, and we could not go over the Bar, but about nine o'clock we were under way, and at noon we were anchored at Pagona Anchorage, where we were transferred to a steam-launch and taken up to Foo-Chow, a distance of some twelve or fifteen miles.

Foo-Chow seemed in many ways like another world. To begin with, as to natural scenery, on all sides were the mountains. Our Chinese delegates were much impressed. Mr. Kan, the one who spoke last night, said God's handiwork went far ahead of man's, and so it does. I don't see how to tell you how beautiful it was. Some of the mountains were covered with heavy boulders, and many a waterfall, caused perhaps by the recent rains, was to be seen. Some of the cascades must be a permanent feature of the landscape for they were still there when we came down the river. Some of the mountain sides were terraced and under cultivation. The crops now growing are for the most part wheat and poppies. Very heavy crops they seemed to be, the wheat for the most part green, but in some places already growing yellow. They were gathering the opium, too, which they do by making several incisions in the pod and as the juice exudes they go along and scrape it off. When the wheat is gathered, and the poor poppies, which have been put to such a bad use, are gone, other crops will be put in. Where water can be had, rice; in other places potatoes which is a great crop for that region.

The trees must not be overlooked. There were some pine and an occasional camphor, which is a beautiful tree; but finest of all were the banyan trees. They are not just like the trees we see in our geographies, but magnificent trees notwithstanding. These trees have given to Foo-Chow the name of "Banyan City." I understand that the natives consider these a sacred tree, so they are allowed to grow.

I see that I must let this go. Foo-Chow will be continued in my next, which may reach you before this, as it goes by the "Empress."

APRIL 27, 1900.

My Darling Father and Mother:

This letter is to be just a continuation of my last. I hope that has reached you, but the Pacific mail is sometimes so much slower than the Canadian Pacific that it may not have done so. Yesterday I was in the native city. Since the Chinese New Year our school there has dwindled. We have only the one teacher, and I presume she has as much as she

can do well, but I cannot help regretting our fine, large school which we had last year.

But I was telling you about Foo-Chow. It would not be fair not to mention the flowers. Such luxuriance of growth I have only seen in California. This was particularly true of cultivated flowers, but had they an opportunity to grow the wild flowers would abound, too, I am sure. Evidently the flower gatherers are as industrious there as here. We went one day to Ku Liang, the mountains where many of the Foo-Chow people spend the summer, and there were many beautiful wild roses and azalias to be had on all sides, jasmine, too, and ferns in abundance.

The people of Foo-Chow speak a very different dialect from ours in Shanghai. Now and again there would be a sentence with some little resemblance to ours, but for the most part it was utterly unlike. The people, too, sound quite different. They have a class of women called the field women, who have quite a distinctive dress. They have large feet, wear quite gay shoes, oftentimes without stockings, but the most striking feature is their hair and their ornaments. Their earrings are large silver wire hoops, which literally rest upon their shoulders, and the hair ornaments are beyond description. Great paper-cutters stuck in either side and at the top, and standing out from the head quite a foot, I should think, and any number of other pins and things stuck around. All the women wear many flowers in their hair, sometimes natural and sometimes artificial. I have never seen such small feet as at Foo-Chow. Shoes two inches and two inches and a half long. However they walked we could not see.

But more than by their personal appearance was I impressed by their treatment of foreigners. Not understanding their dialect may have accounted for it in part, but one can tell much from the manners, and only once did I hear what seemed to be a rude word. They were most peaceable and polite. The early missionaries instituted a very sweet custom. They evidently followed our Lord's command to the band of missionaries whom he sent out, and saluted the people with "Peace." And now on many of the streets the children and grown people, too, put their hands together and greet you with "Ping-Ang," "Peace." When any one enters a school-room the pupils, be they children or women, stand and greet you in the same way. It is certainly a very pleasant custom, and I wonder if it has not had its effect upon the people; rather, I do not doubt that it has.

They are doing a great amount of work in Foo-Chow and the country round about. Such large schools, and in every mission schools for women. I should have said that three missions are represented, the American Board, American Methodist Episcopal and English Church Mission. The force of foreign workers has been largely increased since the dreadful massacre of 1895, and yet they say they cannot begin to catch up with the work. It was wonderful to see the companies of Christians who came together for the Convention meetings. Companies came up from the country stations, and they were so attentive. Dr. Hartwell of the American Board came to Foo-Chow some forty-seven years ago, and at that time there was not a native Christian there. Just think what an experience that is, to see such a change!

One day I was one of a party to be taken sight-seeing in Foo-Chow Native City by Dr. Hartwell, and it was worth much to hear him explain things. I was not more interested in anything than the Examination Hall, where those who wished to be examined for a degree go at stated times, are assigned their subjects, shut up in their cells and given a certain length of time in which to write their essays. At the Foo-Chow Examination Hall there are thousands of these cells. The possibility of communication of the students one with another is much greater than I had ever supposed. The cells are not unlike shallow horse-stalls with some boards laid down for a table where the manger would be in the stall. The cells are open on one side, and there are many of them along one side of a long alley, and, so far as I could see, there would be nothing to hinder very free communication. It is said that there are guards. The greatest restraint must be the fact that only a certain number can pass at any one time, and no candidate would be very eager to help another.

And now I must write no more. There is to be an anti-foot-binding meeting this afternoon, and I am to take some of the girls.

Foo-Chow may come into a subsequent letter, for I have not begun to tell all.

FRANCIS PARKMAN, THE HISTORIAN.

BY W. W. HUDSON.

The task to which Parkman gave so many years of passionate energy and devotion was the narration in a series of short, connected histories of the prolonged and well-nigh successful efforts of Catholic and monarchical France to found an empire in the New World, "the attempt of Feudalism, Monarchy and Rome" to master the American continent.

"The growth of New England was a result of the aggregate efforts of a busy multitude, each in his narrow circle toiling for himself to gather competence or wealth. The expansion of New France was the achievement of a gigantic ambition striving to grasp a continent. It was a vain attempt. . . . The French dominion is a memory of the past; and when we evoke its departed shades, they rise upon us from their graves in strange romantic guise. Again their ghostly camp-fires seem to burn, and the fitful light is cast around on lord and vassal and black-robed priest, mingled with wild forms of savage warriors, knit in close fellowship, on the same stern errand." The picture so vividly presented in these oft-quoted words from Parkman's own introduction to his works, grows fuller and more complete with each succeeding volume; but its essential outlines remain unchanged. It is history in the garb of romance, but none the less sober, faithful history which he writes.

The story of the Jesuits in North America is one of those fascinating romances of the Faith which seem to us liberals of the modern age like tales of chivalry or the half credible legends of a remote past. Yet the absolute verity of the story cannot be questioned. When men, bred in the culture and refinement of the Old World, deliberately exchange its lettered ease for the perils and privations of the wilderness, when they expose themselves to the greatest hardships, court danger in a thousand forms, and finally offer up their lives in willing sacrifice at the stake, we know that they are terribly in earnest about something.

