

EDUCATIONAL NUMBER.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

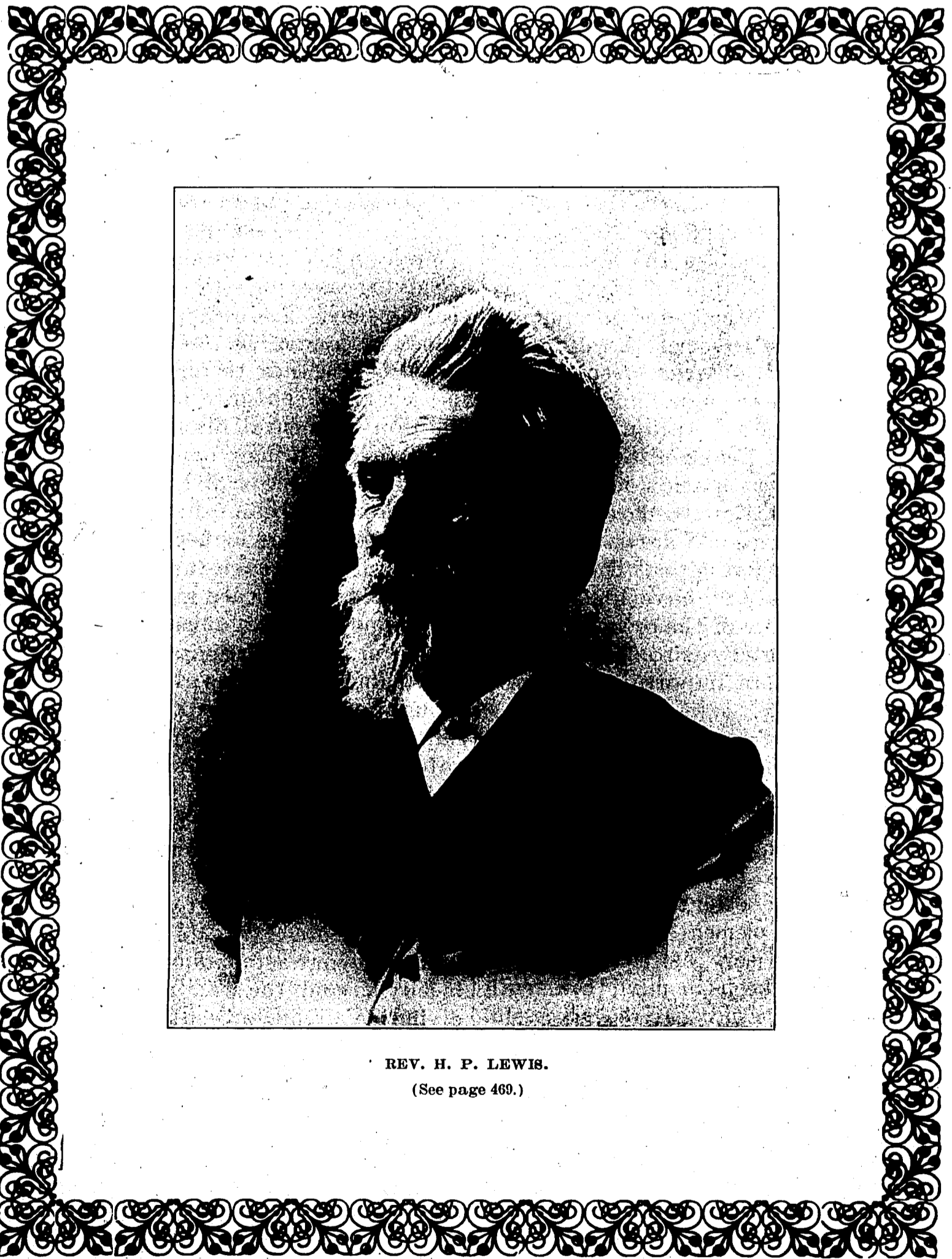
VOLUME 56. No. 30.

JULY 23, 1900.

WHOLE No. 2891.

CONTENTS.

EDITORIALS.	
Paragraphs.....	466
Go to Conference.....	467
Salem College and its Commencement Week.....	467
Books and Libraries.....	468
In Memoriam.....	469
MISSIONS.	
Paragraphs.....	470
Native Martyrs in China.....	470
WOMAN'S WORK.	
In China—Poetry.....	471
Paragraphs.....	471
Notes on Woman's Day at the Ecumenical Conference.....	471
Report of Woman's Hour of North-Western As- sociation.....	471
Alfred University.....	472
Paris Letter.....	473
CHILDREN'S PAGE.	
The Pirate Crew—Poetry.....	474
Matty's Ride.....	474
YOUNG PEOPLE'S WORK.	
Consecration.....	475
Our Mirror—Paragraph.....	475
Milton College and its Commencement Week.....	475
From the President of the Conference.....	476
OUR READING ROOM.	
Paragraphs.....	476
News of the Week.....	477
MARRIAGES.....	477
DEATHS.....	477
SPECIAL NOTICES.....	477
POPULAR SCIENCE.	
A Scientific Question for Lawyers.....	478
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Aug. 4, 1900.—Jesus and the Children.....	478
Instructions to Delegates.....	479



REV. H. P. LEWIS.
(See page 469.)

\$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.

IN connection with the Educational number, which we offer to our readers this week, many things might be said pertinent to work already done, and of value to those who are planning work along educational lines in the future. In an age so practical as ours, a constant conflict must ensue between desire for what is called "practical education" and those larger fields which point more definitely to general intellectual and moral development. Experience and philosophy unite in saying that all special education, to reach the highest success, must be founded upon a broad basis and be preceded by much general culture. The first requisite in education is such development of one's mental and spiritual faculties as enables him to grasp subjects and situations with broad views and a firm hold. The mere knowledge of facts or of theories is of little value to the man who has not his whole self in such command that he can subordinate the question in hand by quick and careful analysis, thus seeing exactly what ought to be done and how it can be accomplished.

THAT somewhat common phrase, "mental discipline," which is frequently used but not always well understood, suggests the greatest factor in successful education. It includes such perception as enables the student to analyze quickly the relation of ideas, plans and results to each other, and to summon the strength requisite to meet the demands which such plans, methods and results place upon those who have them in hand. Doubtless, the prevailing temptation to brief periods of study, short courses, and so-called practical lines of investigation, form a most serious field of temptation to the college student. The American people are much given to seeking immediate results. The average college student is likely to have little money and to feel the pressure of the bread-and-butter question in such a way as to obscure some of the larger and more important purposes to be sought in study.

ON the other hand, this combination of the intensely practical and of the larger fundamental preparation is a valuable combination. If the two elements be wrought into a system of education, in proper proportions, the results will be far better than in any other case. The practical element will enable the student to choose wisely as to courses of study, providing he keeps in mind the truth that every course of study, to be successful on the practical side, must be broad and thorough in the matter of preparation. The sky-kissing pyramid must have a broad base and a deep foundation. The RECORDER is in hearty sympathy with both these lines of thought, and we believe that both find expression and embodiment in our schools. Educators must be patient with the untrained pupil, who may seem restive under the demands of the larger preparation which the educator knows to be essential to success. The pupil must learn that the experience of the educator, and the advice of men who are in practical life, are much safer guides than his own inexperienced choices. If the student

will search history for the higher types of success, he will find them always associated with broad preparation in the beginning and constant study thereafter.

It is a serious mistake when the student feels that with the close of college life his days of work as a learner have passed. No matter how intensely practical his life may become thereafter, the highest success will not be attained unless habits of study are continued. One of the greater values of college life is the ability to continue thorough work as a student during all life thereafter. While the type of study connected with practical life will be in many respects unlike that which obtains in the class-room, it must not be less intense, neither must it be lacking in those elements of quick perception and careful analysis of which we have spoken above. The student must know that every successful life is always strenuous. Care should be taken that the strain of active life does not carry one beyond the demands of physical and mental health, but no one may hope to succeed in times like ours who does not put into every effort and purpose of life the best that is in him. To the successful man no time ever comes when great things are attained without grasp, grip and push. As the years advance he will work more easily and attain great heights more readily than at the beginning. This is not because the work is easier, but because he grows stronger with each succeeding experience.

WE deem it a hopeful sign that our colleges are giving more attention to natural sciences year by year. Trained in the faith that the "classical course" is essential to all success, we yet believe that there is a great value in the study of natural sciences beyond the question of mental discipline. A study of such sciences brings one nearer to original truths and nearer to divine power as it appears in nature than other forms of study do. To appreciate this higher side of the study of natural sciences is an essential factor in such study, and we are glad to believe that the supposed antagonism between faith in the divine, and in religion in general, and nature and science, has given way to better thought and higher experiences. The Christian man has a double incentive to investigate all that may appear in nature, because he is brought thus more nearly in touch with the divine. As compared with merely "classical" study, the character-forming element—especially if the teacher be a man of high spiritual mold—is far greater in the study of natural sciences. We do not cease to quote: "An undevout astronomer is mad." Equally it may be said that an undevout student of divine life, divine force and divine guidance, as they appear in the natural sciences, is a contradiction which ought to be an impossibility. Instead of antagonism between true theology and the natural sciences, there is the closest connection and the warmest sympathy, when the student has reached the inner sanctuary of these sciences.

MUCH the same may be said of the broadest type of study connected with language. It is a matter for congratulation that the study of our mother tongue is receiving much greater and more careful attention than it formerly did. Language is the clothing of thought, and the study of thought is the study of

mind and soul. Too little regard has been paid to the study of English for the sake of scholarship alone. He who is a good linguist, in the higher and better sense of that term, becomes careful and high-toned in thinking. The study of great thoughts, and pure, leads to great thought and to purity. Hence the imperative necessity of great care in the selection of models, not only for the sake of literary style, but for the effect of the study of such models upon character-making. It is not much that a pupil or a class of pupils be so taught that they are able to analyze language, discovering delicate shades of meaning and the most appropriate forms of expression. It is far more that the student of his mother tongue shall be given such models of thought as will enrich his life, while his intellect is being trained in the perception of thought and the ability to express it. A great and largely unworked field in this direction lies before those to whom is given the most pleasant and important task of teaching English literature, or indeed, literature of any kind.

ONE great secret of success, whether in student life or in practical life thereafter, is love for work and hopefulness as to results. Neither the student nor the practical man will succeed who succumbs to the folly of thinking that his work is to be fruitless. To attempt to do a given thing and begin by saying, "It will be of little or no use to do this," is to ensure failure. Believe in yourself, and believe in your work. Be patient under restraint, not because relief from restraint will come some time, but because through restraint you will become master of the situation. The failure to succeed in a given examination along any line of study finds its worst results in the general failure of all efforts thereafter. Should temporary failure come, and you be obliged to retrace the road already traveled, return to the necessary starting point, and begin with a double determination that you will compel success in spite of opposition. Difficulties are blessings in so far as we rise to the determination which changes hindrances to helps. Remember the story told of Napoleon when, seeking to cross the Alps, his engineers, sent forward to test the mountain passes, reported, "It is barely possible to pass," Napoleon's reply was, "Order every man forward." Whatever difficulties may meet you as a student, as an educator, or as a practical man in the work of life, having decided that a given thing ought to be done, and that its importance justifies you in undertaking it, let that be the end of questioning. Deciding that a mountain can be crossed, issue the order to every power of your being to move forward, and rest not until you reach the other side of the barrier. Such education equals success.

THE value of personal contact in education is greater, in many respects, than any other form of influence. Every teacher ought to be of such a character that the immediate and silent influence of his presence upon pupils will go far to inspire them with high ideals, and give definiteness to their purposes. Herein is the great value of the smaller college when compared with the larger university. Beyond what may be imparted through books, those higher elements of education which bear upon character-making, upon the purposes of life and the aspirations of the

pupils concerning the future, are created mainly by personal contact. Such education goes forward when neither the educator nor the pupil is conscious of what is being done. This emphasizes the supreme importance of right character on the part of the teacher, and of such care in word, deed and suggestion as will give to the pupil the highest ideals, the loftiest purposes, and unflinching determination to do that which is right.

HOWEVER much we may gain from college life and from books, many of the most important lessons in permanent and higher education come through experience. No experience leaves a man as it finds him. He is enriched or made poor by it. His individual power is increased or diminished by it, and this largely in proportion as he is educated through it. Those who learn the greatest and the best lessons through experience, learn how to fit themselves to the changing circumstances of life, without losing sight of its high and real purpose. Life is never easy, in the sense of indolence, to any one of noble purposes, but it is immeasurably easier to those who, learning by each lesson, gain strength and enrichment while they are not turned aside from high purposes. The success of science is in adjusting itself to the forces of nature, thus practically controlling them. So the man who is educated by his experiences learns to put himself in such relation to both opposition and to assistance as will secure the best results toward the accomplishment of his life work. Study the experiences of other men, and those which come to yourself, and know that in these you find a continued education which is often of more value than anything which the class-room can give.

THE growth of Smith College during its first quarter of a century indicates something of the great advance made in the United States in connection with the education of young women. The enrollment for the year just closed has been 1,118 pupils, while the College started in 1875 with sixteen students. At that time there were three buildings upon the campus. Eighteen buildings have been added since; nine of them for college work and nine for students' homes. Smith College has never received any large gifts. Many small gifts testify to the interest which the graduates of the institution and its friends take in its work. Starting with Sophia Smith's bequest of \$365,000, it marked, to a certain extent, the experimental period of colleges for women. It has won distinction, place and power. At the opening of the next year it is said that the close of the first twenty-five years will be marked by two days of appropriate commemorative services.

In this connection it is well to note the rapid advance made in Germany in the higher education of women. The tenth annual Congress, *Verein*, of German women was attended by 350 delegates from Germany, United States, England and France, and the sessions were crowded with those who were not formal delegates. The report showed that the *Verein* has now a membership of nearly 11,000, while at its organization ten years ago it had less than 100. The meetings are reported as enthusiastic, and, although the *Verein* is in its infancy, its friends are proud of what it is has already attained, and confi-

dent that its future history will be marked by a much greater progress in the matter of higher education among women in Germany, and throughout the world. In view of the facts as they appear here and in Europe, it seems unnecessary to say that the higher education of women has passed the experimental stage, and that correspondingly rapid development within the next quarter of a century will place the facilities for such higher education on an equality with those for the education of men, in many, if not all respects.

FIGURES presented at the National Educational Association Convention, at Charleston, S. C., during the present month, show a remarkable growth in the common-school system of the United States. The money expended annually for public schools is equal to the amount expended for public education in Great Britain, France and Germany combined. For the years 1897-8, out of a total population of over 72,000,000, 31,458,294 were of school age, that is, between five and eighteen years old. During that period the number of pupils registered in our common schools was over 15,000,000, nearly 21 per cent of the total population, and 70 per cent of those of school age; 409,193 teachers were employed, of whom about one-third were men, and 277,443 of whom were women; 242,390 buildings were in use, valued at \$492,703,782. The average monthly wages of the men was \$45.16, and of the women \$38.74. These figures convey a slight idea of the extent of our system of public education, and of its bearing upon the higher education represented in the colleges and universities, and upon our national interests.

TOO MANY people deem it an optional luxury to attend our Anniversaries. On the contrary, it is a privilege and a duty, than which few are greater or more important. Ordinary matters should yield time and money to this form of work in Christ's kingdom.

THE Committee on Railroad fares to Conference invite special attention to the instructions to Delegates, printed elsewhere. Later information may be expected.

GO TO CONFERENCE.

