

# THE SABBATH RECORDER.

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## FUTURE LIFE.

**I** FEEL in myself the future life. I am like a forest which has more than once been cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. . . . You say the world is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.

I improve every hour because I love this world as my fatherland. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting forever. The thirst for the infinite proves infinity.—*Victor Hugo.*

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PLAINFIELD N J

## Sabbath Recorder.

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IN these times of conflicting reports, painful uncertainty and delayed hope, China holds the attention of the civilized world. Whatever may be the immediate outcome, Christian men must give the question large and careful consideration, or fail in the great duty of the hour. Seen from the Chinese standpoint, much that they are doing, perhaps all, is wholly justifiable in their sight. They are a strange people, little understood by us, and little known to us or to the world. In permanency and stability, the Chinese Empire passes all existing governments. For thousands of years it has continued, and its hopes and traditions, political theories and religious faith, were more than hoary with age before any modern nation was born. Crowded population, the higher classes being highly educated and aristocratic, the masses comparatively ignorant and very poor, has created internal problems and complications unknown in a country like ours.

THIS ancient nation was forced to open its doors to Western commerce about sixty years ago, at the mouth of the cannon. This compulsion seemed to the Chinese the height of injustice, and during the half century which has intervened, the conservative party of the Empire has stood against the slowly growing progressive forces which tend to come into sympathy with the Western world, and to disturb the quiet and seclusion of thousands of years. Thus two parties have grown up, one sympathizing with and looking toward the fostering of Western ideas, including Christianity, and the other, held by the strong influence of centuries, opposing all things Western.

UP to this date, Western civilization has carried more woes to China than blessings, measuring results as they now appear. The cruel greed of England, which forced the opium trade upon the Chinese people, finds few parallels even in the unjust dealings of barbarous nations one with the other. It is too much to call that side of English influence "Christian" in any sense. The great seaport towns, which are the main points of contact with Western civilization, have reaped a great and evil harvest through the greed of commerce and the wickedness of sea-going men. So-called Christian nations have poured into these towns the drinking, roistering, lustful sailors, whose only purpose has been the gratification of evil desires. Slowly the missionaries have made their way, fighting the conservatism of thousands of years, unable to meet, intellectually, the subtle philosophy of the scholars, and bringing but slowly the blessings of Christianity to offset the evils and curses which commerce and contact with the lower classes of the Western world have fostered. Little wonder, then, that China has felt herself deeply wronged, and that the present effort to check the growing tide of Western influence has reached its present proportions.

THESE evils have been greatly augmented within the last few years by the evident design of several of the great powers, Russia,

Japan, Germany, England and France, to secure the partition of China and practically the destruction of the Empire. The evidences of such purposes have not been covered, and Chinese statesmen have been compelled to face the question of national destruction or of revolt against these growing influences.

THE above suggestions are but a few of the facts which must appear to every thoughtful man who places himself at the standpoint from which the Chinaman looks upon the incoming of Western civilization. We do not believe that the missionaries have been guilty of those things which have brought about the present state of affairs, as has been charged by some; but that Christianity has dealt severe blows at the religious faith of the Chinese, and has impiously disregarded, if not desecrated, the sacred places and sacred customs of that ancient people, cannot be denied. There is a sense in which this is necessary, and must always be, in the conflict between Christianity and heathen religions. But, seen from the standpoint of the Chinaman, much has been done by the missionaries, which both religious and political considerations have compelled him to oppose. It is, therefore, natural that the incipient civil war between the conservative and the advanced parties in the Empire should make hatred of foreign influences a prominent point at issue. The late Japanese war, in which the great powers of the Western world took an indirect if not an active part, accentuated the latent influences so long at work, and prepared the way for the results that now appear. No Christian man, studying the Chinese question, can do himself or the Chinese justice, who does not take into consideration what we have suggested above, and much more of the same character.

WHAT, then, must be the attitude of Christians toward the Eastern question as it appears in China? Manifestly this, first, namely: it must be considered without any thought of revenge on our part, and, as far as possible, in the light in which it appears to the Chinaman. If we are to prepare the way for any future triumph of Christianity in that vast Empire, which embraces almost one-quarter of the inhabitants of the earth, it must be because at this time the Christian nations shall give evidence that Christianity means more than the greed of commerce, and far more than the political aspirations of the crowned heads of Europe. The Chinaman is a problem not easily understood, but like all men, he has a clear sense of justice and of fair dealing. If at this juncture Christian nations shall fail to exemplify those principles of justice and of fair dealing which belong to all nations, saying nothing of the higher principles of Christianity, a barrier against the introduction of Christianity hereafter will be built, higher and stronger than the famous Chinese wall. Unless the higher and better ground that true Christianity requires shall now be taken, by the Western nations, it were as well to recall all Christian missionaries from that Empire and leave the years, if not the centuries, to undo the evil already begun and which will be intensified unless the higher position we suggest is taken.

IN addition to what Christianity requires, the American people are bound by every national tradition, and by all their

political sympathies, to deal truly and wisely with the Chinese. The attitude of our government, up to this time, has been most commendable, and we trust that this attitude will be continued, and that still higher ground will be taken, as occasion may arise. The advantages of such a position are already apparent in the appeal which China has made to the United States, asking that we act as mediator between the Empire and the other great powers. Above all immediate considerations touching diplomacy or politics is the higher duty which a Christian Republic owes to itself and to that ancient Empire. In the years to come it will be our duty to teach to the Chinese the lesson we are learning only too slowly, of the worth of manhood and womanhood, and of the supreme value of the ethics taught in the Word of God. Whatever other nations may do, we must carry into our relations with China, and into China as far as opportunity may come, political and social doctrines founded on the Ten Commandments and the Sermon on the Mount. We must send to China, so far as it is possible, only men and women whose personal lives, and theories concerning life, find their counterpart in the teachings of the Great Master whose sacrificial love embraces the yellow-faced Chinaman with as much compassion as it does the pale-faced Anglo-Saxon.