When we learn that the object of all this expenditure of energy and self-sacrifice is the privilege of sprinkling a few drops of water upon the head of a dying infant, the disproportion between the cost and the intrinsic value of the good accomplished strikes us as grotesque; but when we further reflect upon the meaning of the symbol as it was understood by these heroic missionaries, the certain rescue of an immortal soul from an eternity in the flames of hell, we appreciate their devoted heroism and self-sacrifice at their true worth, although we cannot say that we comprehend. It is only for those nurtured in the same faith, whose minds have been molded after the same bigoted pattern, to understand with perfect sympathy. Parkman himself almost achieved the impossible in this, and his portraits of Jean de Brebeuf, Charles Garnier, Joseph Marie Chaumonet, Noel Chabanel, Isaac Jogues, and the other Jesuits, as well as his delightful picture of Marie de l'Incarnation, glow with that rare touch of the historic imagination which is akin to poetic genius.

New France was prolific in great men. Those adventurous spirits which stifled in the moral miasma of the French court, or sickened under the terrible injustice of French social conditions, long found vent for their outraged feelings and free play for their activities in the forests of Canada. Among the men of ability, courage and indomitable will who chose the Western wilds for the theatre of their operations, La Salle and Frontenac stand pre-eminent. The two volumes which are devoted to the careers of the great explorer and the great administrator are rich in personal interest and in historic achievement. The extension of French dominion to the Mississippi, and over the vast undefined tract of Louisiana, was due to the one, and the final curbing of the power of the Iroquois was accomplished by the other. Parkman has put breath into the character of his heroes, and they live upon his pages with an enduring reality of existence denied to humbler mortals. His "departed shades," as they gather around "their ghostly camp-fires," may well felicitate one another upon the kindly fate which gave to their deeds so rare a chronicler.—*Self-Culture Magazine*.

OUTDOOR AIR.

"There are some people so afraid of fresh air," laughed the old sea captain, "that they seem to think they can ventilate their rooms by opening their cupboard doors."

And there are people who imagine that they can keep their lives fresh and healthful in very much the same way. They shut off all currents from the outside world. They shudder at its wickedness, they shrink from its clamor, they do not want to be disquieted by its demands, and so they selfishly shut themselves in to their own interests and pursuits and begin, all unconsciously, to grow pinched and narrow. Daily employments grow monotonous, familiar enjoyments lose their zest, and the spirit becomes peevish, carping, and selfish. The breath of the outdoor world may sting, but it is invigorating; rubbing against other people's angularities may be rasping, but it smooths down our own, and all the rush and hurry about us, however weary we grow, is better than withdrawal and morbidness. Any outdoor atmosphere is better than breathing over and over that of our confined quarters.

THE STORY OF A HYMN.

BY PHILIP L. JONES.

It was told of the music of "Ninety and Nine" before the Ministers' Conference at a recent meeting, and by Mr. Sankey, its author. It ran thus: About twenty-five years ago Mr. Moody and Mr. Sankey were riding from Glasgow to fill an appointment in England. They had about three hours on the road, and they rode "first-class" that they might be alone and find rest, for they were very busy those days, and the multitudes thronged them. Mr. Sankey had an old newspaper from home, and it seemed to the tired man more than sermons, for it had the breath of the home land about it, and he read it, even to its advertisements. And then his eye caught the words from an unknown writer,

"There were ninety and nine that safely lay
In the shelter of the fold."

"It will make a good hymn," he said, "for it opens well." He sought to interest Mr. Moody in it, but the great evangelist was busied in his own way, and he heard not a word of the touching poem. "Never mind," the singer said, "you will hear from it some day," and he put it away in a scrap-book he kept, until the strains of melody should come upon which to send it forth.

The time came soon after. They were in Edinburgh or Glasgow again—I do not remember which—these fellow workers who had been so much like brothers throughout the years. Before them was a great audience of two thousand or more of Scotland's choicest men and women. The theme of the meeting had been the "Good Shepherd," and words tender and strong were spoken. "Sing something, Sankey," Mr. Moody had said, as there had come a pause in the flow of speech. But what should he sing, his thought made answer. He had no hymn-book then as now, and the twenty-third Psalm had been sung already—Scotch fashion—three times during the service. "Sing the 'Ninety and Nine,'" an inner voice said. "But I cannot. I have no tune," the singer could only faintly answer back. "Never mind, sing the 'Ninety and Nine,'" came the silent command once more. It would not be shaken off. The divine inspiration was at work and would not be denied. And then the singer prayed, prayed as even he was not wont to pray, that he who had issued the behest would give the music upon which the words might be borne to the audience and the world.

The assurance of the answer came, and Mr. Sankey began to sing. He scarce knew how he might end, nor whether or not he might not have two or three tunes before he was done. But he did not, and kept on through the first verse, and the pathway was made for the second, and so to the close. As it ended, and the singer, sure of his ground now, sang out with all the exultation of triumph,

"And the angels echoed around the throne
Rejoice, for the Lord brings back his own,"

a great hush settled down upon the tearful throng, and "Ninety and Nine" was born for the world.

The story may have been told before, but it will not harm to tell it again. It shows that there may be more to touch the heart in a song than a sermon, and that the simplest strains, like the simplest words, are those that most profoundly stir up the human soul.—*The Examiner*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

OPPORTUNITY.

BY ADELAIDE CLARKE.

In the olden days, the letter Y was considered sacred, for its stem represented the path of life constantly dividing into two branches. One is the path of evil; one the path of good. Every day we have chances to choose the right, or temptations to take the wrong way. This is our daily training for the great temptation or the "golden opportunity" of our lives. Whether the curse or the blessing shall predominate at this time depends upon the manner in which the less important daily Y questions have been met.

Did you ever think, when seeing a poor miserable wreck of mankind, what power had influenced him to enter the wrong arm of the Y? Had he not the opportunity earlier in life to choose the "better part"? It may be that his inherent love of evil had so blinded his perceptions that he failed to recognize the little daily opportunities, and being surrounded by evil influences, drifted into the current which forced him speedily beyond the reach of his possible good fortune. Contrast with this wretched picture the life of one who from childhood has been trained to distinguish between opportunity and temptation, and is thus enabled to embrace the one and resist the other at the critical point of his life.

Napoleon used to say, "There is a crisis in every battle; a ten or fifteen minutes on which the fate of the battle depends. To gain this is victory; to lose it is defeat." Just as true is this of life—a fifteen minute crisis upon which will depend lifelong victory or defeat all of life to follow.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Then there are the countless multitudes of people who are reclining with folded hands and closed eyes waiting for luck to roll some good fortune within their easy reach. James A. Garfield did not believe in luck. He used to declare that "a pound of pluck is worth a ton of luck." Spurgeon said that "Luck usually comes to those who look after it." Add to this Bacon's terse remark, "A wise man will make more opportunities than he finds," and we have a strong trio to prove the truth of their own words. Robert Fulton, Elias Howe, Eli S. Whitney, Samuel F. B. Morse did not wait for luck to bear them to positions of popularity, but mastered their own destiny by years of ceaseless thought and labor.

Rosa Bonheur made her opportunity when she adopted the dress of a workman that she might develop her God-given talent.

Dressed as a shepherd, she went among the shepherds of the Pyrenees, studying and painting sheep; in the blouse of a butcher boy she haunted the slaughter yards of Vilette, studying and painting cattle; and appearing in the costume of a common citizen, she passed freely and unobserved where she might study each attitude of horses that she might accomplish her greatest art triumph, "The Horse Fair," which aroused the enthusiastic admiration of the whole world.

When Bunyan was incarcerated in Bedford Jail he must have believed his life of activity ended. But it was in Bedford Jail that he wrote "Pilgrims Progress. That quiet time

in the cell, which time could not have been found in the busy worker's out-door life he converted into an opportunity and then improved it.