Go for your own sake. Go for the sake of the church to which you belong. Go for the sake of the cause which the church represents. Go for the sake of the social intercourse you may have with those of like precious faith. Go that you may gain inspiration for future work. Go that you may find greater knowledge concerning the work already done and the work which ought to be done. Go because the investment of money necessary to carry you there will bring a return to your spiritual life far more valuable than any material good can be. If you are a pastor, go for the sake of your church work and the work of the denomination. If your people do not offer to send you, you ought to tell them that it is an essential part of church work that you should thus come in touch with those with whom you labor to carry forward the work of the Kingdom, as committed to us. Go for the sake of the people at Adams Centre. They have invited you to come, the tents are ready, the tables will be spread, and their hearts will be sad if you stay away. The Editor of the Scientific Column, sitting at my elbow, adds: "Go, if you have to go on foot." Do not fail to go.

SALEM COLLEGE AND ITS COMMENCEMENT WEEK.

The Eleventh Annual Commencement Week at Salem College was, in every way, the finest in the history of the school. This is saying a good deal; for the exercises always have been of a high order.

As the years go by, the marks of culture are more apparent among the young people, and the grade of scholarship is higher, in proportion to the improvement in teaching facilities that each year brings to the school.

The weather for commencement was almost perfect, one of West Virginia's ideal weeks.

The Baccalaureate Sermon was preached by President Gardiner, on Sunday evening, June 17, in the Baptist church. Text, Prov. 16: 16—"How much better is it to get wisdom than gold." The large audience room was completely filled with a choice audience; and they listened attentively to all the reasons given why education is better than gold, and to some words of warning against certain dangers to be avoided in this hustling, practical age. The music, by the College Chorus Class, was greatly enjoyed by all.

On Monday evening, the Clionean Lyceum held its annual session. This lyceum is composed entirely of ladies. The following program was rendered:

- Quartet, "Saved by Grace."
- Invocation.
- Solo, "Changeless the Love of the Master," Mrs. Wardner Davis.
- Recitation, "Robbie Green," Nancy Ward.
- Quartet, "Kentucky Babe."
- Vision, Clellie Lowther.
- Duet, "Sunset."
- Oration, "The Practical in Education," Edna Allen.
- "The Darkies' Cradle Song," Ladies' Mandolin and Guitar Club.
- Paper, "Clionean Scroll," Elsie Davis.
- Piano Duet, "Water Sprites."
- Witches' March.

The Chapel Hall was well filled, and the ladies soon convinced the audience that they were fully equal to the occasion. This was the first public session this society ever held, and the ladies certainly scored a grand success. The Witches' March was unique, being a fine broom drill with fantastic costumes, and all the speakers were well applauded by the audience, showing that their efforts were appreciated.

On Tuesday morning, at 10 o'clock, the Philadelphians, a society of young men, gave us their annual program as follows:

- Anthem.
- Invocation.
- Duet.
- Recitation, "Inasmuch," G. Burl Waggoner.
- Oration, "Monopoly of Power," Erlo Kennedy.
- Solo, Okey Davis.
- Recitation, "Eagles' Rock," Weaver Rogers.
- Oration, "The Heart as the Issues of Life," A. H. Kemper.
- Music, Junior Quartet.
- Paper, "The Philadelphian Grit," Ahva J. C. Bond.
- Music, Senior Quartet.

This society was organized to give the younger students a better chance at lyceum work than could be had in the older societies, and for three years it has done excellent work. There was no discount on any one of these exercises. The boys all did splendidly.

On the evening of Tuesday, an immense audience packed the hall to hear the Philomathean Lyceum. This is a mixed society, and both gentlemen and ladies had parts on the program. They held the throng in close attention to the last word. The following is their program:

Anthem.

Invocation.

Piano Duet.

Oration, "The Invincible Minority," Wesley C. Lowther.

Recitation, "Perdita," Miss Cora Coffman.

Music, Glee Club.

Prophecy, Miss Ora VanHorn.

Oration, "Progressive Ages," O. A. Ashburn.

Solo, Harold C. Stillman.

Recitation, "Jane Conquest," Miss Mattie Childers.

Paper, "The Philomathean Times," Otto R. Bond.

Music, "The City Choir," Male Quartet.

Wednesday was Commencement Day. It was one of those bright, cool, bracing mornings that we sometimes have in June, here among the mountains. There were only three graduates this year in the Normal Course, and one in Music. Two gentlemen from the Junior class were added to the program, Mr. J. Wade Barnett and Mr. Orestes W. Frum, who won great credit to themselves by their excellent orations. The orations of O. Austin Bond and Delma M. Davis, of the class proper, were far beyond the average among graduation orations. Miss Eva Young also deserves great credit as having a very practical oration. The speakers and subjects were as follows:

"Open Doors," J. Wade Barnett.

"Self Reliance," Eva L. Young.

"America's Mission," Orestes W. Frum.

"Women in the Twentieth Century," Delma M. Davis.

"Enduring Monuments," O. Austin Bond.

"Retrospect and Prospect," President Gardiner.

It is seldom that one hears a program where every exercise, music and all, reaches so high a standard, both in matter and in delivery, as did this. The item,

"RETROSPECT AND PROSPECT,"

was a brief account of the ten-years' "walk by faith," and the marvelous way in which God has led, and raised up friends to support Salem College. It was also a glance at the future, full of hope.

The Degree of Bachelor of Pedagogy was conferred upon Mr. O. Austin Bond, Miss Delma M. Davis, and Miss Eva L. Young. The diploma due to one completing the four years' course in music was given to Miss Emma Nuzum.

The closing concert on Wednesday evening was the finest ever known in Salem. It was made up of solos, duets, choruses, quartets, glee clubs, piano solos and duets—fifteen items in all, in two parts. For this entertainment an admission fee of twenty cents was charged, and all available standing room was occupied, and we had to stop selling tickets; while throngs of people who could not get in were turned away. Several encores during the evening, and the hearty applause, showed how much this concert was appreciated. Miss Nellie Eaton, the music teacher, won to herself many laurels, by the excellent work in this department.

Thus ended the most successful year Salem College ever knew. The enrollment of students was larger than for some years past, and the unusually large crowds of the entire Commencement Week showed that the interest of the masses in this work was never greater than now.

THE FINANCIAL OUTLOOK

was never better. Twice during the year have we been in very dark days; and both times found ourselves six hundred dollars behind in teachers' salaries, with no money to pay them. But just when the burden became almost unbearable, the Memorial Board

came to our rescue, and the burden was lifted. Had this support been withheld, our case today would be hopeless instead of hopeful. It would be simply out of the question to carry the work a year without this aid. When the year closed, every bill for last year's deficiencies, and for this year's work, was paid, with the exception of about \$100. This will also be paid within thirty days, if subscribers who have promised to pay send us their subscriptions. Our faith is strong that they will do this, so we can have the last bill paid before Conference.

Again, when this year began we were \$1,100 in debt, and had paid interest on it for eight or ten years. We made a special effort in March to clear up this debt. It seemed like a great undertaking in view of all the pledges pending for the new church; and in view of the fact that we are now likely to have to double these pledges before our church can be completed. The land in Nebraska was sold for \$300 and applied on debt fund, and \$850 was raised by subscription, all in West Virginia excepting \$30; \$300 of this was raised at our Association; the last \$200 being raised by public effort in about fifteen minutes on the last day of the Association. Thus we were able to pay the last dollar of our debt, interest and all, the week before Commencement. We have also added during the year \$350 worth of apparatus, and the Century Dictionary—a 10 volume edition.

During the past eight years we have paid a debt of \$2,200, some \$1,700 of which has been raised and paid right here at home. I mention this because I fear that in some cases effort has been made to carry the impression that West Virginians do not do much for themselves. Please do not allow any such impression to exist, for nothing could be farther from the truth. I never knew a people anywhere to do more according to their wealth than this people are doing in these latter years. Indeed, it is a genuine, self-sacrificing liberality, that gives until giving really pinches.

This also strengthens our faith, and fills with hope, as we stand now at the threshold of another school year. The debt is paid; but the burden is still upon us concerning the wherewithall to make the school go in the coming year. It is as yet all in faith—*nothing actually in sight*; but in view of the way the Lord has opened hearts, raised up friends and led in the past, we have reason to hope for the future. The prayer of David is still appropriate: "Thou hast been my help; leave me not, neither forsake me."

THEO. L. GARDINER.

BOOKS AND LIBRARIES.

[Dr. Hulett of Allentown, N. Y., read a paper upon Libraries, at the Sabbath-school Convention at Richburg, N. Y., a few months since which contains some matter pertinent to this Educational Number of the RECORDER. We give the substance of the paper in this connection.]

Doubtless, every person here is willing and ready to acknowledge the good that may be obtained by reading. But that I may more deeply impress the knowledge already possessed upon your minds, I wish to quote the opinions of a few recognized authorities along this line. The following is from the pen of Wm. Channing upon books. He says "It is chiefly through books that we enjoy intercourse with superior minds, and these

invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race."

Among Drummond's addresses you will find one designated as "A Talk on Books." Among other good things he says: "To fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence forming itself into our life, a new teacher to inspire and refine us, a new friend to be by our side always, who, when life grows narrow and weary, will take us into his wiser and calmer and higher world. Whether it be biography, introducing us to some humble life made great by duty done; or history, opening vistas into the movements and destinies of nations that have passed away; or poetry, making music of all the common things around us, and filling the fields and the skies and the work of the city and the cottage with eternal meanings—whether it be these, or story books, or religious books, or science, no one can become the friend even of one good book without being made wiser and better. In amazingly cheap form—for a few pence, indeed—almost all the best books are now to be had; and I think everyone owes it as a sacred duty to his mind to start a little library of his own. How much do we not do for our bodies? How much thought and money do they not cost us? And shall we not think a little, and pay a little, for the clothing and adorning of the imperishable mind?"

This private library may begin, perhaps, with a single volume, and grow at the rate of one or two a year; but these, well chosen and well mastered, will become such a fountain of strength and wisdom that each shall be eager to add to his store. A dozen books accumulated in this way may be better than a whole library."

The next quotation is from the pen of a man lately deceased, Ruskin. It is from an article called "King's Treasuries" that I wish everyone would read. He says: "I say we have despised literature. What do we, as a nation, care about books? How much do you think we spend altogether on our libraries, public or private, as compared with what we spend on our horses? If a man spends lavishly on his library, you call him mad—a biblio-maniac. But you never call anyone a horse maniac, though men ruin themselves every day by their horses, and you do not hear of people ruining themselves by their books.

Or, to go lower still, how much do you think the contents of the book shelves of the United Kingdom, public and private, would fetch, as compared with the contents of its wine-cellars? What position would its expenditures on literature take, as compared with its expenditures on luxurious eating? We talk of food for the mind, as if food for the body; now a good book contains such food inexhaustible; it is a provision for life, and for the best part of us; yet how long most people would look at the best book before they would give the price of a large tur-

bot for it? Though there have been men who have pinched their stomachs and bared their backs to buy a book, whose libraries were cheaper to them, I think, in the end, than most men's dinners are. We are few of us put to such trial, and more the pity; for, indeed, a precious thing is all the more precious to us if it has been won by work or economy; and if public libraries were half as costly as public dinners, or books cost the tenth part of what bracelets do, even foolish men and women might sometimes suspect there was good in reading, as well as in munching and sparkling; whereas the very cheapest of literature is making even wise people forget that if a book is worth reading it is worth buying. No book is worth anything which is not worth much; nor is it serviceable until it has been read, and reread, and loved, and loved again; and marked, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory, or a housewife bring the spice she needs from her store. Bread of flour is good, but there is bread, sweet as honey, if we would eat it, in a good book."

These extracts from others' writings certainly ought to arouse anew our enthusiasm in good reading. Personally, each one of us can remember some book or books that we read in our younger days, or perhaps but recently, which exerted a wonderful influence over us; has taught us perhaps that all of life is not found in glittering pursuits, or in following ambition's lead, but rather has taught us to look toward nobler things; has helped to make our lives subservient to God's will, has aided us in working for the uplifting and bettering of mankind. How often do we spend our money, time and energies for those things which are perishable! Better spend them for those things that will elevate our minds and better fit us for the hereafter.

I do not believe that any Christian can read "In His Steps" without having awakened within his heart a desire to follow more closely in Christ's steps. He will become a better Christian; oftener asking, before undertaking an enterprise, "What would Jesus do?"

Another example: No one can read "Cast Adrift," by T. S. Arthur, who so vividly and truthfully pictures slum life in our large cities, without becoming thoroughly in earnest in home mission work. The same can be said of "The Cry Heard," by Miss Ella Perry Price, as regards foreign mission work. This is not only true of these three books, but of hundreds of others.

Let our churches and Sabbath-schools become enthusiastic in the matter of reading good books, and a spontaneous revival would cover the land. No wiser method of spending money for Christ's kingdom can be devised. We cannot carry money to the next world, but we can leave it in this world, invested in books which will instruct and bless long after we are gone. I would not condemn the idea of saving something for old age, but I would depreciate the idea of hoarding money for the sake of being rich. We do not give liberally of what God has lent to us. We are mocking his loving kindness to us, and it would almost be a just punishment if it were taken from us. I would ask for no better monument than such an one as Andrew Carnegie is building for himself in the founding of libraries. Of course none of us here can do just as he is doing,

but we can give for the establishment of libraries in some Sabbath-school, and who can say what the final results may be!

In closing, I wish to leave the matter with you in the form of a few questions. For one dollar you can purchase one good book. Placed in a library, that book will not touch less than 100 lives. Can anyone tell the good that dollar may do by arousing an interest in church or mission work? How many boys and girls it may influence to become Christians; or to give their lives to pastoral or mission labors; and will not the results of their labors be indirectly traceable to the expenditure of that dollar by you? Dare we allow this method of church work to go by unheeded? God grant we may not; and may he bless us all in our endeavors in this, his work.

IN MEMORIAM.

REV. H. B. LEWIS.

Henry B. Lewis was the seventh son of Benjamin and Betsey Lewis. He was born in the town of Brookfield, Madison Co., N. Y., Nov. 8, 1821, and died at his home in Leonardsville, N. Y., May 22, 1900. At the age of eight years he was left motherless, to be cared for by friends and relatives, thus being deprived of the influences of the home circle. At the age of fourteen he was converted, and was baptized by Eld. John Greene, uniting with the First Brookfield church at Leonardsville, N. Y. At the age of twenty he became a teacher in the public school, continuing in that calling successively for twelve years. Though lacking a college education, yet by close application he gained a knowledge of many branches of the sciences, which was of great benefit to him in later years. On Aug. 8, 1849, he was united in marriage to Sarah A. Randolph, of Plainfield, N. J., and in 1853 moved to Wisconsin with his family, where he engaged in farming and mercantile pursuits.

For many years he was strongly impressed that he ought to enter the gospel ministry. Considering, however, his limited preparation for that work, and the high educational standard then urged by our denominational leaders, he yielded to that impression only when a troubled mind was seriously injuring his physical health. His first call to improve his gift was by the Dakota (Wis.) church, where previously he had been ordained deacon. Soon after removing to Minnesota, in 1863, he was licensed to preach the gospel as opportunity afforded by the Dodge Centre church. On this field he labored for a time while securing a new home for his family. In 1870 he accepted a call to labor with the Cussewago (Pa.) church, where he was soon called to ordination, which occurred at Alfred, N. Y., in June, 1871, in connection with the meetings of the Western Association of that year. T. B. Brown and N. V. Hull were the leaders in the council for ordination.