BECAUSE of these and many similar other considerations we put the RECORDER on record at this time, pleading for charity, kindness, forbearance, all that Christian duty requires of us in the midst of the din and turmoil of the present day. If the foreigners have been massacred in Peking, as we so much fear, it is the crime of crimes of this closing year of the century, and justice must follow. But it must be justice which takes into account all the preceding causes, and which is tempered by a larger compassion like that which God exercises toward his disobedient children. That great and important lessons, touching the advancement of Western civilization in the East, and bearing upon the question of foreign missions in those lands, will come out of these troubles there can be no doubt. At least, great good will come unless the Western and so-called Christian nations fail in this hour of supreme opportunity. These nations must avoid the barbarism of which they now complain, and give no place to blind hatred or cruel revenge.

ADDITIONAL interest will be given to what is said editorially concerning China, in this number, by an article we reprint from *Harper's Bazar*, concerning Chinese and American women. We are sure that the article will be read with interest, especially by the women of America.

WE spoke last week of attendance upon the Anniversaries as being a duty and privilege, rather than a matter of option and pleasure. We want to repeat that idea for the sake of those who may be in doubt as to whether they will attend. No important work can be carried forward without frequent consultation between those who have the work in hand. The greatness of the work now given to us along all lines, educational, missionary, and Sabbath Reform, the new fields which have opened and are opening, and the consequent enlargement of our work, make the



Anniversaries of the present year of double importance. It is not enough that a few attend these gatherings. Our work is so great, and our numbers, comparatively, so small, that every individual in the denomination ought to be in close touch with the work. Few things can do so much to awaken enthusiasm and create devotion for our work as thorough familiarity with it. Many people die spiritually, and in regard for denominational matters, through ignorance. That ignorance is fostered by neglecting our public meetings—the Associations and the Anniversaries—and by neglecting to read the pages of the SABBATH RECORDER. Pastors cannot do more important work than to educate their people, by all possible means, up to a high point of enthusiasm and devotion in the matter of the Anniversaries.

It is not simply that greater help may be obtained for our various forms of work, that we urge people to attend the Anniversaries. A corresponding good to the intellectual and spiritual life of those attending is sure to come. The enthusiasm begotten through contact with the leading workers in the denomination, and the awakening of deeper spiritual life, which is sure to follow, adds to the individual strength of each one who attends, for the whole year. This carries back, by reflex influence, great strength to the churches, prayer-meetings, and Sabbath-schools in each locality. Argument seems unnecessary, and yet we fear that so many have looked upon attendance upon the Anniversaries as out of their line, and impossible, that much must be said before the necessary arousing will take place. The logic of the situation is simple and convincing. Our work is great. It needs the moral, financial, and spiritual help of every member of the denomination. The money spent in attending Conference is as wisely spent as in any form of denominational work. It is worse than folly to say that "It were better to keep the money for other purposes." The fact remains that those who do not attend Conference, or are not in close touch with it, through careful and sympathetic familiarity with the RECORDER, and the various reports, will spend their money in other ways, but not for denominational work. Our plea, therefore, combines the call of duty and that higher call of self-interest which ought to lead every Seventh-day Baptist to seek for himself such knowledge of the work in hand and such enthusiasm concerning it, as will enable him to do his part well in these important years. Spending money and time thus is a certain way of laying up treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

In these wearisome days, when the thermometer plays its pranks around "100° in the shade," and when, in New Jersey at least, the humidity adds fifty per cent to the discomfort, one must long for rest, if he is not forced to take it through absolute exhaustion. The need of physical and mental rest at stated times and under given circumstances is a necessary part of human experience. The object for which we ought to seek rest is much higher than personal gratification. Every one owes it to himself, the world, and the cause of Christ, that he make the most of himself, gathering strength and abil-

ity to do the important work of the world, as occasion may offer. To rest well, and to eat well, is to work well. To work well and wisely is the standard of efficiency in the service of Christ. In whatever way you may be able to seek it, gain such rest as you need, of body or mind, not for the sake of enjoyment, but for the sake of greater and better work when rest has recuperated your power to do. We write this with a weary hand, but with a deep conviction that under proper circumstances, rest is as high a Christian duty as work is under other circumstances; but always, rest for the sake of work.

THE psalmist said: "Wait on the Lord, be of good courage, and he shall strengthen thine heart." Herein lies the essence of all true courage and of persistent bravery. Physical courage is associated with muscular strength and physical health. It is easy for one to be a "Rough Rider" or to exhibit great animal courage in the midst of battle; but true courage finds its source in that higher life described by the words of the psalmist. Shakespeare says: "Conscience makes cowards of us all." Conscience toward God and right always accompanies real courage. Christian courage in a world like ours must often find its only support in that faith which believes in God and truth, and knows that truth must triumph. All lesser considerations than duty growing out of truth must be put aside by true courage. Earnestness, and that which passes for courage, which have their beginning and end in selfish purposes, is essential cowardice. When the personal end can be served no longer, such courage fails. The courage God gives sees no failure, but, on the other hand, it knows that the triumph of truth and righteousness, however delayed, will come, and that it will be eternal. It is this abiding faith that gives abiding foundation for persistent and victorious courage. The psalmist's words suggest that such courage is born of God. Every form of courage which is not conscious of alliance with God yields to fear. This divinely-born courage makes little account of numbers, or of the boasts of those who oppose it. It does not depend upon momentary excitement for strength. Fed from invisible, divine sources, such courage is strong to endure when passive endurance is demanded, and eager to go forward when action is required. This divine courage gives highest tone to all lesser forms of bravery. The only true hero is the man in whom divine courage rises above all weaknesses and all earthly considerations.