There is an old legend of an artist who sought long and searched far and wide for some sandal wood, which he thought the only wood fit to carve for his Madonna. Just as he was giving up in despair he fell asleep by his fire. An angel appeared to him in his dream, and pointing to a log near the hearth, bade him carve his Madonna from that block of oak. The artist obeyed, and that Madonna was a masterpiece.

"We often fail, by searching far and wide,
For what lies close at hand. To serve our turn
We ask fair wind and favorable tide.
From the dead Danish sculptor let us learn
To make occasion, not to be denied;
Against the sheer, precipitous mountainside
Thorwaldsen carved his lion at Lucerne."

Since added opportunities bring increased responsibilities, there should be no idlers among us as a denomination, for where can be found a people before whom are opening so many paths for work? I believe one opportunity which has been recognized by our people is engaging the services of Mr. Joseph Booth to work on the African field. Add to this consecrated servant of God the many others who are willing to sacrifice home comforts to work on both the foreign and home fields, and we who are not permitted to join their ranks should blush with shame if by our meagre giving we tie the hands of our Missionary Society just outside the open doors, in full view of the perishing souls within crying with outstretched hands for salvation. Herein lies a mighty opportunity for us as Christian Endeavorers to prove our loyalty to "Christ and the church," never doubting that

He who in his righteous balance
Doth each human action weigh
Will your sacrifice remember,
Will your loving deeds repay."

BROOKFIELD, N. Y.

MESSAGE

to the Societies of Christian Endeavor of the Eastern Association.

The statistical report will appear in the Minutes of the Association, therefore it need not be given here.

There is reason for encouragement when comparison is made with last year's report. Judging from data culled from the few facts embodied in these reports, the Societies are reaching out after those less fortunate than themselves, with a desire to help them to a higher plane of living. This is certainly commendable and like unto our Lord and Master whom we serve.

Our Societies are doing valiant service for the King. Many, perhaps the majority, of the individuals composing the Societies are finding the burden easy because they have a yoke that fits, and they realize that their Master adjusts it to their needs. There are some, however, whom I know from personal observation, are restless and not at peace. To the latter especially, and to all who feel the need, the Secretary sends an invitation to *abide* in the love of God and to let him abide in you.

Let us see if we understand what that means. It is a perfect day on a tropical sea. Suddenly out from the shore glides a canoe with native divers as occupants. At intervals one of them places in the water a curious box of glass through which he peers to the depths below. A quick movement, a splash,

and the diver returns to the canoe with a grayish mass which is much changed in appearance before we receive it as an article of commerce. Only a sponge? Yes, but a fitting illustration of the doubleabiding. It was in the water, the water surrounded it, and the water was in it and saturated it. So with us. We may be in the love and presence of God, be surrounded by it, and be completely impregnated with it.

Christ said, "Abide in me, and I in you," and, "If ye abide in me and I in you, ye shall ask whatsoever ye will, and it shall be done unto you."

The surest way to obtain this abiding is to set apart a portion of each day for communion with its Author. The morning hour, if possible; if not then some other definite period that shall be looked forward to as the brightest spot in the day. The manner of spending these moments depends upon the nature and needs of the person. There should be not only reading of the Bible, but meditation; in our prayers remembering that thanksgiving and praise are due for the mercies already received. It is possible to be rude to God in prayer if we talk all the time and give no time to listening for a reply. The quiet, calm waiting before God to receive a message for the day is one of the greatest blessings of this communion. To every Christian Endeavorer, then, this is my message.

"Take time to be holy
Be calm in thy soul,
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above."

L. GERTRUDE STILLMAN,
Associational Secretary Y. P. S. C. E.

MAY, 1900.

LEARN TO EXPECT A GREAT DEAL OF LIFE.

An infinite benefit comes from forming the habit of expecting the best of life for oneself. Do not go about with an expression of discontent on your face, giving everybody the impression that the good things of this world were intended for some one else. Practice the art of stretching your mind over great expectations. In this way you will broaden your position. If you learn the art of expecting great things for and from yourself, you are more likely to prepare yourself for great things. A sort of discontent has led to all the great things which have happened from the time of the earliest Hottentots to that of the Lincolns and the Gladstones.

No one can accomplish anything great in this world who is contented with little, who is confident that he was made for little things, or is satisfied with what happens to come in his way.

A man who expects great things of himself is constantly trying to open a little wider the doors of his narrow life, to extend his limited knowledge, to reach a little higher, to get a little farther on than those around him. He has enough of the divine disposition within him to spur him on to nobler endeavors. He looks to get the best of the things offered to him.

That most delightful character, John Burroughs, tells us of a woman who complained that no birds ever came to her orchard, while he counted a score or more there. This was because he loved birds and was looking for them, and found them, while she did not care for birds, and hence rarely saw them. "You must have birds in your heart, Madam," said this great nature-lover, "before you can find them in the bushes."—*Success*.

Children's Page.

THE LITTLE PEDDLER.

I was busily sewing one bright summer day,
And thought little Chatter-box busy at play,
When a sunshiny head peeped into my room,
And a merry voice called, "Buy a broom? Buy a broom?"

"No, not any to-day, sir," I soberly said,
But soon the door opened; "Pins, needles and thread,
Combs, brushes, my basket is piled up so high!
If only you'll look, ma'am, I'm sure you will buy."

Again I refused him, but soon he came back,
This time bending o'er with an odd-looking pack;
"Ribbons, collars and handkerchiefs? Cheap as can be;

They came in my big ship from over the sea."

"Hard times, sir, I answered; "no money to spare;
To sell your fine things you must travel elsewhere."
His roguish eyes twinkled, as closing the door
He departed, but came in a minute or more,—

Right under my window, the sly little fox!
Crying, "Strawberries! Strawberries! ten cents a box!"
I resolved to reward such persistence as this,
So I bought all he had, and for pay gave a kiss.

—Watchman.

GRANDMOTHER'S DAY.

A Fourth of July Story.

BY FRANCES J. DELANO.

Peter's face was as round as a pumpkin and as speckled as a turkey's egg. His two round eyes seemed placed in his head simply as a challenge to the sober-minded. Woe to the teacher in Hopetown who failed to smile when first her glance rested on Peter! She was immediately set down as a person who could not take a joke and, therefore, of no possible use.

It was on account of Peter's ability to raise a laugh without ever opening his mouth, together with the fact that he was as nimble as a squirrel, that he had always been chosen to take the parts of clown and chief performer at the circus, which the boys got up every year in order to celebrate properly the Fourth of July. This year Peter had a rival and so he had said nothing at home in regard to his prospects, preferring to wait until he was sure of his ground.

It was on the afternoon before the Fourth that the great trial of skill came off and Peter received a unanimous vote. His face was radiant when he went home to supper, and was just about to tell the good news to his grandmother when he noticed an unusual expression on her face.

"What is it, Grandmother?" asked Peter, suspending his enthusiasm.

Grandmother looked at Peter over her glasses. "I've got a plan," she said with a happy little chuckle.

"A plan!" echoed Peter.

"Yes; I've been thinking of it for a long time, and I've waited till to-night so's to surprise you," and Grandmother laughed again.

Peter's grandmother had had a hard life, but she was not the person to take things any harder than was necessary. Some of her children had died and some had married, and she and Peter had lived together, but the roof that covered Grandmother and Peter covered a very happy family.