Bro. Lewis lived and labored in thirteen different states, his work alternating between evangelistic, pastoral and missionary work. He served as pastor of the following churches: Dodge Centre, Minn.; Welton, Iowa; West Hallock, Ill.; Berlin, Wis.; Berea, W. Va.; Nile, Watson and First Brookfield, N. Y. He was called the second time to the pastorates of the Dodge Centre and Welton churches. When, on account of failing

strength, Eld. Lewis retired from active work, he chose Brookfield, N. Y., as his final home, uniting with the Second Brookfield church there. But he was not to remain long out of active service. In 1898 he was called to fill the vacancy in the pastorate of the First Brookfield church. With the enthusiasm of youth he entered upon this work, which soon proved too much for his failing physical powers, and it became apparent that the ambition he often expressed, to "die in the harness," was to be gratified, and after nine weeks of intense suffering, the busy life on earth was ended. Great earnestness, conscientiousness and devotion characterized the efforts of this servant of God. As farmer, tradesman and preacher, the most of his service was expended with the churches on the frontier, incident to the hardships usually found there. As a reformer he was fearless, and the cause of the Sabbath and of temperance found in him an able and successful champion. He felt especially called upon to urge young men not to resist special calls to duty. It is not unlikely that as a result of this, five young men from one small church of which he was pastor many years, are now in the ministry or preparing for that important work. The burden of our special work, as a people, was laid upon him, and acutely felt during the later years of his ministry. The great desire of his heart, during this time, was that he, with his brethren in the work, might be fearless, uncompromising preachers of the truth. His final delirium was characterized by eloquent and earnest appeals to the watchmen of Zion to preach the Word, not fearing what men should do or say. An earnest and eloquent tribute to his fearlessness and effectiveness as a preacher was paid at the funeral service by the Rev. E. M. Duesler of the Methodist church. "Many of his discourses received cordial praise for the logical reasoning and excellent teachings with which they were filled, and were often remembered and spoken of as having given courage and inspiration to his hearers." These are the words of one who enjoyed the privileges of the last years of his ministry. The funeral sermon, by the writer, was suggested by the appropriate text, 2 Tim. 4: 7, "I have fought a good fight; I have finished my course; I have kept the faith." Elders J. M. Todd and Madison Harry assisted in the funeral service. Of the large family of brothers and sisters of the deceased, but one remains—Mrs. Willett Clarke, of Brookfield. He leaves a devoted wife, who has been a sympathetic and helpful companion in the long years of faithful service, two sons, Rev. George W. Lewis of Verona Mills, N. Y., and E. M. Lewis of North Dakota, and a nephew, Wm. H. Lewis, of Rome N. Y.

Another old warrior has laid his armor by. His last labor was for the church where sixty-four years before he gave himself to the service of God, and he was laid to rest not far from the place where he was buried with Christ in baptism, thus completing the cycle of a diversified life of usefulness.

T. J. VAN HORN.

A GOOD woman is a wondrous creature, cleaving to the right and the good in all change; lovely in her youthful comeliness, lovely all her life long in comeliness of heart.—*Alfred Tennyson.*

Missions.

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

At this writing, July 15, the Missionary Secretary finds himself at his own desk, after an absence of just two months. It seems good to be at home again, but it means no respite from work. The preparation of the Annual Report of the Missionary Society will now engage his earnest attention and labor. In the round of the Associations and the visitation of some of our small churches on the frontier, and especially the attendance to the Annual Meeting of our Scandinavian brethren in South Dakota, much was seen and enjoyed and much good was accomplished. Not the least of it all was a better knowledge obtained of the condition and needs of some of our home fields, and the encouragement and aid needed to be given to them.

In a letter received from Dr. C. O. Swinney, who had visited his sister, Dr. Ella Swinney, in Philadelphia, he writes that she had rallied from the shock of her mother's death and the sad experience of not being able to attend her funeral. He felt hopeful that there was a slight improvement in her general condition, and a source of encouragement was that she wrote more hopefully herself. At his suggestion the heroic treatment which she was receiving was somewhat modified to her comfort and benefit. He writes that the hospital is finely located and nicely managed. The Superintendent is very kind to Dr. Ella, and takes her out to ride in the country. In one ride when they returned they counted up that they had been five miles, which she stood and enjoyed remarkably well.

SOME questions have been asked as to the condition of things in Shanghai, and whether there was any danger to our missionaries there. By the instruction of the Board, President W. L. Clarke cabled Bro. D. H. Davis to use his discretion as to abandonment of the work in Shanghai when circumstances should seem to require it. He cabled back that it was all quiet there. From newspaper accounts there appeared to be some fear and anxiety in Shanghai, of the approach of the Boxers in South China, and that there would be great trouble and danger. Thus far the uprisings, riots and fearful struggles have been confined to Northern China. It is hoped that the difficulties will soon be overcome, the Boxers and their sympathizers be put down, and the fearful trouble in China will extend no farther.

FROM latest reports, eight quartets are now on their fields of labor. From a letter by Pastor M. G. Stillman, of the Lost Creek and Roanoke churches, we learn that the Salem College quartet, with Eld. D. C. Lippincott, began work first at Roanoke. He writes: Last night we had a happy time with six seekers forward. Old men who had not been stirred up to such extent for many years went about shaking hands for joy. Four of the said six are boys of our own people, and probably there will be baptism next Sabbath. This effort ought to fairly settle the question for our West Virginians as to whether a meeting can be successfully held in the summer. The quartet and Bro. Lippincott go from here to Berea, to work in the Ritchie church.

One of the boys of one of the Alfred University quartets, laboring at Preston, in the

Central Association, writes: We commenced work in Preston, N. Y., on the evening of Monday, June 25, with an attendance of sixteen. The attendance so far has been very good considering that the people are at present very busy, and also that they have come, in many instances, quite a distance. The least number that we have had any one night was six, and the greatest about ninety. While the interest shown has been good, no one has as yet expressed a desire to change to the Christian life. Some however have asked for prayers. The people here treat us very cordially indeed. As a letter from one of the other quartets puts it, is about the condition here, "If the people would all treat the Lord as well as they treat us, we would have a glorious work of grace." Rev. J. T. Davis came here Monday night, to help but was called away Thursday. He preached two very able sermons. We expect Mr. Wilcox Friday afternoon. He will be of great assistance to us, as he is better acquainted with the people and the conditions here than we. Although as yet we have had no visible results, we are praying God for more of his Holy Spirit that we may be efficient workers for him, and that he may awaken the people to a better conception of the duties of life. We need the prayers of all to carry forward this work.

We have not heard at this writing from the other quartets.

NATIVE MARTYRS IN CHINA.

There is no phase of the present crisis in China that carries with it a more pathetic character than the position in which it places the native Christians. Whatever may be thought of the Chinese in the United States, or, indeed, in any other country, those who have worked among them in China, and know of the self-sacrifices they are willing to make because of their faith, cannot but regard them with greatest possible admiration.

Shut up in the Methodist compound in Pekin for the past several weeks there have been 150 girls of the Girls' High School, and 150 students of the Pekin University. The ages of these children range from fifteen to twenty-four or twenty-five years. Because of our limited means we are not able to send them all home every year, as some of them live in the center of the Boxer region in Shantung, 500 miles away, so that they have not seen their parents for two or three years past. During the past year the Boxer troubles have been going on in the region of their homes, and they do not know, and cannot know, the condition in which their parents are placed, or even whether they are living or not. And so these timid girls and boys are thus cooped up in those compounds, with the knowledge that, though the Boxers fear to kill the foreigners, they have the sanction of the Government to do as they please with the Christian natives.

Among those young people there is one who, when he was graduated, had an offer of forty dollars per month if he went into business, which offer he refused, and accepted a call to preach the gospel outside the Great Wall for two dollars and seventy-five cents a month. He is assistant pastor of the large church. His brother, who is also there, gave up a salary of fifty taels per month, and began teaching in Pekin University for five taels. After teaching about three months, he was asked to teach English to the two grandsons of Li Hung Chang, who are now in Van-

derbilt University, one hour a day for thirty taels a month. He did this extra hour's work, and when he received the thirty ounces of silver he gave it to the University to educate a boy. Twenty out of twenty-eight of the graduates have made the same kind of sacrifices, some of whom are baptizing seventy-five to one hundred Christians a year, whom they induce to give up wine and opium.

The Christians have shown themselves ready to endure persecution as well, and when the history of the church in China is written, as it will be some day, it will pile up a list of those who were ready to do, dare and die for the faith they professed second to none in the world. And when we speak thus of the Christians we mean not the Christians of one denomination only, nor even the Protestant Christians alone, but the Roman Catholics as well. We are among those who look upon it as unchristian to say that the Roman church offers to defend criminals if only they will join the church. Some of the members of the church of which I was pastor for five years became disaffected and went to join the Catholic church in Pekin, but it was not long until they returned, saying that they were not able to follow the requirements of that church. Such misrepresentation of the Roman church is unworthy those who claim to be just, much less those who claim to be Christian and kind. The workings of the Roman church in civil as well as military matters are very different from those of the Protestant church, but there is no reason why Protestant Christians should be constantly criticising them.

We grant that the present uprising has not been unprovoked. And by this we do not mean that it has been provoked by the missionaries. The miserable gossip, scandal, and sensational sheets in Tientsin and Shanghai have been talking for two years about the partition of China, and it is this more than any other one thing that has provoked the general uprising against all foreigners, and it is because of this that the Empress Dowager has lent it her sanction.

The Empress Dowager is one of the strongest, if not the strongest of women, on any throne in the world to-day. The report that she is a drunkard and opium sot is without foundation. Her treatment of the wives of the Ministers was the essence of politeness, though it may have been all surface shine. She understands how to play one man or one party off against another better perhaps than any one who occupied the throne for years. She has held the throne longer than any woman has ever held the throne of China, and at a time when usurpation is more difficult and dangerous than ever it has been before. She is looked upon by all who know her as a very remarkable woman.

What the outcome of the present crisis will be it is impossible at this time to say. One thing is certain, it will be expensive to China. To talk about the division of China is but the vision of fools. There is not a European nation that wants it at the present time. Russia, Britain, United States, Japan, Germany, are none of them in favor of it. That the conservative party may be ousted and the liberal party put in power is not an unlikely thing, and would be for the greatest good of China and the world. The old conservative "moss-backs," as they are called by the great viceroy, Chang Chih-tung, would make good bonedust or ashes for their ancestral cemeteries, but they make very poor advisers to the throne, and not until they are put out and the young liberals regain power will China prosper; but just as soon as this condition is brought about, China will take the position she deserves to take among the governments and before the world. — *Leslie's Weekly*.

Woman's Work.

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

IN CHINA.

BY MARGARET E. SANGSTER.

Forget them not, O Christ, who stand
Thy vanguard in the distant land.

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.

Be thou in every faithful breast,
Be peace and happiness and rest.

Exalt them over every fear,
In peril come thyself more near.

Let heaven above their pathway pour
A radiance from its open door.

Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien hord.

Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.

Thine is the work they strive to do,
Their foes so many, they so few;

Yet thou art with them, and thy name
Forever lives, is aye the same.

Thy conquering name, O Lord, we pray,
Quench not its light in blood to-day.

Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land.

—Congregationalist.

WE have been having a delightful visit from Mrs. Fryer, our former missionary in China, and although her duties are now in another home, she has not lost her interest in our work there. She was with us not quite a week, but we trust her visit will ever remain a bright spot in her busy life. On the evening after the Sabbath, July 14, an informal reception was given her at Ladies' Hall, which gave many of her old Alfred friends an opportunity to grasp her hand, and renew old acquaintances. Our dear aged sister, Mrs. President Allen, has been her hostess, and we are happy to say she has been able to go with her most of the time to make calls.

AMONG the many charities for the Fresh Air children in various parts of our country, which are in evidence at this season of the year, we note the "Daily News Fresh Air Fund," in Chicago, devoted to the care of sick babies and their overworked mothers. The expenses are all met by the appeals published in the *Daily News*. The Sanitarium is on the North Shore Lincoln Park, and the season lasts from the last of June to the first week in September. Physicians give their services and are present each day at regular hours; all the food is contributed, and bundles are carried without charge. Last year, 9,758 babies were cared for, 9,771 weary mothers comforted, and 42,273 children made happy; with a death-list of only nine during the season, and this only one of the many charities at work. Surely this is bread cast upon the waters, and God will not forget this work and labor of love which is shown to his needy suffering ones.

It is related of Miss Francis Ridley Havergal that, on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that."

"Who ever did a real kindness for another without feeling a warm glow of satisfaction creep into some shady corner of the heart and fill it with sweetness and peace? It is like the tying of a knot of violets and mignonne into the button-hole just where their perfume may rise deliciously to our sense all day."

NOTES ON WOMAN'S DAY AT THE ECUMENICAL CONFERENCE.

BY MRS. B. C. DAVIS.

(Read at the Western Association.)

Thursday, April 26, 1900, was known in the great Ecumenical Conference as "Woman's Day." No other name would have been appropriate. That immense Carnegie Hall was packed with thousands of women. Indeed, 'tis said there had never before been so many people in it at one time. At the same time, the principal churches in New York City were filled with women. Even the isles were filled, so that for safety they had to be closed. But 'twas not because of numbers that this particular day was appropriately called "Woman's Day;" not even, I think, because from rostrum and pulpits the speakers were women. But because of the theme which seemed to be everywhere emphasized, viz., Woman's work for women.

So many phases of the life of women in heathen lands were discussed, and in every instance on this, as on every other day of the Conference, the universal opinion seemed to be that because of the customs in heathen lands, women missionaries alone could reach native women and must be instrumental in their christianization. Not only the value of foreign women missionary was emphasized, but that of native women as evangelists, Mrs. J. Howard Taylor, going so far as to say, "If the women of the world are to be evangelized the work must be done by native women filled with the spirit of Jesus Christ, and endowed with the power to impart that feeling and connection to others."

Indeed examples of Christian native women and the power they possess was not wanting. Those who remember having seen and heard Pundita Ramabai in this country were especially pleased to hear her bright, young daughter plead so earnestly and eloquently for the child widows of India, and give with such touching simplicity an account of the work that her mother was doing for them. I have seldom heard a sweeter voice, purer or more beautiful English, or above all more implicit faith than were shown by the daughter of Pundita Ramabai. With her was a child-window from her mother's school, now attending school in this country. She was married at 8, widowed at 14. The touching story of her life as a widow, she gave in her own simple, child-like way which made all feel how real a thing their misery is.

The life of unhappiness and drudgery led the poor girl several times to attempt suicide by drowning, but, as she quaintly told us, she could not do it because she was such a good swimmer. She was finally rescued by Pundita Ramabai.

Again, no more eloquent or masterly plea for higher education could be given, I think, than was given by Miss Lilavarate Singh, a native professor of English in Lucknow (India) Woman's College. She is a bright, refined, educated Christian woman, speaks English fluently and pleads well for the best things for her country women. One thing that seemed hard for her to understand was an expression dropped in regard to some American women being too indifferent concerning things wrong, to be angry therefor, and she had come to believe this was one of the greatest differences between American and India women. "The women of India," she said, "are given to abandonment of grief,

joy and passion, and she could never be indifferent."

During the afternoon there were five addresses and papers upon "The Value of Woman's Societies Among Evangelizing Forces," "The Results of Woman's Work in the Home Churches," "Methods and Opportunities," "A Physician's Opportunities," "The Importance and use of Missionary Literature." Then came the crowning feature, in novelty at least, yes and I think in inspiration, when over 412 lady missionaries from all over the world passed before us and were happily introduced by Mrs. Jordon, from Boston. There were 88 woman missionaries from India, 77 from China, 56 from Japan, I do not know how many from Africa, Korea, Persia, Syria, Egypt, South America, Mexico and many islands, some of which the writer at least must confess never to have heard. One dear, old lady, filled with the spirit of missions, had been in the service for 63 years; another had been upon the field for 44 years. The intense interest of these veteran missionaries made us feel that in the language of missionaries, at least, "The enthusiasm of youth would not be understood."