THE call for a Seventh-day Baptist shoemaker at Leonardsville, N. Y., continues, and we make this second publication of the fact in hope that some man of ability and character, among our readers, may find it in his way to consider the proposition.

#### OUR CHILDREN'S PAGE.

The RECORDER has often felt like asking the aid of mothers, and older brothers and sisters, in making a success of our Children's Page. The purpose of that page is to interest and instruct the younger children who are able to read simple stories, and also those still younger, to whom the stories must be read. Provisions for older children and for the young people are made in other departments of the RECORDER. We seek to

make friends with the "little folks" through the Children's Page, and we ask the co-operation of parents that this end may be reached. Correspondence for that class of readers will be welcomed.

#### INFORMATION FOR DELEGATES TO CONFERENCE.

Persons intending to visit Adams Centre during the coming sessions of Conference will be interested in the following:

Adams Centre is situated on the line of the R. W. & O. R. R., sixty-two miles north of the N. Y. C. R. R. There are four passenger trains daily, connecting with the N. Y. C. at Utica and Syracuse.

The first train reaches Adams Centre at 8.15 A. M. A through sleeper leaving the Grand Central Station, New York City, at about 9.00 P. M., is attached to this train. The train leaves Syracuse at 5.45 A. M. The second train leaves Syracuse at 9.25 A. M., and reaches Adams Centre at 11.30 A. M. Trains leave the Grand Central Station, New York City, at 8.30 A. M.; Albany at 11.13 A. M.; Buffalo at 8.00 and 8.05, A. M.; Rochester, 9.38 and 9.55 A. M.; Binghamton, 7.50 A. M., connecting at Utica and Syracuse with a train reaching Adams Centre at 3.35 P. M. A through train for the "Thousand Islands" leaves Buffalo at 9.40 A. M.; Rochester at 11.35, and Syracuse at 1.40 P. M. This train does not stop at Adams Centre, but it passes the local train at Richland Junction, and by changing there passengers reach Adams Centre at 3.35 P. M.

The last train of the day is due at Adams Centre at 8.35 P. M. Connecting with this train, trains leave New York City at 10.30 A. M.; Albany 2.45 P. M.; Binghamton at 3.35 P. M.; Buffalo at 1 P. M.; Rochester at 2.24 and 3.00 P. M.

All trains will be met by the local committee. Visitors whose names are not sent by church clerks or pastors should notify the undersigned. It will aid the committees if delegates will name the train on which they expect to arrive. All veterans of the Civil War who expect to be in attendance are requested to notify M. D. Titsworth as early as possible.

The New York Central Railroad offers our people a very fine excursion among the Thousand Islands the day following the close of the Conference. The management will give us a special train leaving Adams Centre about 8 A. M., and on arrival at Clayton a special steamboat which will take the party over 50 miles through the most beautiful island scenery in America, stopping at many of the parks and points of interest. Those who desire can carry lunch-baskets, but the boat provides a good dinner with ample accommodations, for fifty cents. Tickets for the round trip, \$1.50. Stop-over privileges can be obtained by the payment of a small additional sum. This offer is conditioned on 200 making the excursion. It has been thought that while so near many will wish to improve the opportunity of visiting this famous resort, which contains not merely 1,000, but about 2,000 islands. S. W. MAXSON, Com.

ADAMS CENTRE, N. Y.

ONE-HALF of the year has passed on the present volume of the RECORDER. Statements are being sent out to all unpaid subscribers, and we trust that all who receive bills will appreciate the fact that we need these small payments.



## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### WHEN DID THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE FIRST BECOME A SEPARATE ORGANIZATION.

It is well known among our people that this Conference had its origin principally in the Yearly Meeting of the First Hopkinton (formerly the Westerly) Seventh-day Baptist church. The latter body, when a branch of the now extinct Newport church, began as early, at least, as in 1692 to hold such a gathering in September, and it continued the appointment annually, with some interruptions, for over a century.

The opportunity was thus given for members of the Sabbath-keeping societies, at the opening of this period, in Rhode Island and Connecticut, and by the close of it, also in other states of the Union, to form a more intimate acquaintance with each other, to define more specifically their religious tenets and observances, and to secure and enjoy spiritual edification of a more impressive character. On such an occasion the exercises usually covered three days including the Sabbath; and consisted, as a rule, in celebrating the Lord's Supper, engaging in prayer and exhortation, receiving accounts of "the Christian state and standing" of the brethren and sisters in the different churches, applying measures of discipline or counseling their prompt use upon the wayward and the incorrigible, and delivering practical and doctrinal sermons by various elders. At times there were introduced, with the approval also of members in attendance from other societies, special directions conferring upon this first Hopkinton church greater authority, and widening its operations among those of the same faith, when it was convened in its Yearly Meetings.

It thus grew to become gradually the central advisory or superintending power in the denomination. It encouraged other churches, like that at Newport, to hold annual meetings; and it represented itself in them by letters and messengers. It started and maintained to the last a system of correspondence with the different churches of "the connection" in England and this country. It invited by a resolution "our distant brethren and sisters to be present" at its stated yearly spiritual feasts, "in order to be helpers of our joy." It empowered committees of its own, beginning early in the last century, to visit Sabbatarian communities to the west and to the east, so as to strengthen them in doctrine and in practice, occasionally to take part in organizing them into churches, and sometimes to assist them in adjusting serious difficulties, often of a personal nature, existing among their members. In 1705 it admitted the pastor of the Piscataway church, New Jersey, and "the rest of that society into a Christian Association and communion" with itself; and for almost a hundred years it continued, when opportunity favored, to receive other and subsequently organized churches into this union and fellowship. It ordained ministers to be pastors of its own flock and also of other flocks composed of Sabbath-keepers, and laymen to become "evangelistic elders or traveling preachers," doing missionary work in the weaker societies. It followed, with deep solicitude, some of its families emigrating into New Jersey, Connecticut and New York, and es-

tablishing therein colonies, and it affectionately insisted upon their organization at once into substantial religious bodies.