"Yes," she continued, cutting the bread into generous slices and putting the dish of berries where Peter could help himself, "I made up my mind that you and I'd have a real Fourth of July this year. I've got a little money I've saved a-purpose, and we'll go to the city and see some of the sights."

Grandmother was so sure that Peter would be pleased she didn't notice any lack of enthusiasm.

"We'll hitch up and start early. I've cooked up and we'll take something along with us to stay our stomachs."

Peter let his grandmother do most of the talking during the meal, and after it was over he took his cap and went to the barn. He leaned up against the door a moment staring miserably at nothing, then he took up the axe and began to split kindlings. For ten minutes the boy worked with all his might, then he threw down the axe.

"There's only two things to do," he said. "I've either got to tell Grandmother that I can't go with her"—here Peter swallowed a big lump in his throat; Grandmother had always taken her pleasure in other people's good times, and now she had really planned a little bit on her own account as well as Peter's; Peter felt the full force of the situation—"or else, by Joel!" continued Peter, "I've got to have it out with the boys—and I just can't do it." Here he went to work again. After a while down went the axe again. "I tell you I can't and I won't." Peter's voice sounded as though some one was urging him to do something against his will. "What would I tell the boys, I'd like to know? That I couldn't be clown at circus 'cause Grandmother—I tell you I can't and that's the end of it."

"Guess Peter doesn't mean to have wood to chop on the Fourth," said Grandmother to herself. "I s'pose he's so pleased to think he's going to the city to-morrow that he don't know he's working. Guess he'd be more pleased if he knew about the tickets for Barnum's. I've lived seventy-five years and never went to the circus, and Peter—well, now's the time when Peter'd enjoy it the most, so we're going. I s'pose folks'd think an old woman like me'd have no business at a circus, but I guess long's I'm equal to running the farm I'm equal to the circus." Just then Grandmother saw Peter running down the road toward the village. "That child's off to tell the boys," she said. "Guess if he told the whole story the boys'd open their eyes. I s'pose I might have told Peter, but I kinder like to surprise him."

It was true Peter was going to tell the boys. They were all together in the circus tent when Peter lifted the canvas and walked in.

"Hello, Pete, you're just in time. Want ye to show Jimmie how to do a double-ender."

Peter accomplished the feat with a recklessness that made the boys shout with enthusiasm.

"Say, Pete, you'll be on hand to-morrow by"—

"No, I won't," shouted Peter, in a voice that made every boy in the tent stare. Peter got hold of his voice with a great effort. "You'll just get Jack Banks for clown to-morrow. I can't come."

"What's up?" said the boys, aghast.

"Well! I can't come," persisted Peter.

"Somebody dead," suggested Tom True.

"No," shouted Peter, "but I'm—I'm—I'm going with Grandmother."

At this the tent full of boys broke into a roar of laughter.

"Can't go t' the circus, got to go with grandmother to visit the sick," shouted Bill Saunders.

Peter tried to laugh too, but, realizing that he was liable to make a failure of it, he transformed himself into a hoop, by putting

his head and his heels together, and rolled himself to the door of the tent. "I'm going with Grandmother just the same," he called, after the applause which greeted this remarkable feat had subsided, "and you won't see me again till Fourth of July night."

The boys had to make the best of it, for Peter's mind was made up, and he and Grandmother spent the Fourth in the city. Peter laughed most all day and he hugged his grandmother on the sly when he found out about the tickets for Barnum's. He clapped the clown till his hands smarted and all the while he was thinking of the boys at home. He could hear them giggling and whispering behind the curtain. He imagined the curtain rising and Jack Banks, dressed in his peaked cap and gorgeous clothes, appearing. He heard the people laugh when Jack began his part. O! then Peter caught his breath—for it is one thing to sit and watch a clown and quite another to actually be a clown with all the world at your feet.

The day was perfect, however, for Grandmother—not a drawback from the time she started until she was back again in her own kitchen resting in her high-backed rocker. Peter was making her a cup of tea and she was gazing down the road when she saw something that attracted her attention.

"Do look, Peter, what's that coming?"

"Well, I don't know," replied Peter; "somebody's kicking up a lot of dust."

"It's the boys!" he exclaimed, a moment later; "guess I'll go and see what's up."

"Hello, Pete," called the boys, as soon as they were within hearing, "had a pleasant Fourth?"

"Yes, I have!" shouted Pete, with unnecessary vehemence.

"Did you go with your grandmother to vis"—

"To the circus?" interrupted Peter, "Yes, I did."

"To the circus!" exclaimed the boys, coming to a standstill. "Did your grandmother take ye?"

"Well, I guess" said Peter, triumphant. The boys broke into a whistle.

"My grandmother isn't one of your chimney-corner sort—she isn't. She's a brick, my grandmother is!"

The boys stared at Peter a moment and then Jim Saunders managed to make his errand known.

"S'pose your grandmother would like to go again to-night?" he asked.

"Go where?" exclaimed Peter.

"To the circus."

"To what circus?" said Peter, in astonishment.

"Our circus," said Jim.

"What do you mean?" demanded Peter.

"We didn't have it this afternoon. We made out to wait till night, so's to get you to clown it."

Peter stared at the boys just a second or two, then, realizing the full import of the message, he gave one glorious whoop and bounded several feet into the air.

"Seven-thirty, sharp," said Jim.

Peter rushed into the kitchen and took his grandmother around the waist. "Grandmother," he said, "this is the glorifydest Fourth that a feller ever had."

Peter little knew then what a really glorious Fourth that was. In the years that followed, the Fourth of July meant the day when Grandmother had piloted him to the circus. He could recall the bright, eager look in her eyes and feel the pressure of the dear old hard-worked hands. "That was Grandmother's day," he would say softly to himself—"Grandmother's day, and not a thing to mar it."

LETTER FROM MRS. TOWNSEND.

CHICAGO, Ill., June 19, 1900,
en route for Garwin, Iowa.

After a shut-in of three months with the small-pox in my home town, and graduation work of my daughter, and preparations for removal to Milton, my heart is rejoiced to touch elbows again with the work and workers by the pages of the dear old RECORDER. As I read of the meetings of the different branches of our church work, my heart grows warm with the fact that God's cause is moving on, and I feel that, with unified effort, the last year of the present century will be a grand round-up of advanced thought and plans for greater effort to lift Christ higher, and present the teachings of God's Word more effectively, among the nations of the earth. And, while we hear the rumble and roar of war, to bring submission to the laws of righteousness, and recognition of brotherly responsibility and uplift, the still, small voice brings with greater force than ever: "Not by might, nor by power, but by my Spirit, shall these things be wrought, and peace be established." When we compare our desires and accomplishments in this great work, we may become discouraged; but God can multiply our influence and effort according to his own unbounded resources, and when we least expect it, we may see the works of our hands established upon us, and receive the "Well done, good and faithful servant."

It is with those who are faithful that the precious words will fall with sweetness and gladness. The index-finger of the advance civilization of this century points to a demand for a greater, clearer comprehension of God's truth, and the hungry, seething, surging mass of humanity must have it to read as they run. No church has done more clever work on the line of systematic arrangement in short, crisp, clean-cut expositions of scriptural doctrine or historic interests than the Seventh-day Baptists, in her wealth of literature. We feel its helpfulness in our evangelistic work; for, with the handshake, may be given the tract, which will speak and influence when we are miles away from the reader; many souls have been inspired to a higher plane of living, by the faithful little tract given in loving, sympathetic spirit. The RECORDER ought to be in every Seventh-day Baptist home, and read from the always beautiful gem on the first page to the last line on the last page; a drill on where our different churches and colleges are located, and the different boards in church work, all of which our younger members should be conversant with. As a better knowledge is received, greater interest is quickened, and "we know whereof we speak," and others catch inspiration, and the car of salvation rolls onward, bearing and accumulating freight of precious souls for the kingdom.