Three generations of one missionary family were represented, grandmother, mother and daughter. One sweet girl-bride who was to leave her home and sail to carry the good tidings to heathen lands this fall, brought very vividly to mind, to some of us, the farewell meeting at Ashaway last fall, and our own young missionaries, so bravely consecrating their lives to our mission work in China.

After these 412 missionaries had been presented to us, each of the over 4,000 women in that great audience joined hands with the woman next her, sang "Blest be the tie that binds," and engaged in silent prayer, and the burden of the prayer was that the enthusiasm and inspiration of that whole Conference might be carried to all parts of the world and with it deeper consecration to Christian and greater light to heathen lands.

REPORT OF WOMAN'S HOUR OF NORTH-WESTERN ASSOCIATION.

The Woman's Hour of the North-Western Association was held Friday afternoon, June 15, 1900, at North Loup, Nebraska. In the absence of the Associational Secretary, the Hour was conducted by Mrs. G. J. Crandall, of Milton Junction.

The services were opened by singing "A Call for Reapers." Devotional exercises, conducted by Mrs. George Lamphere, were followed by the song, "Abide with Me," rendered by a mixed quartet. Mrs. Ella Lamphere then read a paper, "Are We Using Every Gift?" written by Mrs. George Post, of Chicago, Ill. This was followed by the Ladies' Quartet, who sang "Hasting Away," after which Mrs. Esther Babcock read a paper written by Mrs. Elizabeth Carpenter, of Redlands, California, on "Methods by which our Young Women may be Quickened Along Denominational Lines." A duet was then sung, "Come, Holy Spirit," and Mrs. Melva Worth read a paper written by Mrs. Hattie E. West, of Lake Mills, Wis., entitled, "Mrs. Wood's Calls." After the reading of this paper, President Whitford asked for an opportunity to say a few words, and spoke of a visit to Dr. Swinney after she was taken ill. Secretary Whitford spoke of having recently heard from her, and gave an encour-

aging report concerning her health. Special prayer was then offered for her recovery, the congregation standing with bowed heads and uplifted hearts to Him who knoweth all our weakness. The Hour closed with the song, "Brother, Hast Thou Wandered Far?"

The music was conducted by Mrs. Eva Hill, and was most excellent and appropriate. The papers were replete with practical and helpful suggestions, and were a source of inspiration to those who listened to them. They will, doubtless, soon be published in the RECORDER.

N. M. W.

ALFRED UNIVERSITY.

To the Editor of the SABBATH RECORDER:

Your "sight draft" on the President for a full report of Alfred's sixty-fourth year and Anniversary Session finds him somewhat cut off from his base of supply for specific data, and enjoying a much-needed rest for a few days at Sunnyside Cottage, on the eastern shore of Hemlock Lake. It is one of the most beautiful, though retired, spots in the Empire State; and, although it is suggestive of pleasant memories, it is not fully adequate for a statistical report of a college year.

The Anniversary Session, which closed with the President's reception, on Thursday evening, June 21, completed a very successful, and, in some respects, a very important year in the history of Alfred.

The total registration of students was about two hundred. The attendance in the Academy was just the same as the previous year, while that of the College was an increase of ten per cent over the previous year.

In thinking over the students from the various churches of our denomination, I am able to recall students from twenty-nine different churches. I have no doubt that the number of churches represented would be found to be still greater by a comparison of the registrar's books with the list of churches.

The Freshman class in college numbered twenty-seven members. The Senior class numbered eight members. The Academy also graduated a class of eight members, the most of whom will enter next year's Freshman class. It also graduated eight members from the Teachers's Training class.

The health of the students was well preserved throughout the year, also that of the active members of the faculty.

We have been called to mourn the death of the Rev. Lester C. Rogers, D. D., emeritus Charles Potter Professor of History and Political Science; also that of Mr. Charles Potter, of Plainfield, New Jersey, an ex-Trustee of the University, and the founder of the Charles Potter Professorship of History and Political Science. In the death of these beloved laborers in the cause of education, Alfred University and the denomination have lost loyal friends and distinguished philanthropists, whose memory will continue to bless humanity in the coming generations.

The experiment of assigning class counsellors to each class, or division of the class, has proved very beneficial, in providing an advisor from the faculty for each student of the College, who will take a personal interest in the student assigned to him, and give the advantage of experience and advice, relative not only to the College curriculum, but to the personal needs of the student.

A system of honors has been adopted, which, it is believed, will be a stimulus to all

students from the time they begin the work of the Freshman year until the completion of the college course. It offers to Freshmen and Sophomores honorable mention for merit in the general work of the Freshman and Sophomore years. It offers to Seniors department honors for excellent work done in some one or two chosen departments of work during the Junior and Senior years. It also offers Commencement oration honors to the three attaining the highest average standing for the college course.

But few changes occur in the faculty for the coming year. Prof. Frank G. Bates, Ph. D., has been elected Charles Potter Professor of History and Political Science, to fill the vacancy caused by the death of Prof. L. C. Rogers, D. D.

Gertrude B. Harris, L. B., Professor of German and French, has been given a leave of absence for study in Europe, and Miss Celesta M. Pember, Ph. B., of Syracuse University, has been appointed Instructor in German and French.

A matter not entirely new to the readers of the RECORDER is the action of the Legislature of 1900, establishing a New York State School of Clay-Working and Ceramics at Alfred University, and appropriating this year \$15,000 for the construction and equipment of a suitable building for the school on the campus of the University, and \$5,000 for the maintenance of the school for the current year. As a state school, the state has pledged to it an annual maintenance appropriation, which, since it has begun at \$5,000, is never likely to be less than that sum, and will be increased in proportion to the needs and efficiency of the school.

This legislation is one of the most important events in the history of Alfred. It aids it directly by correlating technical instruction with the literary and scientific work of the University, and furnishes a fund to pay for such literary and scientific work as will be given by the University to the students of the technical school. It increases the material equipment of the University, both in buildings and in teaching force.

But an indirect benefit, which is, perhaps, greater than the direct, is the recognition which the state gives to the University as an educational institution of superior rank and character. It also furnishes an important channel through which the University and its work is to be constantly kept before the people as an institution of the state.

The plans for the building have been accepted, and the corner-stone is laid, and it is hoped that the building will be ready for occupancy early in the next college year.

Prof. Charles F. Binns, of Trenton, N. J., has been elected Director of the school and Professor of Ceramic Technology. He has been for three years Principal of the Trenton School of Art and Technology. Before that time he had been connected for more than twenty years with the Royal Worcester Porcelain Works, at Worcester, England. He was for ten years the Superintendent of that great concern, and is recognized as the leading authority in Ceramic Technology in America to-day. He is the author of a work on Ceramic Technology, and one on the History of Pottery. He is also Vice-President of the American Ceramic Society. He has already removed with his family to Alfred.

Miss Touetelotte, of Pratt Institute, Brook-

lyn, has been appointed Instructor in Graphics and Decorative Art in the school; and Mr. Daniel Babcock, of Ashaway, R. I., has been appointed assistant in the mechanical laboratory of the school.

It is the purpose of the school to give complete technical instruction in all lines of clay ware manufacture, including common and pressed brick, paving brick, sewer pipe and drain tile, roofing and floor tile, terra cotta, lumber and ornamental ware, pottery and porcelain. Regular courses of instruction will be open to students with the beginning of the next college year, Sept. 11, 1900.

The Anniversary Exercises this year were, for the most part, after the usual order of such exercises in Alfred University. On Sabbath morning, June 16, the Rev. Fred E. Walton, of Hornellsville, preached the Annual Sermon before the Christian Associations. On Sunday evening, June 17, the President preached the Baccalaureate Sermon from the text, "Behold, I set before you the way of life and the way of death."

The lyceum sessions were all of usual interest and excellence. The Orophilian Lyceum celebrated its fiftieth anniversary with an appropriate program.

Wednesday, Alumni Day, was particularly enjoyed by all. Hon. I. B. Brown, of Harrisburg, Pa., was President of the Association. His excellent address, accompanied by the contribution of \$1,000 to found a scholarship in the University, gave an unusual impulse to the exercises of the day. Many alumni and former students were present and participated in the exercises.

A very excellent oil painting of the late Professor William A. Rogers LL. D., was presented to the University by his son, Dr. F. T. Rogers, of Providence, R. I. Dr. Rogers, in his presentation speech, referred in affectionate and loving words to the distinguished career of his father, who had begun his work as an educator at Alfred, and whose life-long ambition had been to close his work with the institution he loved so dearly. But, though death claimed him just as that ambition was about to be realized, he had, nevertheless, been permitted to leave the memorial of his life-work with Alfred University in the gift of his collection of scientific apparatus to the Babcock Hall of Physics, which was dedicated two years ago. The gift of this beautiful painting was formally received by a brief address from the President of the University.

Another feature of the day, which was of unusual interest, was the formal ceremony of laying the corner-stone for the state building. After addresses by the President of the University, Assemblyman A. W. Litchard, J. J. Merrill, and Senator L. H. Humphrey, Senator Humphrey and Mr. Merrill formally laid the corner-stone, and Senator Humphrey, in behalf of the state, delivered the building to the Trustees of the University. Dr. Daniel Lewis, of New York, in a brief address on behalf of the Trustees, accepted the building from the state.

Prof. Charles F. Binns, the Director-elect of the school, then gave an address, in which he set forth the purpose and aim of the school, the need of such technical instruction as is to be given here, and the importance of this school to education in general and to Alfred University in particular. The exercises of the day closed with the Annual Banquet,

which was more largely attended than any in recent years. Colonel Weston Flint, LL. D., of Washington, D. C., was elected President of the Association for the ensuing year.

The exercises of Commencement Day began with the Procession, which consisted of the Faculty, in caps and gowns, the Senior class, also in caps and gowns, and the members of the Board of Trustees.

A peculiar feature of the day was the Doctor's Oration, delivered by Prof. Moses Coit Tyler, LL. D., of Cornell University; on the subject, "The Problem of Our National Name." This oration took the place of the usual graduates' orations, and, with the Salutatory oration, and Valedictory, made up the morning program, aside from the President's annual address and the conferring of degrees.

The following degrees were given on the completion of the four years' course of study:

- Milo S. Brown, Addison, N. Y., Bachelor of Science.
- Robert L. Coon, Utopia, N. Y., Bachelor of Arts.
- Malta H. Davis, Jane Lew, W. Va., Bachelor of Philosophy.
- Harriet D. Foren, Cedarhurst, N. Y., Bachelor of Philosophy.
- Winifred L. Potter, Homer, N. Y., Bachelor of Philosophy.
- Delvinus F. Randolph, Berea, W. Va., Bachelor of Arts.
- Judson G. Rosebush, Alfred, N. Y., Bachelor of Arts.
- B. Frank Whitford, Nile, N. Y., Bachelor of Arts.

The honorary degree of LL. D. was conferred upon Prof. Moses Coit Tyler, Cornell University; Col. Weston Flint, Washington, D. C.; Hon. Isaac B. Brown, Harrisburg, Pa. These gentlemen were all present to receive the degrees.

The Orophilian and Alleghanian Lyceums and the Class of 1890 each voted to establish \$1,000 scholarships for the University.

The Treasurer's Report showed that over \$1,300 had been contributed this year toward the One Hundred Thousand Dollar Centennial Fund of the University.

These, Mr. Editor, are some of the things Alfred has accomplished during the past year. Many details must necessarily be omitted.

She is making a heroic, and, I believe, successful, struggle to compete with the best colleges and universities of the land. The struggle is the more bitter because of her financial embarrassments. She does not mean to be crying these in your face all the time; but oh, that our people could feel the need for better endowment of Alfred, if it is to maintain in reality, as well as in name, its place and power as a means of culture for us as a people.

With the greatest possible economy, and a self-sacrifice which cannot be told, we are still unable to meet the expenses that are positively demanded of us. The endowment of two or three additional professorships would greatly lift the burden. Are there not Seventh-day Baptists who would be glad to do it? **BOOTHE COLWELL DAVIS, Pres.**

SPRINGWATER, N. Y., July 15, 1900.

PARIS LETTER.

(From our regular Correspondent.)

PARIS, France, July 9, 1900.

There is no unit or rule for accurately measuring or comparing International Expositions, but, after six weeks' study, I think the Chicago exposition was in many respects not inferior to this of Paris. There is more and better-class art about this show; the ensemble is more artistic, and it would be hard to excel the beautiful scene that stands before you when the sunlight or electric light illumines the domes and minarets that adorn the space between the Champs

Elysees and the Invalides. There are more traces of the artistic spirit among the exhibits than at Chicago, and, in truth, for an exhibition of European art—I do not say the very best, but at least the second best—the exhibition of Paris in 1900 would be hard to beat. But that is all, wonderful to say, seeing that some years have elapsed since the Chicago World's Fair, and that great progress in many directions might have been expected.

One thing very noticeable now is the increase in the number of visitors. Paris is not, or seems not to be, more crowded, but the Exposition is. Last Sunday just 40 people under half a million passed the gates. The price of tickets had come down to 10 cents, which may have, had some effect, and there was a Christian Endeavor pilgrimage or an English trades excursion, 3,000 or 4,000 strong, which helped to fill. A few weeks ago, the universal remark was: "What a crowd of Germans!" and in truth, Paris was, as some one put it, for the time more German than Berlin. Wherever you went, on the boulevards, in the Exposition, in the cafes, on the top of the omnibuses, ("in the air," as the French say) there were many thousands of them, in spectacles, nearly all in straw hats, and dressed as if they all had the same tailor—or none. It was a fresh German invasion, and not a wholly popular one. For popularity in that way must be American, for the latter visit the shops first, and then sees the Exposition from the Eiffel tower. One cafe owner bitterly complained to me that Germans had completely driven away his regular customers, "and they drink no wine," he concluded sadly, "only beer."

Not that the anti-Teutonic feeling is just now very strong in France. It seems rather to be slowly but surely dying out, not so much because the French hate the nation that took Alsace-Lorraine from them in 1870, as because they hate the nation that beat them at Waterloo, and stood them off at Fashoda. Besides, though of different religions, there is much in common between the Germans and the French. Both are Continental nations; they have what the French are pleased to call a "largeness" of ideas that is unknown and highly antipathetic to the Anglo-Saxon, whether he be American or English. German Protestantism of the land of Luther is not in reality so antipathetic to French Catholicism as is American or English Protestantism. And why? Simply because the Protestantism of the latter is too decent, too moral, for French tastes and French tolerance. The German is not nearly so shocked by French latitude of opinion and speech and conduct as is the Anglo Saxon, and Paris sights and sounds, to which a German would habituate himself in a week, remain for years, perhaps forever, odious to the Anglo-Saxon. It is, in this morality, this ingrained, instinctive morality, lies the secret of the Anglo-Saxon power and dominion. No nation that is not strong morally will ever be permanently strong physically.

Of late, however, the German invasion has been notably diminishing and the American—not the English—is taking its place. At any rate, Americans are more numerous, more about the center, certainly more thick in the richer and more expensive quarters of the town. You rarely see a German in fashion-

able restaurants or very expensive hotels. The American you do see and hear also, for their cordial unreserve, their affability and easiness of approach make them always live and agreeable companions.