By 1794 it devised a method by which more complete returns of the statistics of all the churches, including those of its own, and a fuller delegation of members from other churches, should be presented at its Yearly Meetings. As early as in 1795 it adopted, as stated in the records of the Newport church for the following year, "a proposal from the Sabbatarian Baptist Conference for sending a missionary or missionaries to visit distant churches and scattered branches of churches of our order"; and it then solicited contribution of funds from the leading societies to aid in carrying out such a measure. In 1799, on a proposition to change the time and place of convening the Yearly Meeting with the view of making it a general one for all the churches, it voted that "for the future said meeting" shall "be holden at the Hopkinton Lower Meeting House on the Second Sabbath in September, annually." It required that the draft of "general rules to be adopted among the sister churches in fellowship with us," proposed that year at its Yearly Meeting for the purpose of forming them into a general organized body, should be presented at its "next church meeting for information." In 1801, at its Yearly Meeting, the proposition was "brought forward" to unite the several churches in the work of "propagating our religion in the different parts of the United States," and to send out, "from the different churches in our union, missionaries on the expense of the different churches who may fall in with the proposition." It was voted at this meeting that the said proposition be agreed to on the part of the First Hopkinton church, and that it "be inserted in our letter to the different churches, requesting their approbation." At this time members of the First Hopkinton church, as hitherto had been its uniform practice, were not appointed to write letters for the Yearly Meetings to the sister churches, but two messengers, one from the Brookfield church and the other from the New London (now the Waterford), were selected to prepare a circular letter "in behalf of this church," (the First Hopkinton) which directed that "a copy" of it "be sent to each sister church in our union," as signed by the pastor and the clerk of the Hopkinton church, who were also the moderator and the clerk of the Yearly Meeting for that year. At direct variance with the only constituted and expressed authority acting in this case, this "circular letter" opened with the following statement, as if issued and sanctioned by the entire denomination: "The Sabbatarian Baptists in their General Conference assembled at Hopkinton, State of Rhode Island, September 11, in the year of our Lord, 1801, unto all the churches and branches of churches of the same faith and order of the gospel with us in the States of America, and unto all people who serve the Lord and walk in the commandments of God, and keep the faith of our Lord Jesus Christ." In fact this was a message from the first Hopkinton church to the other churches, and from the brethren and sisters present from other churches, whom it had invited to act with itself, under its authority, at this Yearly Meeting, as it had in all other instances of the kind.

The following record of the First Hopkinton church is very significant: "At a church meeting held at Hopkinton Lower Meeting House, September 10, 1802, it being our Yearly or Annual Meeting," it was voted, in the course of its proceedings, that "our Yearly Conference be altered, and that the time and place of holding said meeting be referred to the committee," which had been previously chosen, and which consisted of ten brethren from five churches, including the First Hopkinton; and that this committee make report on First-day in the morning at this place." It presented in substance the following provisions, which were adopted by this "Yearly or Annual Meeting" of the church just mentioned and by the messengers from other churches acting with it, and by its direction they were "transmitted to the different churches in the Union for their approbation." First. The name General Conference of the Sabbatarian churches is assigned to the new organization. Second. The Annual Conference shall be circulated to three places. Third. These places shall be (1) Hopkinton, R. I.; (2) Petersburg (afterwards Berlin), N. Y.; and (3) Piscataway, N. J. Fourth. At each of these places the Conference shall be held on the fourth Sabbath in September of each year. Fifth. It shall meet in only one of these places in any year. These provisions, together with the unwritten but usual "code procedure" followed in the Hopkinton Yearly Meetings and elsewhere in similar meetings of the denomination, formed what a previous annual letter of the Hopkinton church designated as "Constitutional rules" for the government of this "General Conference of the Sabbatarian Baptist Churches," then first and actually organized as such, September 10, 1802. In proof that the above mentioned Yearly Meeting, converted thus into the General Conference of all the churches in fellowship, was regarded as the last session of the former body and the beginning of the formation of the latter, the first regular annual session of this latter by itself was ordered to be held at Petersburg, N. Y., opening September 23, 1803, thus considering that Hopkinton, the first of the three places selected for "circulation" of the Conference as organized out of its Yearly Meeting, was favored, in the year 1802, with its proper and rightful turn in the appointments presented by the committee and adopted as heretofore described. The "approbation of the different churches in this union" to the new and radical departure from the old and long-established usage, was fully and satisfactorily indicated at Petersburg, N. Y., in 1803, by eight of them, then the recognized constituents of the denomination, in representing themselves by letters and messengers or by messengers only at the Annual Session of the Conference held at that place, and on date above given. What should also be carefully noted here is that the First Hopkinton church in all its history of its Yearly Meetings, while reporting at times its statistics, had not directly represented itself in theirs by letter or messengers, as the other churches had frequently done—its pastors and clerks serving as officers in these meetings and its other members participating without special appointment in their proceedings; but in 1803, by direct resolutions at a regular church-meeting, it ordered a letter and messengers, representing itself, to be sent to the General



Conference assembling that year at Petersburg, N. Y.; and it has ever since continued this practice. It thus acknowledged that its basil authority and supervision, under its autonomy, exercised so long in the management of its Yearly Meetings, did not extend to the exclusive control and direction of the Conference subsequent to 1802, then organized as held and governed by all the churches in "the communion." These Meetings by their conversion into the Conference, as above described, had been abolished as standing for the whole denomination; and consequently the right and the power of the First Hopkinton church to appoint the sessions and supervise the proceedings of the Conference had been reduced to the same grade possessed by any other church in the order.