THE CHARM OF COUNTRY LIFE.

"It is true," writes Edward Bok, in the July *Ladies' Home Journal*, presenting the inestimable advantages of living in the country, "that the business man cannot remain at home and do his work away from the marts. But he can do the next best thing; he can leave the marts behind him at the close of day and refresh himself by a complete change of environment. Even if he does only what some men seem to deem not worth while—that is to say, if he only sleeps in the country—he gains the advantage of sleeping in a pure

atmosphere, which he never gets and cannot get in the city. That blessing alone is worth all to him that it may cost him in a little longer travel each day to and from his place of business. And with the ever-increasing extension of railroad facilities for suburban living nowadays, which condition applies to all our cities, a man can, in nearly every city, reach some suburb almost as quickly as he can go 'up-town.' Because it is dark when he gets home is no reason why he should refuse to live in the country, since it is not a particle less dark when he reaches his city residence. The truth is that there is a deal of objection to suburban living in the winter which is purely fancied; a truth which thousands of men have found out for themselves when once they could make up their minds to make the experiment. For it is a singular fact that once a man moves into the country a yoke of oxen cannot drag him back into a city life."

FOREVER.

BY ANNETTE KOHN.

Every golden beam of light
Leaves a shadow to the sight;
Every dewdrop on the rose
To the ocean's bosom goes.
Every star that ever shone
Somewhere has a gladness thrown.
All that lives goes on forever,
Forever and forever.

Every link in friendship's chain
Forged another link again;
Every throb that love has cost
Made a heaven and was not lost.
Every look and every tone
Has a seed in memory sown.
All that lives goes on forever,
Forever and forever.

Never yet a spoken word
But in echo it was heard:
Never was a living thought
But some magic it has wrought.
And no deed was ever done
That has died from under sun.
All that lives goes on forever,
Forever and forever.

So, O soul, there's no farewell
Where souls once together dwell;
Have no fears, O beating heart,
There is no such word as part.
Hands that meet and closely clasp
Shall forever feel the grasp.
All that lives goes on forever,
Forever and forever.

—Independent.

HOW TO CHEER AN INVALID.

BY ANNA STEVENS REED.

That an invalid needs cheer no one can doubt. For, while clouds chase each other across the sky that overarches the well people, a gloomy pall settles over the one who is deprived of liberty and denied the commonest blessings of life. So it will be no more than right if you deny yourself, even to the extent of cutting short a talk with a book-agent, or omitting to attend a club lecture, or to have that argument out with a friend as to the respective merits of the British and the Boers, of which every one is talking, if only by such means time may be secured in which to pay some attention to your afflicted friend.

As a further proof of thoughtfulness, carry flowers, and I advise you to select fragrant ones. There are some to the influence of which strong men have been known to succumb. If the magnolia and the jessamine are not in season, the hyacinth or tuberoses will do as well. You will never know just the appreciation that gift inspires, for courtesy demands that not until the front door is closed behind you may it be sent to the furthest corner of whatever-sized back-yard your friend possesses. Even the modest violet has been renounced with a speed which

spoke well for the unselfishness and kindness of heart of the favored recipient. There are some civilized people who feel that strong perfumes are barbaric and belong to the Oriental, along with the bangle and the nose-jewel. But this, doubtless, is a somewhat morbid feeling, so do not regard it.

If not convenient to visit the florist, the next resource is to make some delicacy with your own hands. How the poor patient's eyes will sparkle when you tell her you have brought her some lemon jelly and that it can't hurt her. Indeed it cannot! You are only the ninety-eighth person whose thoughtfulness has been run into a mold, but there is redress even for wrongs like this. Doubtless there are compassionate neighbors to take it off her hands, even if the household boasts no omnivorous boy or goat. Your delight in concocting and presenting that questionable compound, compared to her delight in passing it along, will be "as moonlight unto sunlight and as water unto wine." So you are sure to give pleasure whatever you do.—*Self-Culture Magazine*.

THE PARENT PUNISHED, TOO.

"I wish that some one would invent a form of punishment that did not hurt the father more than the child," wrote a parent in a private letter so tender and beautiful we are tempted to quote a portion of it: "This morning my child heaped coals of fire on my head. The other day, for the first time, she tore up a paper she found in my study, and the punishment was to be that she be barred from the study. This morning she came running toward the study, but remembered just as she reached the threshold. Then she laughed and said: 'Wasn't it funny? I almost forgot I mus'n't come in 'cause I tore your paper.' In her hand she had some new pictures, and, thinking that I would enjoy them, she held them up so I could see. My stern decree was keeping her out, and instead of crying or being angry she was trying to entertain me. I find punishment fearfully heart-rending business. Does the Almighty find it as painful as I do?" Some of us have not thought to credit our Heavenly Father with such yearning human feelings. Yet we read that "he doth not afflict willingly, nor grieve the children of men."—*Exchange*.

LOSSES BY FOREST FIRES.

Investigation of the causes, effects, and means of prevention of forest fires in the West will be carried on this summer in Washington, Oregon, California, Arizona, New Mexico, Utah, Colorado, Wyoming, Montana, Idaho and South Dakota. Besides field study, designed chiefly to discover means of preventing the evil, the division is making an historic record of all important fires which have occurred in the United States since 1754. Although incomplete as yet, this indicates that the annual recorded loss by forest burnings in the United States is, at the very lowest, twenty million dollars. It will probably run far above this sum, as the Pacific Coast states have been only partially examined.

Accounts of over fifty-five hundred disastrous fires have been obtained in the seven states already examined. Michigan, Minnesota and Wisconsin have suffered the most severely. These records are taken chiefly from newspapers, and where it has been possible to compare them with the figures of practical lumbermen it has been found that the tendency of the press is to underestimate the damage.—*The Forester*.

Our Reading Room.

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

PLAINFIELD, N. J.—Four of our Sabbath-school scholars were members of our Grammar-school graduating class this year.

People have already commenced to go away for the summer vacation, and they will be greatly missed in the Sabbath and other meetings.

After many weeks of anxious watching and waiting, we are grateful to be able to report that Deacon J. D. Spicer is very much better. He goes about the house some each day on crutches. How complete his recovery is to be no one can yet tell; but we are thankful that, after such a dreadful accident, the prospect is as good as it is. PASTOR MAIN.

THE WAR IN CHINA.

All reports concerning the trouble in China are very unsatisfactory as to details and reliability. From all indications we believe that Shanghai has not experienced any trouble from the Boxers as yet.

A dispatch from Chee-Foo, June 28, via Shanghai, says: Admiral Seymour's expedition has been relieved, having failed to connect with Peking. There is no news from Peking. Russian Colonel Schtelle, commanding the combined forces of 10,000 men, is supposed to be proceeding there. Admiral Seymour's expedition is returning from Tien-Tsin. His force has suffered greatly.

It is estimated that from 40,000 to 60,000 Chinese troops are now before Peking. Boxers from all sections are swarming there.