It will, perhaps, be news to you that American missionaries are responsible for the war in China, so the French say. You have only to ask half a dozen, and three or four will make the statement. It cannot be the Catholic missionaries, they maintain, and it is not likely to be the Consuls or foreign merchants. Ergo, it is the Protestant missionaries, and above all, those dreadfully pushing Americans.

Why is it that a creed that boasts of being, and calls itself "Catholic," is in practice so exclusive and so narrow-minded? Only the other day, the Exhibition afforded an instance. The first Woman's Congress was a failure; the right people were not present, the really able people did not speak, and Mrs. May Wright Sewall was, perhaps, the only representative of American womanhood whom American women would have been satisfied with. The reason, so it is said, was simply that, as the organizers were Protestant, the Catholics held aloof.

The jury on ceramics yesterday made an excursion to the Sevres factory, and witnessed the taking from the kiln a superb vase, fully five feet high, decorated profusely, and surmounted by an American eagle. The workmen of the factory were addressed by the president of the jury, and each one received a souvenir in money, while each jurymen was given a porcelain medallion as a memento of the occasion. The President of the French Republic is a hard-working man. He faithfully puts in all available time at the Exposition, and visits the official pavilions, first of one country and then of another, avoiding with nicest care any show of partiality.

ALUM BAKING POWDERS.

Congress Acting to Suppress their Sale.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the Committee to be adulterated or made from injurious ingredients, it would be of inestimable value to the public.

The recommendations of the Committee that the sale of alum baking powders be prohibited by law, will make of special interest the following list of names of baking powders which chemists have found to contain alum:

Baking Powders Containing Alum:

- DAVIS' O. K.....Contains Alum.
Manf. by R. B. Davis & Co., New York.
- EGG.....Contains Alum.
Manf. by Egg Baking Powder Co., New York.
- A. & P.....Contains Alum.
Manf. by Great Atlantic & Pacific Tea Co., New York.
- I. C.....Contains Alum.
Manf. by Jaques Mfg. Co., Chicago.
- GRAND UNION.....Contains Alum.
Manf. by Grand Union Tea Co., New York.
- BON BON
HOTEL }.....Contains Alum.
Manf. by Grant Chemical Co., Chicago.
- LESLIE'S.....Contains Alum.
Manf. by The A. Colburn Co., Philadelphia.
- CALUMET.....Contains Alum.
Manf. by Calumet Baking Powder Co., Chicago.
- WASHINGTON.....Contains Alum.
Manf. by Washington Baking Powder Co.
- HOWARD.....Contains Alum.
Manf. by The Van Zandt Baking Powder Co., Rochester.

It is unfortunate that many manufacturers of alum baking powders state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article of food offered to them.

EVERY individual nature has its own beauty. —R. W. Emerson.

Children's Page.

THE PIRATE CREW.

BY DAN W. GALLAGHER.

Out on the sea that stretches far
From Boogymen's rock to Sleepytown bar,
Just off the entrance to Bo-peep bay,
A terrible pirate at anchor lay.
Sails all furled on each tapering mast—
Above and below, all things made fast,
Rising gently, each wave to crown,
With forty fathoms of cable down;
While scanning the vast expanse of blue,
The captain stands with his private crew,
And then a shout, and the orders come,
As the doughty sailors man each gun—
Up with the anchor—the sails are spread,
And the breeze strikes full while she plows ahead,
As off in search of a luckless prey
The pirate ship sets sail to-day.

The pirates—Ah! we know them well, for each has a curly head,
And Captain Kidd has often sailed in the ship called Trundle Bed;
While the sea that stretches from Boogymen's rock is only a grassy plot,
And Bo-Peep bay lies under a tree in the quaint old pasture lot;
And the pirate craft that threatens grief to the people of Brighteyetown,
Is just a table that taxed their skill in turning it upside down.
And what are the treasures these pirates steal, in spite of all we may do?
Only our hearts, and they hold them fast—our love for the pirate crew.

—Boston Globe.

MATTY'S RIDE.

BY MARIE A. RANDALL.

Last summer Matty Gray went to Milton to visit her grandpa and grandma.

Matty is a small girl of five summers, with bright, black eyes and a round, laughing face.

Grandpa Gray's was a delightful place to visit. The quaint old house, with its wide porches, the pleasant yard and the big swing under the spruce trees, the large garden full of flowers, the old red barn, and back of it the pasture through which the rippling brook ran; all these helped to make it the nicest of places in Matty's eyes, and she had a very good time indeed.

One morning she had just finished her breakfast, and was carrying a dish of crumbs to the brood of fluffy, yellow chicks in the coop under the apple tree, when she saw grandpa harnessing old Doll. He was going somewhere; if she could only go, too!

Forgetting the chicks, she dropped the dish and ran to ask grandma.

But grandma said, "No," at once, for grandpa was going clear to Northfield, to attend to some very important business.

Matty's face fell, but suddenly brightened, "Then may I ride as far as the corner, if grandpa doesn't care?" and, obtaining permission, she was off.

But grandpa had already started and was just turning into the street. In no wise daunted, she ran after as fast as her short legs could carry her. "Grandpa," she shouted, "wait for me. I'm coming." But the old gentleman was a little deaf, and unfortunately didn't hear.

Quite out of breath, at last she caught up. Then a daring idea popped into her head. Why not ride on the back of the buggy? She could easily slide off when they got to the corner.

The carriage was a low, old-fashioned one, and, by dint of much scrambling, she managed to climb up.

The back curtain was down, so grandfather did not see her, and drove leisurely down the street.

They turned the corner. "Better get off," she said to herself, but, dear me! then old Doll's very deliberate walk changed to a brisk trot. It was all she could do to keep from tumbling off, and was obliged to hang on for dear life.

"Oh my!" she gasped; "I wish I'd never come. Grandpa won't want me riding here. If he'll only stop some place pretty quick."

Deacon Gray was, of course, entirely oblivious to the fact that his small granddaughter had chosen to ride with him, and was presenting such a comical appearance posted on the back of his shining buggy. Intent on his own thoughts, he drove steadily on, occasionally nodding a "Good Morning" to those he met.

Several miles brought them to the little town of Easton. As he passed through he began to realize that he was attracting an unusual amount of attention. Everywhere people were staring and smiling, even pointing in his direction, in an extraordinary fashion.

He felt uncomfortably conspicuous. What was wrong? The harness was all right. Old Doll looked as sleek as ever. True, he had recently painted his carriage, and, in spite of a good deal of opposition on his good wife's part, had painted the wheels red.

He looked down at them inquiringly. "They be quite bright for a fact," he said, mentally. "I wished I'd made 'em black, as Sarah wanted."

A group of men lounging on the store steps laughed heartily as he passed, and one of them asked, loudly, "Where you goin', Kid?" To Mr. Gray it sounded like: "Where you going, Caleb?" His blood boiled at this, to him, insulting remark. It was outrageous, he thought, if he couldn't ride in a red-wheeled carriage, if he was a deacon. He was glad when he was safely through town.

Then a couple of ladies drove past him, and to add to his wrath they kept looking back, seeming to be much amused over something. And their carriage had yellow wheels!

"Well, I swan!" thought he, "that's jest like women folks. A red wheel ain't no more uncivilized than a yaller one, as I can see."

Another carriage was coming. To his relief he noted that it had red wheels. They, at least, would see nothing ridiculous in his outfit.

The occupants were two young men whom he knew slightly, and who bowed to him in a very respectful way, but scarcely had they passed when they burst into a roar of laughter.

Now, indeed, was the good old deacon puzzled. "Well, I swan!" he ejaculated, two or three times. "Well, I swan, if this don't beat the nation!" What could be the matter? Was there something else wrong with his buggy? Had some one put some outlandish thing on it to make him a laughing stock? He looked back anxiously, but could see nothing. Half a mile further on was the watering-trough. There he would stop and find out if everything was all right.

And how fared Matty all this time?

She speedily made up her mind that she dared not get off while the horse trotted, and when she finally slowed down to a walk, they were so far from home she didn't want to go back alone.

"Well," she decided, at last, "I'll have to stick on now. Mebbe grandpa'll never see

me till we get home." So she settled herself as comfortably as possible and tried to enjoy herself.

When they turned another corner the sun beat down so hot she wished she had her hat. It was dusty, too. She felt fairly choked. The perspiration began to trickle down her face. Her hair blew into her eyes, but she couldn't let go long enough to put it back. By the time they reached the village she was getting desperate, and knowing the people were laughing at her only made the matter worse. How her arms ached! She was so hot and thirsty and tired. At the thought of one of grandmother's ginger cookies a big lump rose in her throat; but she heroically gulped it down.

Suddenly the carriage stopped. Grandpa was getting out.

"Oh, I hope he won't see me," she breathed.

Deacon Gray was an angry man as he got out at the watering-place. He believed himself to be the victim of somebody's joke. He stepped around to the back of the carriage and—stopped.

Poor grandpa! Poor Matty! Matty, bare-footed, bareheaded, her hair flying about her hot, dust-streaked face, her big gingham bearing unmistakable marks of the sand-pies she had made the afternoon before, a faint suggestion of jam on the end of her nose, a very pathetic droop to the corners of the red mouth; this was what grandpa saw.

Grandpa, with his broad felt hat set a little back on his head, his firm mouth unusually stern, his bright blue eyes a little brighter, and such surprise depicted in his face, or was it anger? This was what Matty saw.

Neither spoke. At last grandpa asked, slowly: "Well, how did you come here?"

Matty caught her breath. "G-grandpa, I rode."

A merry twinkle crept into his sharp eyes. So it was this that made the people stare and smile. No wonder. Well, he could forgive them.

"And 'twant them red wheels, after all," he thought, as he lifted her down and put her in the carriage, and getting in beside her, turned old Doll about and started home, though he decided to drive around and not through Easton.

The important business must go until another day, for grandmother would worry over Matty's disappearance.

As for Matty, she felt completely crushed. Once and again she stole a look at grandpa. She thought he looked a little smiling, but she dared not be sure.

They reached home to find that grandma, after having hunted the farm over, had sent the hired man to the village to see if he could find any trace of her.

I will not say that she did not smile, when she heard grandpa's story. Then she asked Matty why she did not get off at the corner.

"Well," said Matty, reflectively, "I might have scratched my leg."

"What do you suppose your papa would say if he was here?" she continued.

Matty could not but heave a great sigh of relief to think there were several hundred miles between herself and parental authority. "But you needn't think, grandma," she said, earnestly, "that I'll ever take another ride like that." And I think she won't.—*The Advance*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

CONSECRATION.

This paper was presented at the Central Association, Scott, N. Y. It was written by some one at Adams Centre, New York, who, we do not know.

Is there any subject that, as Christian Endeavorers, we should be more familiar with, than that of consecration? It is the one subject of our regular monthly service, and each time we renew our pledge, we pledge ourselves also to renewed consecration. And yet to how many of us is consecration an actual, daily experience of our Christian lives? Is it not rather, with most of us, something to be desired, to be reached out after, earnestly striven for; something to be attained in the future rather than obtained by the asking?

So often have I thought of the words of Mr. Crofoot, now one of our workers on the foreign fields, "I do not want more consecration or deeper consecration, but consecration." It seems to me, Endeavorers, that in those words lies the secret of the whole matter. Consecration means absolute surrender, complete abandonment of self, and when nothing that we have hitherto claimed is ours, when we are all for Jesus and our lives are hid in his, we know then, and then only, the full meaning of consecration.

Shall we say then, month after month, I desire a more complete consecration, a deeper consecration, and yet go out into the world to live over again the failures, the discouragements and defeats that have characterized hitherto our strife for attainment in the Christian life; or shall we definitely and specifically lay our all at Jesus' feet and accept as our own the promise of his keeping and controlling power? We remember how we once trusted him for the forgiveness of our sins; why not trust him just as fully to keep us from sinning. Would it have been any help to us then to repeat over and over our desire for forgiveness and pardon, without claiming Christ as our Saviour and accepting his ransom for sins?

No. If we had grasped no higher faith than that we should yet be among the unsaved ones. It was only when we said, "Lord, I believe," that our sins were forgiven; and just as we received Christ must we walk with him. As the faith that gave us freedom from the guilt of sin was a present, not a future faith, so must the faith that saves us from its power be a faith that delivers us now. Some one has said that Satan delights in this future faith, but he trembles and flees when the soul of the believer dares to claim a present deliverance and to reckon itself now to be free from his power.

As we believed at first that we were saved from sin because Christ said it, we should believe now that he saves us from its power, because he says it. We have trusted him as a dying Saviour; now we should trust him as a living Saviour. Just as surely as he came to deliver us from future punishment did he come to save us from present bondage. We are as powerless on the one hand as on the other. We could cleanse ourselves from sin just as easily as we can now attain righteousness for ourselves. Christ and he only can do both for us, and we are simply to give ourselves unreservedly to him and believe that he accepts us. Let us think of consecra-

tion then, not as an attainment for which we must continually strive, but as the free and blessed gift of God to all those who will trust him.

Our part is an entire surrender to God of every part of our being, and a faith that believes he receives us. God's part is to keep us from the power of sin and use us for his glory. If the consecrations of the coming year mean to all our Endeavorers this complete self-abandonment, and absolute trust in God, the next Association will find many of its Societies, now discouraged and disheartened by the failures of the past, filled with Christians who have found that the secret of a joyous life in Christ lies not in struggling for it, but in believing and accepting it as God's most precious gift to his believers.

OUR MIRROR.

THE Pawcatuck Christian Endeavor Society of Westerly, R. I., recently elected officers for the term of six months beginning July 1. The following were chosen: President, Charles B. Andrews; Vice President, Charles D. Maxson; Recording Secretary, Emma Crandall; Corresponding Secretary, H. Louise Ayers; Treasurer, Allen C. Whitford. During the summer season, when many of the members are away, the meetings are held for a half hour, beginning at 5 o'clock on Sabbath afternoon. The service last Sabbath was a missionary one, and Rev. O. U. Whitford was present and brought out a number of interesting facts about China, and part of a recent letter from Rev. D. H. Davis was read. We were gratified to have Mr. Daland, a former loyal member and pastor, lead the meeting on June 23. He gave a helpful talk on the topic for the day, and all were thankful for his presence in the home land again after so long an absence and such perilous journeys as have fallen to his lot in carrying on the Master's work. Two of our affiliated members, Misses Mary A. and Maria S. Stillman, of Webster, Mass., are representing our Society as delegates to the International Y. P. S. C. E. Convention in session this week in London, Eng. They were passengers on the Trave, which took the place of the burned Saale. After the Convention they plan to attend the Paris Exposition and take a trip through Italy and Switzerland, witnessing the Passion Play at Ober-Ammergan. w.

July 16, 1900.

MILTON COLLEGE AND ITS COMMENCEMENT WEEK.

The attendance of the students at the institution during the year has been one-third larger than it was last year. They have their homes where at least twenty of our churches are located—nineteen of them in the North-Western and South-Western Associations, and one in the Eastern. A majority of the students from abroad have been dependent upon their own efforts in securing the means to support themselves in whole or in part while pursuing their studies. The number who propose to complete the principal course has increased. On the whole, excellent discipline, good health, and commendable industry have prevailed.

Through the contributions of friends of the College, aiding the editor of the *Milton Journal*, a fine piano has been furnished the past year for the College Chapel. To the Library nearly three hundred volumes have been added, making the number of bound ones over six thousand. The old Gentleman's Hall, a solid wooden structure, has been converted into a convenient gymnasium for the use of both ladies and gentlemen. It is ex-

pected that the main room will be in readiness by the Fall Term for instruction and drill in physical culture. The Field Day games, presented on the Public Square of the village near the close of the Spring Term, exhibited the training the students have received in outdoor exercises. The occasion was very enjoyable, and attracted a crowd of people.