Well qualified had this church been, mainly through its Yearly Meetings, to fill so long the responsible position it had occupied in the denomination. It held at the start a most favorable location; its meeting house was the largest in our societies; its membership was by far the most numerous; its leaders were distinguished for their mental ability, business enterprise, and religious standing; and its foresight and liberality in establishing other churches by colonization—making itself truly "the Mother Church," have never been surpassed among our people. It had steadily and heroically performed the task it had assumed; and it had not lessened, but rather had enlarged, the conception of its accountability as its duties in the case multiplied and became heavier with the progress of years. Its firmness seems the more creditable when we consider that the Yearly Meeting took on at times different names, indicating the varying functions and aspects of the body, such as General Meeting, Annual Church Meeting, General Communion, Sabbatarian Baptist Conference, Annual Communion, Yearly Conference, and General Conference. When it discovered that the interests of the denomination, especially the rising churches to the West, would be better subserved by abandoning its Yearly Meeting and forming an organization, which should rest for its authority and administration upon the will and efforts of all the churches in the fellowship, it readily and graciously surrendered the power by which it had effected untold good and won for itself great distinction.

(To be continued.)

#### ILLINOIS LETTER.

Fruit-growing is one of the leading agricultural industries of Southern Illinois, particularly along the line of the Illinois Central Railroad, Chicago being the principal market. Fruits of various kinds are marketed from the time strawberries ripen in May until cold weather.

In this section strawberries are the principal fruit crop. During the picking season special fruit trains are run, taking the berries into Chicago in time for the early morning market. We have a fruit association for the management of the shipping. By this association there have been shipped from the Farina station, during the late strawberry season, forty-seven car-loads of strawberries, consisting of 23,563 cases of 24 quarts each. Besides these some have been shipped by express before the fruit-train was put on the road, and after it was taken off. It takes

quite an army of pickers, gathered from the country around, to gather such an amount of berries, and Farina is a lively place during the season.

Pastor Seager and Bro. Arnold C. Davis, Jr., secured the co-operation of the pastors of the Methodist and Cumberland Presbyterian churches in holding tent meetings, evenings, during the strawberry season, and some time after. It was mainly with a view of reaching with the gospel message some of the many strangers who come to pick berries. Pastor Seager organized and led a large chorus made up of singers of the various churches, and gossipsinging was a prominent feature of the services. The preaching was taken in turn by the pastors and Bro. A. C. Davis, Jr., who had the general management of the meetings. The meetings were much interrupted by rains during the latter part of the series, and were finally discontinued on account of wet weather. We had good meetings, but how much good was accomplished we cannot tell. Excessive rains during the latter half of June kept the farmers out of the fields two weeks, or more, and consequently there will be a great shrinkage in the corn crop.

About the time of the close of the tent meetings the Effingham District Christian Endeavor Union held a convention in our church. On the first evening an interesting lecture, illustrated by many fine stereoscopic views, was given by Dr. S. M. Morton, pastor of the Presbyterian church of Effingham, Ill. Dr. Morton is a brother of the late J. W. Morton. A very fine and stirring address was delivered on the last evening of the convention by State President A. E. Turner, on "Christian Endeavorers' Opportunity." In the first part of his address he dwelt upon what he called "the gospel of preparedness," making the point that every great opportunity demands a long process of preparation on the part of him to whom the opportunity is to come. Admiral Dewey was forty years preparing for the great opportunity of his life that came to him in Manila harbor. Moses was forty years preparing for his great opportunity. And so to each individual there will come some time the opportunity of his life to enter upon some line of achievement. Happy is he who has been preparing himself for his opportunity. He said that the question has been raised whether or not the Christian Endeavor movement has reached its climax and may not be expected now to begin to wane. On the contrary he claimed that it has now come to the stage of preparation for its great opportunity for building up Christian citizenship and recasting social life. The last named object is to be effected through its socials in particular, by introducing such forms of amusement and recreation as shall elevate social life by cultivating higher tastes in the lines of pleasure seeking.

He spoke upon other features of Christian Endeavorers' opportunity which I will not take space to mention.

C. A. BURDICK.

FARINA, Ill., July 12, 1900.

#### NEWS OF THE WEEK.

There has been a revival of active operations in South Africa, and some desultory skirmishing with small bands of prowlers in the Philippines, but, as last week, China and Chinese problems have absorbed all other questions. On July 25, the full announce-

ment was published concerning the request to President McKinley purporting to come from the Chinese Government, that he would mediate between China and the other powers. The President accepted the appeal as genuine, and replied upon the supposition that the representatives of the United States and the other Powers are still alive, although imprisoned at Peking. Very adroitly, but justly, he turned the responsibility upon China, and demanded that the Chinese Government give to the world an evidence of its honesty by opening up communications between the representatives of the United States and the other Powers and their home governments; and taking all possible means to protect foreigners and to put down the rebellion.

Europe still refuses to believe in the genuineness of the Chinese reports that the foreigners are alive, although these reports have been renewed from day to day during the whole week. At this date, July 27, nothing definite or positive can be said, beyond the general fact that the last authentic news from Peking came a month ago, and the evidence that the Chinese are seeking delay through deceit and false reports grows daily. Anxiety, apprehension, and discouragement are the most prominent elements in the situation. Rumors of trouble at Hong Kong, Shanghai and other seaport towns increase, so that the favorable news from Mr. Davis, published on the Missionary Page, is less assuring than we wish it was.

Up to this date, the attitude of the United States seems to be both wise and fortunate and to give us the most favorable position for securing peace. But the feeling against China in most of the European countries is so intense that it is a question whether anything can be done at the present time to prevent further bloodshed, even if the reports that the foreigners in Peking are alive, and under protection of the Chinese Government are confirmed. It is too early to speak wisely concerning the immediate causes out of which the terrible situation has grown. That our naval representative, Admiral Kempf did wisely in not joining in the bombardment of the forts at Taku seems very clear.

Reports from the Agricultural Department show great injury done by dry weather in many states. Crops will be much shorter than usual, and serious loss will be felt in some localities.