A telegram from Jardine, Matheson & Co., dated Shanghai, June 28, suggests that the Ministers are still at Peking, but admits that there is no news from the capital. The telegram adds: "Seymour arrived at Tien-Tsin with 312 of his force wounded, besides 62 killed. The damage done to Tien-Tsin has been much exaggerated. Shanghai is quiet."

Other despatches from Shanghai reiterate the announcements of the massacres of native Christians in the inland districts which rival the Armenian horrors. The officials at the places watched by gunboats make a show of protecting the missionaries, but there is not even a pretence of protection for the converts in the interior, who have been butchered by wholesale.

The American Consul telegraphs that the American mission at Wei-Hai-Wei has been completely destroyed.

From official sources it is learned that the legations at Peking and the foreigners there were safe June 25.

A despatch from St. Petersburg says the Minister of War has received the following from Admiral Alexieff, dated Port Arthur, June 27: "During the night of June 25, a detachment of four companies of Russians, Colonel Schivinsky commanding, and the same number of foreigners went to the relief of Admiral Seymour and brought 200 of his wounded to Tien-Tsin."

DON'T DRINK ICE-COLD WATER.

Ice-cold water is not so good as iced water—that is, water cooled by ice without coming in contact with it. The less of either the better. It is an excellent practice to drink water—an abundance of it—just before retiring, also the first thing in the morning. It is a cleanser of the system, and is a good diuretic.—*July Ladies' Home Journal.*

MARRIAGES.

COON—PALMER.—At Janesville, Wis., June 12, 1900, by Rev. Robert E. Denison of the Congregational church, Mr. Earl Gaylord Coon, of Waupun, and Miss Mabel Irene Palmer, of Janesville. Miss Harriet Rogers was bridesmaid and Fred Palmer, brother of the bride was best man.

LANGWORTHY—STEVENS.—At the home of the bride's mother, in Alfred, N. Y., by Pastor L. C. Randolph, Wednesday morning, June 20, LaVerne D. Langworthy and Grace J. Stevens, all of Alfred.

BATES—PALMER.—At the home of the bride's parents, in Hornellsville, N. Y., June 25, 1900, at 5 P. M., by Rev. I. L. Cottrell, Prof. F. G. Bates, of Alfred, N. Y., and Miss Jessie M. Palmer, of Hornellsville, N. Y.

HALL—SOCWELL.—At the home of the bride's parents, in New Auburn, Minn., June 11, 1900, by Rev. E. H. Socwell, father of the bride, Mr. R. F. Hall and Miss H. Mae Socwell, both of New Auburn.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

EATON.—In Battle Creek, Mich., June 18, 1900, of heart failure, Mrs. Hannah Sophia Eaton.

She was born in Alfred, March 16, 1829, the seventh of a family of eight girls born to Jared and Esther Coon, only one of whom now survives. Sept. 25, 1846, she was married to Joseph C. Eaton. The four children born to them, Mrs. Dr. J. H. Kellogg, and Mrs. M. N. Thayer of Battle Creek, Mich., Mrs. S. E. Dearing, of Angel, Arizona, and Wm. S. Eaton, of Westerly, R. I., remain to mourn the loss of a most loving and devoted mother. In 1895 Mrs. Eaton went with her daughter, Mrs. Thayer, to live in Battle Creek, where she has since resided. She joined the First Alfred church while quite young and remained a life-long member, showing by her consistent daily life that she was a Christian in truth. Funeral services were conducted at Battle Creek, burial service at Alfred. L. C. R.

OGDEN.—In Stoe Creek, N. J., May 24, 1900, in the 68th year of his age, William Ogden.

Mr. Ogden has been an active man in business and politics, holding various offices in town and county. Steward of Cumberland County, N. J., Almshouse four years, 1893-97. He was buried from the home of his son-in-law, T. D. Cerll, of Bridgeton, N. J. Services were conducted in the Presbyterian church of Greenwich, N. J., by the Rev. I. L. Cottrell, of Hornellsville, N. Y., assisted by Pastor Leavengood, and interment made in the Cemetery adjoining. I. L. C.

SAUNDERS.—Miranda L. Saunders was born in Almond, Allegany Co., N. Y., July 11, 1831, and died in the town of Milton, Wis., June 11, 1900.

She was the daughter of the late Christopher and Lydia (Coon) Saunders, who removed from Western New York in 1844 to Rock County, Wis., and settled on a farm in the Rock River neighborhood, where surviving members of the family continue to reside. At about twenty years of age the subject of this notice was baptized into the fellowship of the Milton church, from which, with a company of others, she was dismissed by letter to constitute the Rock River Seventh-day Baptist church, where she remained a faithful member until death. For some time she followed the work of school-teaching. The funeral services at the Rock River church, June 19, were largely attended, and were conducted by Rev. Geo. W. Burdick, of Milton. G. W. B.

TICKNER.—Anna Belle Tickner was born in Sullivan, Jefferson Co., Wis., Dec. 9, 1880, and died in Milton Junction, Wis., June 11, 1900.

She was the eldest daughter of Dr. W. D. and Ella (West) Tickner, whose bereavement seems the greater in that only a few weeks before they had buried their oldest son. March 2, 1895, she united with the Milton Junction Seventh-day Baptist church. While naturally retiring and undemonstrative, yet her life gave testimony to the strength of her confidence in the Saviour and her love for the truth. She was loyal to the duties of her home and student life. The large attendance at the funeral, and the many and beautiful floral offerings, attested the esteem in which she was held by her schoolmates and the people of the community. In the absence of pastor G. J. Crandall, her former pastor, G. W. Burdick, conducted the funeral services. G. W. B.

HURLEY.—Near Farnam, Neb., little daughter of Edgar and Gertrude Hurley, age fourteen months and nine days.

THE UNSEEN LIGHT OF LIFE.

In the British Art Exhibit at the Columbian Exposition, there was a remarkable picture of a blacksmith's shop. All the homely details—the smoky walls and rafters, the lurking shadows, the forms and faces of the men showing in the half-lights—were portrayed with singular fidelity. But the greatest artistic triumph appeared in the marvelous reflection upon a boy's face, of light from an unseen forge. The ruddy glow, illuminating the sturdy figure and honest features of the rugged fellow busy with his work, was simply wonderful. No need to picture the red flames of the forge beyond; their existence was distinctly evident. The bright reflection proved their presence and their power. So it is always. A vivid reflection is invincible proof of light somewhere. While hands are busy with common work, the face may shine with radiant reflection of light divine, and the quiet life may be illuminated, if the worker will keep near to the Unseen Source.—*Julia H. Johnston, in Bright Threads.*

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 Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTTRELL, Pastor.
201 Canisteo St.

☞ THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

☞ THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor.
1279 Union Avenue.

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

☞ THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

☞ SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

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Popular Science.

BY H. H. BAKER.

Science and Industry.

By the aid of science very many industries have been enlarged and improved upon of late, and in many cases that which has heretofore been considered refuse, or waste, and of no value, has been so manipulated, and changed, as to produce articles of great commercial importance.

As an illustration, we would instance an article that is known as coal tar; a thick, black, viscid, opaque liquid, that condenses in pipes, when gas is distilled from bituminous coal. This black, sticky mixture contains many different liquid and solid substances, which, by separation and treatment, produces a variety of articles. We will refer to a few, such as paraffine, benzol, naphtha, creasote, carbolic acid, naphthaline, anthracene, etc.