Large classes in Elementary and Chorus Singing have been formed, and over forty different students have taken private lessons on the Organ or Pianoforte, and in Voice Culture or Harmony. An earnest religious interest has been maintained, as shown in the attendance each week upon the prayer-meetings of the Christian Association, and in the formation of four quartets to engage by singing and exhortation in evangelistic work in the vacations. A College monthly has been published by an organization of the students, and so conducted that it has not involved them in debt. The complete plans and specifications for a substantial and commodious Science Hall, a building greatly needed by the institution, has been procured, and about four thousand dollars have been pledged toward its erection.

The former English course of studies has been changed into the Modern Classical, mainly by increasing the amount of instruction given in the German and French languages, together with some advanced work in English Literature. Mrs. Anna S. Crandall, A. M., of Chicago, Ill., has been engaged to have charge, the next year, of the classes studying German Language and Literature. Greater attention will be given hereafter to the teaching of General Physics; and Alfred E. Whitford, A. B., now of the Chicago University, will assist, by the beginning of the next Winter term, in the management of this department.

The Commencement Week of the College was opened by the Forty-fourth Anniversary of the existence of the Christian Association, held on Sixth-day evening, June 22. After prayer by Charles S. Sayre, of Berlin, Rev. M. B. Kelly, pastor of the Seventh-day Baptist church of Chicago, Ill., preached a very effective sermon on "The Christian Mission." The College quartette of last year, sang a delightful piece of music. On First-day evening, June 24, President Whitford presented the Baccalaureate Sermon on "The Christian Way." This service was attended by the pastors of the three churches of the place, and by a portion of their congregations. A quartette of ladies and gentlemen furnished the singing.

On the evening after the Sabbath, June 23, the Iduna Lyceum held a public session. The following is the program:

- Music—Hurricane.....Theo. A. Metz
- Invocation.....High School Orchestra.
-Mrs. Metta Platts Babcock, of Milton.
- Song—Aunt Margery.....Parks
-College Ladies' Quartette—Harriet A. Inglis, Lillian V. Babcock, Blanche M. Babcock, Anna Belle VanHorn.
- Oration—Woman's Proper Sphere.....
-Ethel L. Jeffrey, of Albion.
- Recitation—Nydia's Sacrifice.....
-Anna Belle VanHorn, of North Loup, Neb.
- Piano Solo—Moonlight on the Hudson.....Wilson
-Sadie L. Looftboro, of Welton, Iowa.
- Address—Tramps about London.....
-Miss Eleanor M. Brown, of Chicago University.
- Duet—When Life is Brightest.....Pinsuti
-Leo N. Coon, Alice E. Clarke, both of Milton.
- Oration—What is Worth While.....
-Harriet A. Inglis, of Marquette.
- Paper—The Iduna Waste-Basket.....
-Anna E. Green, of Milton.
- Music—Pride of My Heart.....H. C. Verner
-High School Orchestra.

While all the exercises were of a high character, the address on "Tramps about Lon-

don" is especially commended. It was piquant and instructive.

The Philomathean Society greeted an audience on Monday evening, June 25, with a public session, which presented this programme:

Invocation	Rev. Eli F. Loofboro, of Chicago University.
Music—A Cannibal Idyl	Cremona Quartette of the College.
Recitation—David's Lament for Absalom	E. D. VanHorn, of Weiton, Iowa.
Instrumental Duet—The Belle of Maryland	E. B. Loofboro, L. A. Platts, Jr.
Address—Original Research	P. W. Johnson, of Stone Fort, Ill.
Music—Mammy's Little Alligator Belt	Cremona Quartette.
Address—There are Others	Prof. Edwin Shaw, of Milton College.
Instrumental Duet—Minstrel Parade March	E. B. Loofboro, L. A. Platts, Jr.
Paper—The Philomathean Independent	H. R. Irish, of Hammond, La.
Music—A Lover's Complaint	Cremona Quartette.

The address of Prof. Shaw was admirable, full of practical suggestions for the students. Some of the "others" remarked that it should be published, particularly in the village paper.

The Annual Concert of the School of Music was held Tuesday evening, June 26, with Prof. Jairus M. Stillman as Director and Miss Katherine M. Bliss as Accompanist. The Concert was largely patronized, and all the pieces of music elicited applause—some of them encores. It was the general opinion that the singers and players furnished exercises which had not been surpassed by the school in several years. The programme was as follows:

PART FIRST.	
Choral Ballad—The Miller's Wooing	Eaton Fanning Concert Choir with Orchestra.
Song—When the Heart is Young	Dudley Buck Emma E. Anderson, of Milton.
Pianoforte Solo—La Harp Du Seraphim	Jos. Loew Katherine M. Bliss, of Milton.
Irish Lullaby Song—Husheen	Alicia A. Needham Sarah L. Loofboro, of Weiton, Iowa.
Male Quartette—Farewell	Joseph Schrule Gustav A. Seeger, E. B. Loofboro, Lewis A. Platts, Jr., and Harry M. Johnson.
Soprano Song—The Spirit of Spring	Eenry Parker Mattie B. Haylock, of Edgerton.
Baritone Song—Our Jack	H. Trotere Jesse G. Maxon, of Walworth.
Four Part Song—The Sea Hath its Pearls	Ciro Pinsuti Concert Choir.
PART SECOND.	
Ballad—Only a Pair of Blue Eyes	Chas. H. Shepherd Harriet A. Inglis, of Marquette.
Pianoforte Solo—Minuet al' Antico	W. C. E. Seeboeck O. Harley Greene, of North Loup, Neb.
Contralto Song—In May Time	Dudley Buck A. Leona Davidson, of Milton.
Ballad for Tenor Voice—Acush'a Machree	Alicia A. Needham Gustav A. Seeger, of Milton Junction.
Clarinet Solo—Serenade and Polonaise	B. M. Missud R. H. Saunders, of Milton.
Soprano Song—Fleur des Alps	Wekerlin Leo Ninette Coon, of Milton.
Chorus—Festive Hymn	Dudley Buck Concert Choir with Orchestra.

The Concert Choir was composed of the following members:

Sopranos, Leo Ninette Coon, Emma E. Anderson, Nettie L. Carey, Harriet A. Inglis, Lillian V. Babcock, Sarah L. Loofboro; Contraltos, A. Leona Davidson, Ella E. Babcock, Blanche M. Babcock, L. Josephine Bullis, Anna Belle VanHorn; Tenors, Gustav A. Seeger, W. Ray Rood, Welcome S. Wells, Abbie I. Babcock, Ansel L. VanHorn; Basses, Jesse G. Maxon, Erlow B. Loofboro, Lewis A. Platts, Jr., J. Dwight Clarke, Jesse E. Hutchins, Ray W. Clarke, P. B. Hurley.

The following persons composed the Concert Orchestra:

Clarinet, R. H. Saunders; flute, W. B. Maxon; violins, Lillian V. Babcock, O. E. Orcutt, O. Harley Greene; violincello, L. Arthur Platts; pianoforte, Katherine M. Bliss.

The Commencement Exercises began Wednesday forenoon, June 27, at 10.30 o'clock. They were held, as were all the other mentioned exercises of the week, in the Sev-

enth-day Baptist church of Milton. The building was filled to its utmost capacity. The weather, which, for some days had been uncomfortably warm, had moderated considerably. The orations were exceedingly well received. They had the characteristic of being quite equally meritorious in thought, composition and delivery. The following was the programme:

Reading of Scripture and Prayer	Rev. S. L. Maxson, of Walworth.
Music	Northwestern University Male Quartette.
Oration—Wars and Rumors of Wars	Nathan Olney Moore, Jr., of Highland Park, Ill.
Oration—Hidden Forces	Warren Ray Rood, of North Loup, Neb.
Music—Cornet Solo	O. Harley Greene, of North Loup, Neb.
Oration—The Highest Education	Sarah Alice Holmes, of Milton.
Oration—the Hated Race	Rachel Mabel Glenn, of Janesville.
Music—Bass Solo	Alfred E. Whitford, of Chicago University.
Master's Oration—The Problem of Nonresistance	Channing Alonzo Richardson, of Milton.
Music—Violin Solo	Lillian V. Babcock of Milton.
Oration—We Create Our Own Worlds	Mabel Anna Clarke, of Garwin, Iowa.
Oration—Design in Nature	Peter Ernest Clement, of North Loup, Neb.
Music	Northwestern University Male Quartette.
Conferring the Degrees and Presenting the diplomas	
Prayer and Benediction	Rev. Webster Millar, D. D., of Evansville.

The degree of Bachelor of Letters was conferred upon Miss Mabel Anna Clarke, Miss Rachel Mabel Glenn and Joseph Hand Seal, the last of Little Falls, Minn., upon their completion of the English Course. The degree of Bachelor of Arts was granted Peter Ernest Clement, who had finished the studies in the Ancient Classical Course; and that of Master of Arts, in course, upon Channing Alonzo Richardson, of the Class of '96, who was recently graduated with honor by the Garrett Theological Seminary at Evanston, Ill.

In the afternoon of Commencement Day the Alumni Association held its Annual Meeting. After the election of officers for the ensuing year and the transaction of some other business, four addresses were presented as follows: "The Students' Mastery of His Work," by Prof. David C. Ring, '97, President of the Association; "The Advantages Afforded by the Small Christian Colleges," by Rev. S. L. Maxson, '94, of Walworth; "The Marvelous Changes We Have Seen," by Prof. Albert Salisbury, '70, of the Whitewater State Normal School; and "The Special Needs of Milton College," by Prof. Gardner Williams, '97, Director of Music in the Chicago University. Music was furnished by the College Glee Club of eight young gentlemen.

Following the above meeting were the Class Day Exercises of the graduates for this year, assisted by representatives of seven other classes. These consisted at first of an address by the President, Peter Ernest Clement; Secretary's Report, by Miss Rachel Mabel Glenn; and Class Prophecy, by Miss Mabel Anna Clarke.

In the evening a large audience attended the Senior Concert, presented by the Northwestern University Male Quartette.
MILTON, Wis., July 1, 1900.

FROM THE PRESIDENT OF THE CONFERENCE.

I wish to say, through the RECORDER, that all the Societies that are to hold their Anniversaries in connection with the Conference should lose no time in sending a full program to the RECORDER office. I would also suggest the propriety of those making reports to Conference, either officers or committees, that they make a summary report sufficient to bring the subject matter before the Conference, leaving the details to be spread on the Conference Minutes, in this way saving the time of the Conference. I think

we all feel that important matters will come before this Conference which will require time for consideration. If we can reduce the time given to matters of lesser importance, I think it would be wise to do so.

Let us be much in prayer these few remaining weeks, that we may all come warm hearted and, as one good brother has said, with a purpose for soul-winning.

S. C. MAXSON.

UTICA, N. Y., July 17, 1900.

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.

WESTERLY, R. I.—The pastor of the Pawcatuck church has been having a vacation of two weeks and, with Mrs. Davis, has been at the seashore at Weekapaug. During his absence, Deacon Ira B. Crandall led the Sabbath-evening conference meetings, and Rev. Henry Clarke, of the First Baptist church of Stonington acceptably filled the pulpit Sabbath mornings. The annual observance of Children's Day by the Sabbath-school passed off pleasantly, although the school regretted the inability of the superintendent to be present on account of illness. The choir concert on June 12 was such a success that a second one was given the 27th, and on both occasions the large audiences were delighted with the singing of Earl Gulick, the noted boy soprano of New York, as well as with the excellent music of the choir itself, and the organ recitals by Frederick Maxson of Philadelphia and George G. Daland of Brooklyn. On June 22 to 25 we were pleased to receive a visit from the former pastor of this church, the Rev. W. C. Daland. The greetings from his former parishioners were hearty, and all regretted that his stay could not have been longer. He brought an encouraging message to the Sabbath-evening prayer service, and the next day preached a missionary sermon and told many things of interest about the people whom he recently visited in Africa. On Monday, at a special meeting of the Missionary Board, he gave a full report of his journey and the work accomplished, and a number of persons not members of the Board were attentive listeners.
W.

JULY 16, 1900.

ROANOKE, W. VA.—Our Salem quartet company, including Bro. D. C. Lippincott to do the preaching, began its evangelistic work here June 28, and continued nearly two weeks with generally good hearing, although the farmers were in wheat harvest. The people turned out for meeting very well and with good interest. The quartet had set the time for starting their second series at Berea, and felt that it was best to go on as appointed. The Roanoke people, with the pastor, took in the meeting over Sabbath and First-day.

On Sabbath-day, July 14, three of our Sabbath-school boys were baptized. The last night of the quartet service was the climax in spiritual power. We had a most refreshing breeze from heaven. Our souls were happy with the heavenly spirit. We desire to hold more of that life-giving spirit in our hearts. About \$15 collection was taken for the quartet work. People are well pleased with their help. May the Lord give great success wherever they may go.

M. G. S.

NEWS OF THE WEEK.

China and the Eastern question have absorbed the attention of the world for the week past. Conflicting reports and rumors, from Chinese sources, have kept up the former uncertainty in some degree. But no good news of an authentic nature has appeared to overcome the dread belief that the foreigners at Peking have been murdered. Indeed, the summary of the most reliable reports for the week confirms the conclusion that the most horrid crime of the century has been enacted. The details show a refinement of cruelty and barbarism unparalleled. So far as the movements of the Chinese government can be known, they are unfavorable to better results. The anti-foreign craze increases, and it is doubtful whether any influence of value, among the Chinese of high standing, will be exerted in favor of missionaries or of foreign Powers.

Since the first Protestant missionary went to Canton, Robert Morrison, in 1807, there has been no time when Christian missionaries, throughout China, were in greater danger than at the present time. It is feared that an unusual number of Americans were in Peking at the time of the massacre, since some thought that to be the place of greatest safety, and because the Congregationalists and the Presbyterians held annual conferences there about the first of June. So far as we can learn, there are few American missionaries at their posts in Northern China, at this time. They have gone to Japan, or to the seacoast towns, or to Shanghai. It has been reported during the week that Shanghai is seriously threatened, and our readers will find double interest in this report, because of the Seventh-day Baptist missionaries there.

The situation has found new complications this week, in that open hostilities are reported as breaking out between China and Russia, through an attack on Russian interests by the Chinese. A state of actual war between two powers already exists or is imminent.

The Allied forces at Tien Tsin suffered a serious defeat early in the week, in an attack upon the native city, but they renewed the attack the next day, taking the city. There was severe loss on both sides. We go to press with the situation thus complex, and with many things unknown, which are needful for a full and accurate account of the situation. But enough is known, and is certain to follow from what is known, to indicate that the political and religious interests of the world will be widely and permanently affected by the affairs of China and the Eastern question for many years to come.

The President has appointed W. W. Rockhill, formerly connected with the United States legation at Peking, as Special Envoy to China. He will have full diplomatic power, and may succeed Minister Conger at Peking, when affairs become settled. For six months past he has been the chief advisor of Secretary Hay, in Chinese matters.

Latest.—A message in the cipher of the State Department has been received through the Chinese Minister at Washington, purporting to come from Minister Conger, as follows: "British Legation under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre." It is without date, but is supposed to have been sent July 18. We hope it is genuine, but fear it is not.

MARRIAGES.

DAVIS—WHITFORD.—At the residence of the bride's father, Dea. A. A. Whitford, near Farina Ill., June 27, 1900, by Rev. L. D. Seager, Mr. Theo. B. Davis and Miss Lena L. Whitford.

STREIGHTIFF—GROWDON.—At the home of Rev. D. F. Detviler, July 1, 1900, Mr. B. F. Streightiff and Miss Lizzie Growdon, both of Salemville, Pa.