One battalion of the 15th Infantry of the United States Regular Army started from New York for the Pacific coast, en route for China, July 25.

The steamer *Campania* came in collision with the bark *Embleton* in the Irish Channel July 22. The bark was struck amidships and sank immediately, carrying at least eleven of the crew with her.

The following from the *New York Tribune*, July 28, is a good summary of the latest news as we go to press:

"Rumors and counter rumors continue to come from Shanghai, enough to bewilder the brain in any attempt to harmonize them for general credit. The Ministers are said to be safe in Peking, to be on their way to the coast, and to have all been massacred. The one Power that could make the truth known in that indubitable form keeps silence or speaks only to no purpose. Imperial and viceregal messages are plenty as blackberries, but word from the Ministers there is none. And yet the Chinese Government asks for continued faith and forbearance, and abandonment of the campaign to Peking."



## Missions.

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

### GOOD NEWS FROM CHINA.

Extract from a letter by the Rev. D. H. Davis, Shanghai, written June 29, 1900, to President Clarke: "The telegram which we received yesterday indicates that you have been much concerned about our safety during these troublesome times in China. We truly appreciate your thoughtfulness and care for us. I hope you have received my reply, saying we were all quiet in Shanghai. The scene of action has been in the north of China, Peking, Tien-sin and Takoo forts. Various other places in the North have met with some disturbances, and some of the missions have been destroyed. I send you today *North China Daily News*, which gives a very good idea of the present condition of affairs. There has been a good deal of excitement in Shanghai, and some preparation for defense made. A good many in the surrounding country have moved into the Settlement for safety, although there has as yet been no indication of trouble in this section. We are still at our post, and do not feel that we shall have any trouble. I have had to do much talking to dissuade the boys in the school from believing the wild reports that have been rife in Shanghai. The Chinese teacher gave credence to many things that had no foundation at all. The boys are coming to see that they have entertained needless fears. If anything occurs of a serious nature, requiring us to leave Shanghai, I will telegraph you. We received letters from Mr. and Mrs. Crofoot last night. They say that the people there on the mountain are all quiet. I think the people at home should not be too much concerned about us. Should we be called upon to lay down our lives for the heathen, it is not more than Christ did. We believe that all that is now transpiring in China will ultimately be for the glory of Christ and his cause in China. 'Though the heathen rage yet God rules the destiny of men and of nations.'"

ALL will be interested in the letter of Dr. Palmborg on this page. Though she writes that "war has really begun in the North," she mentions no trouble in the South or in Shanghai. Since the writing of her letter and the cablegram sent to our missionaries by the Board, much anxiety has been felt in Shanghai, and missionaries in the surrounding country had fled to the city for protection, if newspaper accounts are reliable. However, if the Boxer mob had reached Shanghai, and danger and peril were there, our missionaries would cable us of the situation. Our prayers and sympathy go out toward those who are in sorrow and trial whom she mentions in her letter, and earnest prayers are going to the Heavenly Father from all Christendom for the protection and safety of all missionaries and their families, and for all foreigners in China, and should be, also, for China herself.

EVANGELIST J. G. BURDICK reports from the Gospel tent work at Dell Rapids, So. Dak.: Five baptisms, two united with our church there, one convert to the Sabbath. Close our meetings to-night. Go from here to Smyth, So. Dak. The tent goes to Eldridge, Iowa, for the Chicago Quartet to use.

MRS. TOWNSEND writes, July 16: The Quartet, with my daughter and myself, have been here (Garwin, Iowa) over a week. The first night about thirty were present, and the attendance has steadily increased and the interest deepened. A general good feeling toward the work is manifested. Pray for the work.

W. D. WILCOX writes, July 20: Last night ended the meetings at Preston. The work done here is very gratifying. Ten, I believe, have been led to live Christian lives. There will be four, at least, to be baptized, perhaps six, who will join us. We are making arrangements for the re-organization of the church at Preston.

ONE of the Alfred Quartets is at Main Settlement, N. Y., with Rev. J. G. Mahoney. Another at Scio, N. Y., with Rev. L. C. Randolph. Have not heard from them yet as to the progress of their work.

The Salem College Quartet is now at work with the Ritchie church, Berea, W. Va.

Rev. G. J. Crandall, pastor of the Milton Junction church, is in Calamus, Ia., with one of the Milton Quartets.

The Chicago Quartet has gone to Eldridge, Ia. They have the tent belonging to our Scandinavian friends in South Dakota. This town is entirely outside of our people, though not far from Calamus. We have not learned definitely, but presume Pastor M. B. Kelly has gone with this quartet.

Dr. L. A. Platts is at Cartwright, Wis., with a Lady Quartet from his church, consisting of Misses Leo Coon, Alice Clarke, Ella Babcock and Mrs. J. H. Babcock.

THE following is quoted from a letter of Rev. George W. Hills, in the *Milton (Wis.) Journal*: "At 3 P. M. we started to drive (from Berlin, Wis., July 11) to Marquette (30 miles), to fill an appointment for the evening. We arrived there at about 7.40. In less than an hour was preaching to a house full of attentive listeners. I found my quartet on hand and filled with the spirit of Gospel song and work. I have as fine a quartet of young men as you can find. It consists of Charles Sayre, pastor at Berlin; Byron Rood, of North Loup, Neb.; Arthur Platts, of Milton, Wis., and Almond Burdick, of Nortonville, Kansas. They have about half a dozen instruments with them. Marquette has a musical element within it at present, I assure you. The prospect appears good for interesting meetings here."

### FROM H. D. CLARKE.

The Quarter, ending June 30, has furnished your missionary pastor in Iowa more of a variety than usual. Both Mrs. Clarke and myself were nearly prostrated with la grippe in May, though I imposed upon our congregation by filling my appointments after a manner. Mrs. Clarke has not even yet fully recovered, having been seriously afflicted.