Coal tar, with the addition of sand, makes an imitation asphalt for pavements; mixed with coal dust, and pressed into blocks, it makes an excellent artificial fuel; mixed with other substances forms a good preservative composition for coating wood and metals.

We mentioned that benzol (benzine) was one of the products obtained by distillation from coal tar. It is a clear, colorless liquid, having rather a pleasant odor, and is a solvent for gums, fats, resins, caoutchouc, etc. Benzine, when acted upon by nitric acid, produces nitro-benzine, and this latter substance, when treated with hydrogen, generated by the action of acetic acid upon iron filings or scraps, produces aniline. Aniline is an oily liquid, colorless when pure, somewhat heavier than water, having a peculiar vinous smell, and a burning taste; it yields various salts, which, when acted upon by arsenious acid, potassium, bichromate, stannic chlorid, etc., produces a great variety of compounds, of very beautiful colors, such as purple, green, violet, magenta, and others, with all varieties of shades; also an oil containing toluidine, and other organic bases, used in the aromatic series. A pencil is made of a mixture of aniline, graphite, and kaoline, used for copying, marking in permanent colors, and for transferring patterns.

It was not until 1826, that Unverdorben, while attempting by the distillation of coal tar to produce indigo, discovered aniline; and it was not until 1856, thirty years afterward, that Perkins discovered that purple dye mauve could be made from the same material.

We have followed this black, sticky, good-for-nothing, pitchy stuff, as it came from the gas pipes, and sluggishly moved along the path of observation, simply to show how one of a multitude of articles, once considered of no importance or value whatever, by the aid of science, has been shown to contain some of the most interesting and valuable products now in use.

There are very many articles that are produced for the benefit of man and animals, that by the ingenuity of man, aided by science, are turned from their proper use against him, and he is made to "pay dear for the whistle."

Let us illustrate once more. We will take a bushel of corn, and apply science and avarice to that. The chit or germ is first removed by machinery. This chit was mixed with oats to deceive, then ground and sold as corn and oats for feed for horses; this fraud had but a short run, as a horse that labored soon showed that he was starving to death. The chit is now put under strong hydraulic pressure, and an oil of little value extracted, now used for adulterating linseed, and that quite extensively, hence our houses need painting very often.

Next it goes through the hulling machine. The hulls are browned by heat, ground and used for adulterating coffee. The bushel of corn is then ground, and from the meal is extracted from four to five gallons of whisky; this is used for adulterating and killing humanity; then comes starch, and by the use of sulphuric acid, glucose; this is used to adulterate our granulated sugars to a very great extent; which we regard a far better substitute than marble dust.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1900.

THIRD QUARTER.

June 30.	Jesus Walking on the Sea.....	Matt. 14: 22-33
July 7.	Jesus the Bread of Life.....	John 6: 22-40
July 14.	The Gentile Woman's Faith.....	Mark 7: 24-30
July 21.	Peter's Confession and Christ's Rebuke.....	Matt. 16: 13-26
July 28.	The Transfiguration.....	Luke 9: 28-36
Aug. 4.	Jesus and the Children.....	Matt. 18: 1-14
Aug. 11.	The Forgiving Spirit.....	Matt. 18: 21-35
Aug. 18.	The Man Born Blind.....	John 9: 1-17
Aug. 25.	Jesus the Good Shepherd.....	John 10: 1-16
Sept. 1.	The Seventy Sent Forth.....	Luke 10: 1-11; 17-20
Sept. 8.	The Good Samaritan.....	Luke 10: 25-37
Sept. 15.	The Rich Fool.....	Luke 12: 13-23
Sept. 22.	The Duty of Watchfulness.....	Luke 12: 35-46
Sept. 29.	Review.....	

LESSON III.—THE GENTILE WOMAN'S FAITH.

For Sabbath-day, July 14, 1900.

LESSON TEXT—Mark 7: 24-30.

GOLDEN TEXT.—Lord, help me.—Matt. 15: 25.

INTRODUCTION.

The discourse concerning the Bread of Life marks the turning point in our Lord's popularity as a teacher. Many followed him as before; but the crowds were evidently not as large, and did not so persistently press upon him. In John 6: 60 we read, "Many therefore of his disciples, when they heard this said, This is a hard saying, who can hear it?" They did not reject Jesus' teaching in regard to eating his flesh and drinking his blood, because they could not understand his meaning; but rather, because they were unwilling to admit that they needed to depend upon him or upon any one else, in order to attain eternal life. "Upon this many of his disciples went back, and walked no more with him." But there were some who held fast to Jesus and trusted him. Jesus said unto the Twelve, "Would ye also go away?" And Peter answering for them gave expression to their faith, "Lord, to whom shall we go? thou hast the words of eternal life."

Our Lord continued his teaching in Capernaum and again encountered the opposition of the Pharisees. They criticised his disciples for eating without washing their hands according to the ceremonial prescriptions of the traditions. This was indirectly a criticism upon Jesus himself; for, of course, the disciples were following his teachings. Jesus defended his disciples by showing that the traditions of the Pharisees were not only valueless, but even positively evil. For by their tradition they excused a man from obedience to the fifth commandment. He taught also that their doctrine concerning the things which were ceremonially clean and unclean was of little value.

Our present lesson has to do with an incident which occurred outside of the boundaries of the Holy Land, in the region whither Jesus had withdrawn probably for seclusion and rest. He had gone across to the east side of the lake with his disciples to find an opportunity for rest and quietness; but there he was met by the eager multitude whom he taught and fed. Now, even in the heathen land he cannot be hid; the Gentile woman comes to him on behalf of her daughter.

TIME.—Summer of the year 29.

PLACE.—Land of Tyre and Sidon.

PERSONS.—Jesus and his disciples; the Syro-Phœnician woman and her daughter.

OUTLINE:

1. The Request of the Mother. v. 24-26.
2. The Obstacle in her Way. v. 27.
3. Her Great Faith. v. 28-30.

NOTES.

24. **And from thence he arose.** That is, from Capernaum. **And went into the borders of Tyre and Sidon.** A journey of about forty miles. The word translated "borders" means literally "boundaries." It came to mean that which is included within boundaries, and is here equivalent to *region* or *country*. Tyre and Sidon were two wealthy Phœnician cities noted for their maritime commerce. It is to be noted that we are not told that Jesus entered these cities but only that he went to the country in which they were situated. Here he would be outside of Galilee, over which Herod Antipas ruled. **And would have no man know it.**

The word translated "would" is the principal verb. He desired that his presence in the house should not be known, in order that he might have the rest which he needed. **But he could not be hid.** It was impossible to conceal the fact of his presence from one so anxious to obtain a blessing as the woman referred to in the following verses.

25. **For a certain woman.** Following a better manuscript the Revised Version has "But straightway a woman," etc. **An unclean spirit.** The evil spirits which had possession of the demoniacs are often spoken of as unclean, because their presence defiled their victims. **Came and fell at his feet.** This does not necessarily imply worship, but certainly humble and earnest supplication.

26. **The woman was a Greek.** The word Greek here probably means simply that she was a Gentile. Compare Paul's use of the word Greek to include all people other than Jews. Rom. 1: 16 and elsewhere. **A Syro-Phœnician by nation.** She was from that Phœnicia which formed a part of the Roman province of Syria, which included Palestine also. It is called Syro-Phœnicia to distinguish it from the Lybian Phœnicia, i. e., Carthage. Matthew mentions also that the woman was of Canaanitish origin. Some of the unconquered tribes of Canaan withdrew to Phœnicia. **And she besought him that he would cast forth the devil out of her daughter.** The word translated "devil" is very much better rendered "demon." It is not the word which is used synonymously with Satan. Matthew tells us that she so identified her daughter with herself as to say "Have mercy upon me."