SKAGGS—WHITNEY.—At the home of the bride's parents, at Berlin, Wis., on July 11, 1900, by Pastor Geo. W. Hills, of Nortonville, Kan, Mr. James L. Skaggs, son of the Rev. L. F. Skaggs, of Boaz, Mo., and Miss Het-tie Whitney.

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.

JENKINS.—At West Edmeston, N. Y., July 16, 1900, Allen Carroll, infant son of Jay and Carrie P. Crandall Jenkins, aged 1 year and 7 days.

Funeral services were held at the home of the parents, July 17, conducted by the pastor of the First Brookfield church. Interment at West Edmeston, N. Y.

W. C. D.

BRUCE.—William Arthur, infant son of William and Mary Bruce, died at Crowley's Ridge, Mo., June 30, 1900, aged 10 months and 28 days.

The bereaved parents find comfort in him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." G. W. G.

DYE.—At Farina, Ill., May 31, 1900, Martha J., wife of Giles Dye, in the 27th year of her age.

She was born in Marion County, Ill., Feb. 17, 1874. Was married Feb. 27, 1895. About four years ago she transferred her membership from the Methodist Episcopal to the Seventh-day Baptist church, and was a consistent Christian until death. She was comforted with the hope of seeing her two children who had gone before. L. D. S.

WOODARD.—Mrs. Mae (Hemphill) Woodard was born in East Hebron, Pa., Dec. 18, 1877, and died, of paralysis, June 25, 1900.

She was baptized and united with the Hebron Centre church in 1895, of which church she was a member when death called her. She leaves a husband, a little child, relatives and friends to mourn her early departure from this life. Funeral services were conducted from the home where she had always lived, June 28, 1900, by the writer assisted by the Rev. Geo. P. Kenyon. "God is a refuge for us." D. B. C.

CHESTER.—In Rockville, R. I., July 11, 1900, Christopher N. Chester, aged 85 years, 8 months and 4 days.

Brother Chester was born in Westerly, R. I., Nov. 7, 1814, and was the oldest of ten children given to Eld. Christopher and Olive Burdick Chester. He was united in marriage to Clarissa Maxson, Dec. 11, 1836. Four children were given them, two sons and two daughters, all of whom survive their father. Mrs. Chester died in 1887. At the age of twenty, brother Chester gave his heart to Christ and united with the First Seventh-day Baptist church in Hopkinton. In the following year, July 24, 1835, when the Seventh-day Baptist church was organized in Rockville, he became one of the fifty-three constituent members of the church and lived in the affectionate regard of all who knew him till his death. He leaves three brothers, one sister and four children to mourn their loss. A. M. L.

WRIGHT.—Mary Wright was born January 13, 1817, and died July 8, 1900, in the 84th year of her age.

She embraced Christ in early life, was converted to the Sabbath in 1872, and stood alone for many years. She joined the Seventh-day Baptist church in 1896, and has been a beloved member ever since. Strong in the faith, she was beloved by all. She leaves a brother, a sister, and a host of friends to mourn. Her influence was not confined to her own home, but she reached out after others, and touched the hearts of those who were in trouble and need. G. W. G.

BENNETT.—At his home, near Lowell, N. Y., April 8, 1900, of neuralgia of the heart, Alfred R. Bennett, in the 79th year of his age.

Bro. Bennett was born at Sandy Lake, N. Y., and remained there until he was 16 years old, when he came to Verona, where he has ever since lived. At the age of 20 he was converted under the preaching of Eld. C. M. Lewis, and joined the First Verona church. On Thanksgiving Day, 1847, he was married to Miss Deborah Will-

iams of West Moreland, N. Y. To them were born 3 children—2 girls who died in infancy—and one son, with whom the mother now resides. For nearly fifty years Bro. Bennett was a regular member of the First Verona choir, and for many years the faithful Janitor. He was kind and gentle, outspoken and brave in his religious life, and never ashamed to own his Saviour, and above all entirely reconciled to die. Among his last words were, "Any time, Lord." He will be greatly missed by the family and community, but welcomed by the angels in glory. In the absence of the pastor, services were held at the home, conducted by Rev. Colburn of the M. E. church, assisted by his choir. "Blessed are the dead who die in the Lord." G. W. L.

CHURCH-GOING, the keeping of the Sabbath, are not religion; but religion hardly lives without them.—F. W. Robertson.

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.

ALL those who ever attended school at the Big-foot Academy, Walworth, Wis., are invited to attend the Annual Reunion, to be held Wednesday, Aug. 8, 1900, on the old Academy grounds.

JOSIE HIGBEE, Sec.

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.

FOR SALE!

Photograph Gallery in Seventh-day Baptist Town.

Good Rich surrounding country. First-class outfit. Fine Light, Good Prices. For price and information in detail, address Mc C. care RECORDER OFFICE, Plainfield, N. J.

Popular Science.

BY H. H. BAKER.

A Scientific Question for Lawyers.

It is well known that by grounding a telegraph or telephone wire, the earth can be used as a common return circuit, thus saving the cost of one wire, and in telephones, where each subscriber has his own wire grounded, it saves him the cost of one wire.

When the trolley railroads came into use, passing through streets in various directions, it was found that they greatly interfered with telephone communication by interrupting the return circuit through the earth.

A suit for damages was brought against a railroad company in Troy, New York, in 1889, which attracted universal attention. It was claimed on the part of the telephone company that the natural course of the electric current on or in the earth could not be diverted or turned out of its course without damage, any more than a stream of water, performing service and following its natural channel on its way to find its level.

The railroad company, in defense, claimed that the earth, like the air, was an universal highway, free for all, and if the telephone company wanted their current not to lose its force they must take means to protect it.

In further support, reference was had to the patent claim set up by S. F. B. Morse to the exclusive right to the space above the earth in which to stretch his wires and form a circuit. This claim was promptly stricken out by the Commissioner of Patents, as not being patentable. The court decided that the telephone company had no exclusive rights in the earth as an electrical conductor.

Subsequently a suit was brought in Cannes, France, involving precisely the same principles. The telephone company, having first established their plants, were carrying on a successful business, when the trolley roads were made, which paralyzed the telephone service. This suit was also tried upon its merits, and the court decided that the railroad company could not obstruct, and, therefore, must lay an underground wire and relieve the telephone company, which they had to do at a cost of some \$13,000.

A suit is now pending between a telephone company and a trolley line in Europe, in which they are fighting the same scientific principle over again, both claiming equal rights to the use of the earth, notwithstanding one company may despoil the business of the other.

Gentlemen of the law, versed in the principles of right, as between parties, please give us your opinion, as to whether the earth is as "free as air," and also whether a syndicate could be allowed to make an earth-scraper as deep as they now make a "sky-scraper" high?

RUSKIN says: "Only what we have wrought into character during life can we take away with us." That truth will make beggars for all eternity of many of the rich people of this day. Think of a man with a mind spending all of his life in gaining wealth or fame to put into all sorts of investments and enterprises, but putting none of either into his character. Men are too often satisfied to fare sumptuously for a few days or years, and then carry nothing but poverty into the long life beyond. They seem to think that the empty fame of a day will be enough to feed the soul upon for all eternity. The Master gives the case of these parties in that of the "certain rich man" who put his life in barns and "much goods laid up for many years," and had nothing to take with him that night when his soul was required of him. "Thou fool" was all that could be said of that man. What can be said of those who are acting no more wisely in these days?—*Wesleyan Christian Advocate.*

THE privilege of laboring is to me more and more precious. I would not choose the spot; I would not choose the circumstances. To be able to do something is a privilege of which I am altogether unworthy.—*Mary Lyon.*

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.....	Mark 8: 27-33
July 28.	The Transfiguration.....	Matt. 16: 13-26
Aug. 4.	Jesus and the Children.....	Luke 9: 28-36
Aug. 11.	The Forgiving Spirit.....	Matt. 18: 1-14
Aug. 18.	The Man Born Blind.....	Matt. 18: 21-35
Aug. 25.	Jesus the Good Shepherd.....	John 10: 1-17
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 VI.—JESUS AND THE CHILDREN.

For Sabbath-day, Aug 4, 1900.

LESSON TEXT.—Matt. 18: 1-14.

GOLDEN TEXT.—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark 10: 14.

INTRODUCTION.

As Jesus came down from the Mount of Transfiguration with his three disciples, he found a great multitude of people with certain of the scribes gathered about the nine disciples. They had brought a demoniac boy to be healed, but the disciples had been unable to cast out the demon. What a contrast with the glorious scene upon the mountain. There Jesus was in the company with Moses and Elijah, who understood his work and had sympathy with him; here he was confronted by the thoughtless multitude, seeking for wonders, and by the carping scribes hostile to his teaching, and eager to discredit his disciples before the people; here also were his disciples showing a sad lack of faith, so shortly after Peter had made that wonderful declaration, and Christ had spoken of the stability of his church.

Soon after this incident our Lord spoke again to his disciples concerning his death and resurrection. Upon his return to Capernaum Jesus miraculously provided the money with which to pay the temple tax for himself and Peter. Many have wondered that a miracle should be wrought for so trifling a matter. But the way in which the money was provided was to serve as adding emphasis to the words which Jesus spoke at this time concerning his own rightful exemption from this tax.

Our present lesson presents several matters of practical instruction which Jesus gave to his disciples.

TIME.—Summer of the year 29. Soon after last week's lesson.

PLACE.—Capernaum.

PERSONS.—Jesus and the twelve disciples; a little child.

OUTLINE:

1. Jesus Teaches by the Example of a Child. v. 1-4.
2. He Teaches to Avoid Occasions of Stumbling. v. 5-9.
3. He Teaches the Value of One. v. 10-14.

NOTES.

1. *At the same time.* That is, when Jesus and Peter were talking of the half-shekel temple tax. *Who is the greatest in the kingdom of heaven?* The Revised Version translates more accurately, putting in the word "then." In view of the existing circumstances, who is the one to occupy the chief place in the kingdom which you are about to establish? They were doubtless thinking of the recent choice of the three to go up the mountain with him, and of the words to Peter, "Thou art rock," etc.; and perhaps also of Peter's reproof. At all events they were thinking of positions of power and prominence. It is very likely that others besides Peter and James and John thought themselves worthy of the chief place; they did not know of the especial privilege that these three had enjoyed upon the mountain. We need not infer that the twelve were always thus selfishly ambitious. The present circumstances led them to these worldly thoughts.

2. *And Jesus called a little child unto him, and set him in the midst of them.* As an object lesson. Instead of answering their question at once, he teaches them that even to ask the question shows that they are in the wrong.

3. *Verily I say unto you.* An expression frequently used by our Lord to introduce a statement of importance. *Except ye be converted.* The reference is not to "conversion" in our modern theological sense, but rather to a complete change in manner of thinking. *And become as little children.* That is in simplicity and guilelessness of mind, in lack of self-assertion. *Ye shall not enter into the kingdom of heaven.* Without this childlike spirit they could not enter, much less attain a high position in the kingdom of heaven. Compare John 3: 3, 5.

4. *Whosoever therefore shall humble himself as this little child.* The meaning is not "as this little child humbles himself," but rather "as he is humble." The child is humble without conscious effort. The disciples are admonished by effort to bring themselves to this condition of childlike lack of self-consciousness. *The same is the greatest in the kingdom of heaven.* Here the disciples have an answer to their question. According to their ideas this answer was probably equivalent to saying, the least is the greatest.

5. *And whoso shall receive one such little child.* Having answered their question, he takes advantage of the opportunity to teach another lesson suggested by the presence of the child. The disciples are to accept and treat with tender regard those who are of a disposition represented by this little child, that is humble and unassuming. There is an emphasis upon the "one" implying their great value. *In my name.* That is, because the name of Jesus expresses the belief and character of the one thus received. This verse may be paraphrased: If you take an affectionate interest in an humble follower of Jesus, because he is thus a follower of Jesus, your kindness is regarded as expressed toward the Saviour. cf. Matt. 25: 40.

6. *But whoso shall offend.* Literally, "cause to stumble." There is no reference to giving offense in our modern use of the term. This "causing to stumble" is the opposite of the "receiving" mentioned in the previous verse. *One of these little ones which believe in me.* The reference is not directly to children, but to the simple childlike believers in Christ. *It were better for him.* The Revised Version translates more correctly, "it is profitable for him;" for there is no comparison expressed. It seems probable that there is irony in the expression "it is profitable," and that the meaning of the passage is: If a man shall cause one of these little ones to stumble, this deed will be of use for him in helping him to get a great millstone tied about his neck, and to be thrown into the sea. That is, this act will bring the severest punishment. The word "millstone" is better rendered "great millstone," as in the Revised Version. The form of execution referred to was of Greek or Roman origin, rather than Jewish.

7. *Woe unto the world because of offenses, etc.* Our Saviour expresses his sorrow for the men of this world in view of the grief and pain that shall come to them by means of stumbling-blocks. *For it must needs be that offenses come.* In view of the abnormal depravity of the human race, the existence of occasions of stumbling is to be expected. *But woe to that man by whom the offense cometh.* The one who is the means of leading a Christian away into apostacy should expect especial sorrow and misery.

8. *Wherefore, if thy hand or thy foot offend thee, cut them off, etc.* Compare Matt. 5: 28, 29. The only effectual way to avoid giving occasions of stumbling to others is to avoid them for ourselves. If some member of the body is the means by which we fall under temptation it is better to discard that member than to be under the dominion of sin, and suffer its consequences. *To enter into life.* That is, the true life, eternal life. *Halt or maimed.* The Revised Version, with greater accuracy, transposes these two words; for the first refers to the condition of a man with reference to the loss of a hand, and the second to the loss of a foot. *Cast into everlasting fire.* This is, of course, figurative; but represents a terrible reality. It is parallel to "drowned in the depth of the sea," at the end of verse 6.

10. *Despise one of these little ones.* That is,

think slightly of them, and so be negligent of injuring them, as we do not stop to see whether we are treading upon the insects of the dust or not. *In heaven their angels do always behold the face of my father which is in heaven.* This verse implies the doctrine of guardian angels. The angels of these humble believers have places of honor in the presence of our God. The imagery is of the court of an Oriental king whose especial favorites are spoken of as they who behold his face.

11. This verse is omitted by the best manuscripts. It contains, however, a true statement. Compare Luke 19: 10.

12. *How think ye?* Jesus calls upon his hearers to use their common sense to recognize the value of one Christian, even if he be lowly, since one sheep is worthy of so much effort. *If a man have a hundred sheep and one of them be gone astray, etc.* It would seem that a man who had a hundred sheep could very easily bear the loss of one. And so he could if the financial loss were all, or if the loss were irretrievable. But it is a sheep astray, it is the one needed to make up the number of his flock. He will steadfastly brave difficulties and dangers in order that he may find it.

13. *He rejoiceth more of that sheep.* Because of the very fact of its danger it seemed more precious unto him.

14. *Even so it is not the will of your Father, etc.* Just as the man who owned the hundred sheep was unwilling to lose one sheep from his flock, so our heavenly Father is unwilling that even one of the lowliest of the believers in Christ should be caused to stumble and fall away from the faith, and so perish.

INSTRUCTION TO DELEGATES.

Through the courtesy of the various Passenger Associations, persons attending the General Conference, to be held at Adams Centre, N. Y., commencing August 22, will be granted a reduction in their return railroad fare, only under the following circumstances and conditions:

1. Each person must purchase (not more than three days prior to the date of the meeting, Sunday not to be accounted a day, nor later than two days after the first day of the meeting) a first-class ticket (either unlimited or limited) to the place of meeting, for which he will pay the regular tariff fare of not less than 75 cents, and upon request the ticket agent will issue to him a standard certificate of such purchase properly filled up and signed by said ticket agent.