The church here at Garwin voted me a month for other gospel work, but during my absence I furnished a supply for the pulpit. By request of the Sabbath-school Board of our General Conference, I visited quite a number of churches in this Association in the interests of our Sabbath-school work, preaching and conducting Sabbath-school conferences. On that trip I conducted fifteen meetings, eight of which were directly in the line of our Sabbath-school work.

At Welton, Iowa, I found a wide-awake people, who were anxious for meetings every day I was there. Five meetings were held in three days.

As Iowa delegate to the Minnesota Semi-Annual Meeting, I attended that meeting, which convened at New Auburn.

While visiting Wisconsin for the Sabbath-school Board, I was privileged to attend Commencement Exercises at Milton College and witness the graduation of my daughter.

Thus the quarter has been greatly blessed to me, and I hope some little good has been accomplished in the Master's name. If it now be the Lord's will, I am ready to do my best in gospel effort, wherever the door opens and opportunity is given. There are many interests calling for our prayers and efforts as a people; but I hope the brethren everywhere will remember us in Iowa.

GARWIN, Ia., July 3, 1900.

### FROM E. H. SOCWELL.

The quarter just closed has witnessed nothing of special importance. The church is united, and is in good condition and doing good work. I am told that the church is more united than it has been for a long time, and I am certainly pleased to note the bond of unity that exists. Our Semi-Annual Meeting convened with us in June, and was a source of much help to us all. I still preach in the Baptist church each Sunday evening, and a good interest is evinced in these services by the people.

This country is visited by a terrible drought, said to be the worst in thirty years. Crops in many sections are an entire failure, and are being plowed up. A partial crop will be harvested by our people, but it will be only a partial crop, and hard times will follow. May God guide us, and keep us faithful and true, even amid trials and hardships.

NEW AUBURN, Minn., July 2, 1900.

### LETTER FROM DR. ROSA PALMBORG.

WEST GATE, Shanghai, China,  
June 22, 1900.

Dear friends in the homeland:

For many days I have been thinking of writing a letter to the RECORDER, but have been so busy that it seemed impossible to get time to do so. To-day the shooting of cannon at the camp near by, which usually would not disturb me, has effectually awakened me early enough to give me time to write before breakfast. We are living in the midst of trouble and sadness. War has really begun in the North, and the air is full of uneasy rumors. It seems to have resolved itself into an anti-foreign and anti-Christian war, and hundreds of poor native Christians in and around Peking and Tien Tsin and all through that region have become martyrs for the Lord Jesus, and many have suffered great persecution. Before this reaches you, you will probably know much more than I could tell you now. China is making history very fast.

In our own circle we also have sadness—Mrs. Ng, our dear "older sister," has suffered a great bereavement in the death of her only son. Her heart is about broken, but she bears up under it in a Christian way, and I think God comforts her greatly. He leaves a wife and eight children, one of the latter a Christian. The saddest part of all is that he himself was "almost" a Christian, only lacking the courage to take the final step. The mother has, so far, been resistant to the Gos-



pel, but several of the children are favorably inclined to it, and I do pray that the Christian daughter now in the home may have a strong influence for good on her mother and the others.

Another one of our number, Miss Tsang, who has been a helper in the hospital for almost six years, is in great sorrow over the death of her beloved elder sister. Her mother died last year and her father the year before, I think, so she is heavy-hearted indeed. She has two older brothers, who are of no use to any one, and a younger sister and two little brothers, besides a grandmother, all of whom have been, in some measure, dependent on the sister who had just died, and now the responsibility comes on her.

One night about a week ago, Miss Burdick and I were hurriedly called to go to a young girl, near and dear to us, who had taken opium, because her step-father and her mother, for more than half a month, had been trying to drive her into leading a wicked life, in order that she might bring more money into the family than she could do by honest work. We spent the whole night working over her before we were sure that her life was saved. The horror of her action is almost swallowed up in the horror of such unnatural parents. Her mother is probably made so by her opium-smoking. Any one addicted to the drug will sell everything, even to their honor, for the money with which to buy opium.

Perhaps you will think I am telling you only sad news, and not speaking enough about the bright side of life, but I am actuated by the desire to give you a chance to sympathize with and to pray for your sisters, who to you may seem very far off and unreal, but who are very real to us.

Another incident about an old friend, and I will close. Many of you must remember Miss Tsu, of whom Dr. Swinney used to write, and who is now one of our church members. Some time ago, the house next to the one in which she lived was completely destroyed by fire, which was not extinguished until it had injured their own premises to some extent. She said she did not feel frightened, but calm in her spirit. Although her father's room and everything in it but one trunk was destroyed, the fire was stopped before anything in her own apartment was injured. A tin can full of oil, with an empty can standing on top of it, was placed in the room near hers. The heat was so intense that the empty can was melted and still the oil did not take fire. I went to see her shortly after, and she was praising God because she felt that he had miraculously interposed to save her. Her father said, "Fortunately I went twice last year to worship the god of fire, or we should have been completely destroyed." She answered, "But I have not worshiped the god of fire, but the true God only, and yet your things are all burned while mine are all uninjured." Her father did not feel himself so fortunate when a little later he discovered that the deeds to his land and deeds to other people's property, entrusted to his keeping, had all been burned. Then he threatened to take his life, but God has heard his daughter's prayers and he has not carried out the threat. How true it is that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." There is hardly a Christian who has not undergone some severe trial, soon after becoming one.

I will close with the request that you pray for us and the native Christians, that His grace may indeed be sufficient for us, whatever may come.

MISSIONARY BOARD MEETING.

A Regular Meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, Wednesday, 18th July, 1900, at 9.30 A. M., President Wm. L. Clarke in the chair.