27. **And he said unto her.** Matthew tells us that at first Jesus made no reply whatever to her request, and that the disciples asked him to send her away that they might not be wearied by her continued importunities. Some have thought that they meant to request that she be driven away with her request ungranted; but it is more probable that they wished him to do as she had asked. Jesus had long before this time healed the servant of the Gentile centurion and had been gracious to the Samaritans at Sychar. They must have had poor insight into his character to think that he really was unwilling to grant this poor woman's plea, although he had once given them direction upon a particular journey, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans." Matthew also records that upon this occasion Jesus said, "I am not sent but to the lost sheep of the house of Israel." True, the mission of his earthly ministry was necessarily limited in time and place, and also in its direction to a people prepared by long years of training for the revelation of the Messiah. But the compassion of the Son of man was as broad as the human race. As far as an individual case of relief is concerned, these words of Jesus are but an obstacle intended to challenge faith. Both Elijah and Elisha did miracles of healing on behalf of foreigners; the one raising to life the son of the widow of Zarephath, and the other renewing the flesh of Naaman the Syrian leper. **Let the children first be filled.** That is, let the Israelites have the blessings designed for them. **For it is not meet to take the children's bread,** etc. Just as it is not fitting to take food from the table to feed the dogs, so it seems inappropriate for Jesus' miracles of healing to be wrought for the benefit of the Gentiles. Dogs were regarded as unclean by the Jews, and esteemed to be useful only as scavengers. The word "dog" is often used in Scripture as a term of reproach. In the east dogs do not occupy the position of companion to man as is so often the case in other parts of the earth. It is to be noted however, that the word here used is diminutive—"little dogs." They were probably pet dogs, allowed to run about the house. It is thought by some that the use of this word served as a suggestion to the woman for her bold answer.

28. **Yes Lord, yet the dogs under the table eat of the children's crumbs.** The woman does not presume to deny the statement of Jesus; but finds hope in the very figure by which he shows the inappropriateness of granting her request. Even if it is absurd to take the children's bread and give it to the dogs, yet it is true that the little dogs get something to eat even before the children have finished their meal.

29. **For this saying go thy way.** In view of her great faith which was shown by this saying Jesus grants her request. **The devil**

is gone out of thy daughter. Like the healing of the nobleman's son and of the centurion's servant, this was also a miracle wrought at a distance. 30. And when she was come to her house, she found the devil gone out. She went away home satisfied at the words of Jesus, and found that her daughter was freed from the evil spirit. She had believed that Jesus was able to do this, and when he had spoken, she believed that he would do even as she asked. And her daughter laid upon the bed. That is, resting in peace, as the demon had not allowed her to rest.

SKETCH OF THE NORTH LOUP, NEBRASKA, SEVENTH-DAY BAPTIST CHURCH.

The RECORDER is indebted to Rev. E. A. Witter for the following sketch of the church, the picture of whose meeting-house appears on the first page.

In May, 1873, a company of Sabbath-keepers from Wisconsin, Minnesota and Iowa settled in the region now known as North Loup. This company, numbering about forty persons, was under the leadership of Rev. Oscar Babcock, of Dakota, Wis. During the first summer regular Sabbath services, including a Sabbath-school, were held in groves and in private houses. The organization of the church was perfected in March, 1873; the meeting for that purpose was held at the house of Dr. Charles Badger. On March 30, 1873, Rev. Oscar Babcock was called to the pastorate, at a salary of \$200 per year, and the sympathy and prayers of the people. Thus the church, from the first, was pledged to give its pastor that temporal and spiritual support which is indispensable to success. With the exception of occasional brief periods for rest, Eld. Babcock served the church from 1873 to June 30, 1878, at which time his resignation was accepted because of failing health. His services during the formative period of society, when religious, educational and business enterprises were all calling for development and guidance, were of the greatest value. He was untiring in every form of service, competent in that good judgment necessary for such times, and devoted to the spiritual interests of the people. His pastorate extended beyond the confines of his own church, including the entire Loup valley from Fort Hartsoff to Davis Creek. Mr. Babcock solemnized marriages, buried the dead, comforted the mourning, and gave abundant counsel and help to the people in all that region. His parish was not larger than his sympathy, but his labors were more exacting than his physical strength could sustain. During his pastorate many were added to the church, and the religious interests of the community were firmly established. At various times during his period of service, temporary aid was given to him and the church by Rev. S. R. Wheeler, now of Boulder, Col., and Eld. Charles M. Lewis, now in heaven.

On the 28th of September, 1878, Eld. M. B. True was called to serve the church as pastor. His service extended over a brief period of six months, and he was assisted by Eld. A. C. Spicer in some revival work. Even this brief service secured for him a pleasant and lasting memory in the hearts of the people. Eld. G. J. Crandall became pastor of the church, March first, 1881. By permission of the church he did much missionary work in localities round about. The present church edifice was built in 1883. Up to August 24, 1883, the church received financial aid from the Missionary Society. From that time forward it became self-supporting. Eld. Crandall's pastorate continued until the

close of 1890. He was an able preacher, strong in his opinions, a man of deep conscientious convictions, and one who labored untiringly to upbuild the church in righteousness and peace. He was tireless and uncompromising in his opposition to wrong, and many who were then young remember with thankfulness the strong and helpful influence of his sermons and personal ministrations.

Rev. J. W. Morton became pastor of the church in May, 1891. The sessions of the North-Western Association were held with the church in June of that year. A series of refreshing and helpful revival services followed the Association, during which 43 persons were added to the church. Eld. Morton's health declining, in June of 1893 the church gave him leave of absence. He went to Minneapolis, Minn., for rest, where, on the 27th of July, he was called to his final rest and reward. He was zealous in missionary work during his pastorate, and by his counsel a series of revival meetings, under the leadership of E. B. Saunders and J. H. Hurley, were in progress at the time of Mr. Morton's death.

Rev. J. H. Hurley began his labors as pastor on September 23, 1893, and his ordination took place, by request of the church, on the 29th of October in that year. He, too, was zealous in missionary work outside the bounds of the church, and his over-taxed strength resulted in a failure of health, which brought about his resignation in June, 1897, although he continued to supply the pulpit during the remainder of that year. E. A. Witter entered upon his labors as pastor January 1, 1898. Mr. Witter has continued to foster the missionary interests of the church, and he has spent much time in preaching at Calamus, Plane Valley, Davis Creek and Myra Valley. At the time of this writing, May 30, 1900, he is conducting Gospel tent meetings for a month or more, and doing Sabbath work at Burwell, Neb.

In March, 1896, Rev. E. H. Socwell gave a series of Sabbath discourses in North Loup, and a widespread interest in the matter of Sabbath-keeping and Sabbath Reform was awakened. This was followed by a gracious revival, in which many were added to the church, and a number came to Sabbath-observance. The North Loup church occupies an important place in the religious life of the community, and its members are strong factors in the educational and business life of the village, and of the county. Truly it is like a city set on a hill, and its light shines steadily in favor of truth and righteousness.

The house of worship, as shown upon the first page of this issue, has been improved considerably and somewhat remodeled during the present year.

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