2. If through ticket cannot be procured at the starting point, the person will purchase to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, requesting a standard certificate properly filled out by the agent at the point where each purchase is made.

3. It is absolutely necessary that a certificate be procured, indicating that full fare of not less than 75 cents has been paid for the going journey. It likewise determines the route via which the ticket for return journey will be sold, and *without it no reduction will be made*, as the rules of the individual lines provide that: "No refunds of fare can be expected because of failure of the parties to obtain certificates."

4. It has been arranged that the special agent of the railways be in attendance to vise certificates on August 26. You are advised of this, because if you arrive at the meeting and leave for home prior to the special agent's arrival, you cannot have the benefit of the reduction on the home journey; or if you arrive at the meeting later than August 26, 1900, after the special agent has left, you cannot have your certificate vised for reduced fare returning.

5. Tickets for return journey will be sold by the ticket agents at the place of meeting at one-third the first-class limited fare, only to those holding standard certificates signed by the ticket agent at point where through ticket to the place of meeting was purchased, countersigned by the Secretary or Clerk of the Convention, certifying that not less than one hundred persons holding standard certificates are present, and that the holder has been in attendance upon the Convention, and vised by special agent of the railways.

6. Tickets for return journey will be furnished only on standard certificates procured not more than *three days* before the meeting assembles, nor later than *two days* after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored if presented for return tickets more than *three days* after the date of adjournment of the Convention. It is understood

that Sunday will not be reckoned as one of the three days either before the opening date or after the closing date of meeting. No certificate will be honored if issued in connection with children's half-fare tickets, on account of clergy, charity, employes, or at less than regular agreed full first-class fare.

7. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk on the certificate, which identification includes the statement that one hundred or more persons, who have purchased full-fare tickets of not less than 75 cents each, for the going passage, and hold properly receipted standard certificates, have been in attendance at the meeting, and by the stamp and signature of special agent of the railways. A violation of the rules in certifying that the stipulated number was in attendance, when actually a less number of properly executed standard certificates was presented, will debar the offending organization from the further courtesies of the railways.

8. The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer. A transfer or misuse of certificates or tickets authorized under this rule will forfeit all privileges granted.

9. A guarantee has been given to redeem at full fares any return tickets procured by persons in attendance at this meeting that may be found to have been transferred, misused or offered for sale.

N. B.—Please read carefully the above instructions. Be particular to have the certificates properly filled and certified by the railroad agent from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such-through ticket was purchased.

Yours truly,

IRA J. ORDWAY,
GEO. W. HILLS, } Com.
D. E. TITSWORTH, }

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.



A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

NOTICE.

Union County Court of Common Pleas.

In the matter of the application of the First Seventh-day Baptist Church of New York City, formerly the First Sabbatarian Church of New York, and the Trustees of The Seventh-day Baptist Church of Christ at Plainfield, Essex County, New Jersey, religious corporations, to sell lands in which burials have been made.

Upon reading the petition of the First Seventh-day Baptist Church of New York City, formerly The First Sabbatarian Church of New York, and of the Trustees of The Seventh-day Baptist Church of Christ at Plainfield, Essex County, New Jersey, duly verified and this day filed in this Court, setting forth that the petitioners are religious corporations or societies, owning real estate, in which burials have been made, and that said lands are no longer desirable for burial purposes nor in use as such; that owing to the changed condition of population and business the lands described in said petition are not in demand as a place for burial of the dead, and that it is desirable to sell said lands, and that the petitioners have secured consents in writing of all the living owners of plots or burial permits authorizing the removal of the bodies buried in said lots or plots, and that said lots or plots are designated on a map accompanying said petition, said petition also setting forth a list of all apparent owners of lots or plots designated in said petition by lot or plot number; also designated on said map: the petitioners setting forth that they were unable to find said apparent owners, their lineal descendants, widow or widowers, after having made diligent inquiry therefor, said petition further setting forth a list of enumerated lots or plots said to contain bodies of persons unknown to the petitioners, and that said lots or plots do not appear to have been conveyed by the petitioners to any person:

It is therefore on this eleventh day of July, Nineteen hundred, ordered that the following named apparent owners, to wit, heirs of Isaac Titsworth, apparent owners of Lot No. 4 west; heirs of Wm. Dunn, apparent owners of Lots 8 and 9 west half; heirs of James H. Cochran, apparent owners of Lot 14 west; heirs of Peter F. Randolph, apparent owners of Lot No. 25 west; heirs of David F. Randolph, apparent owners of Lot No. 28 west; heirs of Nathaniel Drake, apparent owners of Lot No. 30 west; heirs of Randolph and Jane Drake, apparent owners of Lot No. 41 west half; heirs of Simeon F. Randolph, apparent owners of Lot No. 43 west; heirs of John Norris, apparent owners of one-third of Lot No. 52 west; heirs of Isaac F. Randolph, apparent owners of one-half interest in Lot No. 64 west half; heirs of Gideon Wooden, apparent owners of Lot No. 62 west; heirs of Peter Ladew, apparent owners of Lot No. 18 east half; or such persons as may be interested in the lots or plots designated, and all persons interested in the following lots or plots, to wit: No. 51 west half, No. 59 west half, do show cause to this Court on the twelfth day of September, Nineteen hundred, why said lands should not be sold, and why all bodies buried therein should not be removed therefrom, as in said petition prayed for, and that a notice of this order be published in the SABBATH RECORDER, a public newspaper printed in the City of Plainfield aforesaid, for four weeks successively, at least once in each week.

B. A. VAIL, Judge.

Fees \$9.00

SABBATH LITERATURE.

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

Books by the Editor of the "Recorder."

Paganism Surviving in Christianity. Large, 12 mo. pp. xv.-309, gilt top, \$1.75.

A Critical History of Sunday Legislation from A. D. 321 to 1888. pp. x-270. Price \$1.25.

A Critical History of the Sabbath and the Sunday in the Christian Church. pp. viii.-383. Price \$1.25.

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

This book presents a summary of the facts as they appear in the Bible concerning both days, and gives full information concerning the identity of week and the Sabbath.

Swift Decadence of Sunday; What Next? Second edition. pp. xii.-223. Price \$1.00.

This book is made up largely of testimony from friends of Sunday, concerning its decadence and the destruction of conscientious regard for it among Christians, and others. The conclusions which the author draws are based upon this testimony which is arranged according to the denominational affiliations of the men who give the testimony. For the sake of circulating this book widely, two copies will be sent for the price of one, or one copy for 50c.

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

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

The Catholicization of Protestantism on the Sabbath, or Sunday Observance Non-Protestant. pp. 60. Paper, 10 cents.

Studies in Sabbath Reform. pp. 126. Paper, 10 cents.

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

The Sabbath Commentary. By the late Rev. James Bailey. pp. 216. Muslin, 60 cents.

This book gives a full exegesis of all the passages in the Bible which relate, or are supposed to relate, in any way to the "Sabbath Doctrine." It is the most valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.

Review of Gilfillan. By the late Rev. Thomas B. Brown. pp. 125. Muslin, 60 cents.

In addition to the foregoing books, the following tracts are published, and specimens of any or all of these will be sent, without cost, upon application.

Serial Numbers.

The following twelve tracts are written to be read and studied consecutively as numbered. Single tracts from the series may be ordered if desired. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanist; Christians and Jews. No. 4. Reasons for Giving the Sabbath a Rehearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from New Testament Period to Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday. Each 16 pages.

Single Tracts.

WHY I AM A SEVENTH-DAY BAPTIST. Reprinted from the Press, of New York, for Sunday, February 9, 1891. 20 pages.

PRO AND CON. The Sabbath Question in a Nutshell. 4 pages.

BIBLE READING ON SABBATH AND SUNDAY. 8 pages.

HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH? 16 pages.

AMENDING GOD'S LAW. 4 pages.

THE GREAT SUNDAY CONVENTION; or Finding Solid Ground for Sunday. 16 pages.

THE DAY OF THE SABBATH. 8 pages.

DID CHRIST ABOLISH THE SABBATH OR THE DECALOGUE? 8 pages.

THE TIME OF CHRIST'S RESURRECTION AND THE OBSERVANCE OF SUNDAY. 16 pages.

CHRISTIAN EDUCATION. By Rev. J. Lee Gamble, Ph. D. An address before the Seventh-day Baptist Education Society. 32 pages.

Also a series of ten evangelical tracts as follows. The first six are from the pen of the late W. C. Titsworth. 4 pages.

No. 1. Repentance. No. 2. The Birth from Above. No. 3. Salvation by Faith. No. 4. Change of Citizenship. No. 5. Following Jesus. No. 6. Sanctification. No. 7. God's Love, by William C. Daland. No. 8. Salvation Free, by Arthur E. Main. No. 9. "Time Enough Yet," by Theodore L. Gardiner. No. 10. Will You Begin Now? by Herman D. Clarke.

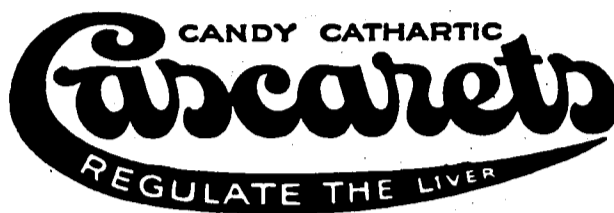
These tracts will be forwarded to any address, on application. Send your orders for any specific one, or for a complete set, as you desire.

THE school must precede the church, for the same reason that John the Baptist preceded Christ—to prepare the way.—J. R. Savage.

HEALTH for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

CHURCH-GOING, the keeping of the Sabbath, are not religion; but religion hardly lives without them.—F. W. Robertson.

THERE is time enough for everything in the course of the day, if you do but one thing at once.—Lord Chesterfield.



ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

- Proposed Centennial Fund \$100,000 00
Amount needed June 1, 1900 \$98,698 00
W. E. Jenner, M. D., New York, N. Y.
Mrs. W. E. Jenner,
H. S. Gorham, Brooklyn, N. Y.
Walter E. Johnson, New York, N. Y.
Samuel S. McCurdy,
C. N. Jones,
H. V. Dunham, Dunellen, N. J.
Mrs. H. V. Dunham,
L. W. Niles, Plainfield, N. J.
Elizabeth E. Boice, New Market, N. J.
William H. Satterlee, Dunellen, N. J.
Jacob F. Bartow, Astoria, N. Y.
Lucien S. Crandall, Brooklyn, N. Y.
C. A. Ludlum, Jamaica, N. Y.
Chas. M. Dennison, New York, N. Y.
Geo. A. Dennison,
Chas. M. Dennison, Jr.,
Robert S. Dennison,
Mary Julia Stillman, Leonardsville, N. Y.
John E. Middaugh, Jr., Buffalo, N. Y.
Mrs. John E. Middaugh, Jr., Buffalo, N. Y.

Amount needed to complete fund \$ 98 606 00

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for sealing 1 1/2 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. BLUINE CO. Box 4, Concord Junction, Mass.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co. 361 Broadway, New York Branch Office, 625 F St., Washington, D. C.

Salem College...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. A town that never tolerated a saloon. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPTEMBER 4, 1900.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Fall Term Milton College...

This Term opens WEDNESDAY, SEPT. 5, 1900, and continues fifteen weeks, closing Tuesday, Dec. 18, 1900. It is followed by a vacation of two weeks.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony. Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. URTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Adams Centre, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Adams Centre, N. Y., August 27-29, 1900. DR. S. C. MAXSON, Utica, N. Y., President. REV. L. A. PLATT, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y. These officers, together with A. H. Lewis, Cor. Sec., Tract Society, Rev. O. U. Whitford, Cor. Sec., Missionary Society, and W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Utica, N. Y.

D. R. S. C. MAXSON, Eye and Ear only. Office 226 Genesee Street

Alfred, N. Y.

ALFRED UNIVERSITY opens its Sixty-fifth year SEPT. 11, 1900. For catalogue and information, address Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Troy, N. Y.

JENNIE V. MAIN, Brunswick Road, Troy, N. Y., solicits orders for Celluloid Book Marks. Plain, with tassel, five cents; C. E. shield, with motto, ten cents. Agents wanted.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT. St. Paul Building, 220 Broadway

Brooklyn, N. Y.

SABBATH SCHOOL BOARD. GEORGE B. SHAW, President, New York, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y. Vice Presidents—F. L. Greene, Brooklyn, N. Y. I. L. Cottrell, Hornellsville, N. Y.; M. H. VanHorn, Salem, W. Va.; G. W. Lewis, Verona, N. Y.; H. D. Clarke, Garwin, Iowa; G. M. Cottrell, Hammond, La.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. D. SPIER, Treas. A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President. WM. C. HUBBARD, Secretary. O. S. ROGERS, Treasurer. Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc. Chicago, Ill.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

M. B. KELLY, President, Chicago, Ill. MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill. EDWIN SHAW, Cor. Sec. and Editor of Young People's Page, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; MISS EVA STCLAIR CHAMPLIN, Alfred, N. Y.; MISS LENA BURDICK, Milton Junction, Wis.; LEONA HUMISTON, Hammond, La.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW, 606 Reaper Block, 99 Washington St. Chicago, Ill.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., Mrs. S. J. CLARKE, Milton, Wis. President, Mrs. L. A. PLATT, Milton, Wis. Vice-Pres., Mrs. J. B. MORTON, Milton, Wis.; Mrs. G. J. CRANDALL, Milton Junction, Wis. Rec. Sec., Mrs. E. D. BLISS, Milton, Wis. Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis. Treasurer, Mrs. GEO. R. BOSS, Milton, Wis. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. M. G. STILLMAN, Lost Creek, W. Va. Central Association, Mrs. THOS. R. WILLIAMS, DeRuyter, N. Y. Western Association, Mrs. C. M. LEWIS, Alfred, N. Y. South-Western Association, Mrs. A. H. BOOTH, Hammond, La. North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis. Editor of Woman's Page, Mrs. REBECCA T. ROGERS, Alfred, N. Y.

ALFRED UNIVERSITY.

SIXTY-FIFTH YEAR.

A New School of Technology.

The state of New York has selected Alfred, N. Y., as the location of the newly-founded School of Clay-Working and Ceramics, and has placed the School under the care of the Trustees of Alfred University.

COURSE OF INSTRUCTION.

Two courses are offered. A course of four years, leading to a degree in clay-working, and a short course of two years, designed for the assistance of those who are already concerned in the clay industries.

Instruction will be given in the testing and preparation of clays, the actual manufacture of brick, tile, terra-cotta, stoneware, granite, hotel china and porcelain, the construction and firing of kilns, and generally in the art and science of ceramics.

FACULTY.

The School has been placed in the charge of Professor Charles F. Binns, former Principal of the Technical School at Trenton, N. J., who will be assisted by several members of the University faculty, and by an instructor in graphics and decorative art.

The next School year begins Tuesday, September 11, 1900.

Application should be made to PROFESSOR BINNS, at Alfred, N. Y., who invites correspondence.

EVERY BUSINESS MAN

Needs a Fountain Pen, AND IT SHOULD BE ONE WHICH DOES NOT IRRIGATE.

The Perry Fountain Pen

Is Guaranteed to GIVE SATISFACTION.

Liberal terms to Dealers and Agents.

Catalog for a Postal.

PERRY PEN COMPANY, Box R, MILTON, WIS.



To Repair Broken Articles use

Major's Cement

Remember MAJOR'S RUBBER CEMENT, MAJOR'S LEATHER CEMENT.