The following members were present: Wm. L. Clarke, O. U. Whitford, A. S. Babcock, Geo. B. Carpenter, A. McLearn, B. P. Langworthy 2d, S. H. Davis, L. T. Clawson, J. H. Potter, Geo. H. Utter, C. A. Burdick, L. F. Randolph, S. P. Stillman, A. E. Chester, N. M. Mills, C. H. Stanton, O. D. Sherman.

Prayer was offered by Benj. P. Langworthy, 2d.

The minutes of previous meeting were read and approved.

Geo. H. Utter, Treasurer, O. U. Whitford, Cor. Sec., and Geo. B. Carpenter, for the Evangelistic Committee, presented their Quarterly Reports, which were severally received and recorded.

The following orders were granted:

Whitford, O. U.....	\$338 98
Skaggs, L. F.....	6 25
Randolph, G. H. Fitz.....	153 12
Wilson, R. S.....	34 40
Crofoot, A. G.....	18 38
Churches:	
Carlton, Iowa.....	\$25 00
Farnam, Neb.....	25 00
Hammond, La.....	37 50
Ritchie, W. Va.....	18 75
Shingle House, Pa.....	12 50
First Westerly.....	50 00

The Committee on Program for Anniversary Exercises presented report, which was adopted.

The Committee on London Field was continued, to report at a special meeting to be held in August.

The committee appointed to consider the work in West Africa reported as follows:

To the Seventh-day Baptist Missionary Board:

Your Committee appointed to consider the matters suggested in the report of Bro. Daland, and to report at the July meeting, with recommendations, would respectfully report:

That, while we recognize the great needs of the field on the Gold Coast, Africa, and the promise of rich results upon it, as set forth in the report of Rev. Wm. C. Daland to the Sabbath Evangelizing and Industrial Association, a copy of which report was read at the last meeting of this Board; yet, having no official communication from the Sabbath Evangelizing and Industrial Association, which has inaugurated a work there, or from the Seventh-day Baptist church lately organized in Ayan Maim, we feel as a committee that we are not in a position to make any recommendation regarding the sending of workers there at this time.

Respectfully submitted,

I. B. CRANDALL,  
G. B. CARPENTER, } Com.  
S. H. DAVIS.

A letter was read from Miss Susie Burdick, Shanghai, China, asking if the Board is willing that she shall leave her work there to visit her father, Mr. Wm. C. Burdick, who is seriously ill at her home in Alfred, N. Y.

The physicians advise an early visit, and, the Board consenting, she proposes to sail on steamer leaving Shanghai July 20, in company with Theodore Davis, who comes to America for the purpose of education, and her visit to be without expense to the Board.

It was unanimously voted that Miss Burdick's request be granted.

The Corresponding Secretary stated that, after consulting with the President and several members of the Board, anticipating its action, he has responded favorably to the

request, that she may be able to leave for home upon the date indicated in her letter, which action of the Secretary was approved by the Board.

During the quarter, the Missionary Secretary has attended the five Associations, visited several churches in the Northwest and elsewhere, preaching and otherwise looking after the interests of the Society.

Rev. J. G. Burdick reports full quarter's work at DeRuyter and Lincklaen, N. Y., and Pleasant Grove, Big Springs and Viborg, in tent work, in South Dakota, having delivered sixty sermons and addresses.

Mrs. M. G. Townsend also reports twelve weeks of labor at North Loup, Neb., Garwin, Iowa, and Holgate, Ohio.

Rev. C. W. Threlkeld reports full quarter's work with the Bethel church, Ill., and other preaching stations. The services of Bro. Threlkeld were made available in this needy field by the generous contribution of Wm. B. West & Son, of Milton Junction, Wis.

During the quarter beginning July 1 there will be a campaign of quartet work by young men and women, largely gathered from the Salem, Alfred and Milton Colleges, and one quartet from Chicago. They will be accompanied by experienced men as preachers.

An hour was taken up in the general discussion of the different phases of our work and the demands upon us, after which the meeting adjourned.

WM. L. CLARKE, President.

A. S. BABCOCK, Rec. Sec.

TREASURER'S REPORT.

Quarter Ending June 30, 1900.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Balance in Treasury, April 1, 1900:

To re-enforce China Mission.....	\$320 22
Reduction of debt.....	19 00
Available for current expenses.....	771 21—\$1,110 43
Cash received in April, 1900.....	2,405 87
"    "    May, 1900.....	351 28
"    "    June, 1900.....	1,801 74—\$5,069 32

CR.

O. U. Whitford, balance salary, traveling expenses, etc., quarter ending March 31, 1900.....	\$ 252 82	
Advance on traveling expenses.....	65 00—	317 82
A. G. Crofoot, salary and expenses, quarter ending March 31, 1900.....		15 00
L. F. Skaggs, salary, quarter ending March 31, 1900.....		6 25
W. H. Godsey, salary, quarter ending March 31, 1900.....		6 25
W. D. Wilcox, salary, quarter ending March 31, 1900.....		12 50
R. S. Wilson, salary and traveling expenses, quarter ending March 31, 1900.....		33 25
Charles S. Sayre, salary, quarter ending March 31, 1900.....		25 00
G. L. Fitz Randolph, salary and expenses, quarter ending March 31, 1900.....		151 03

Churches, annual appropriations:

Attalla, Ala., quarter ending March 31.....	\$25 00
Boulder, Colo., " ".....	50 00
Berea, W. Va., " ".....	18 75
Garwin, Iowa, " ".....	25 00
Hammond, La., " ".....	37 50
Hornellsville and Hartsville, N. Y., " ".....	50 00
Lincklaen, N. Y., " ".....	12 50
New Auburn, Minn., " ".....	18 75
First Church, Westerly, R. I., " ".....	50 00
Second Church, " ".....	18 75
Shingle House, Pa., 6 weeks' labor.....	5 76
Otselic, N. Y., quarter ending March 31.....	12 50
Greenbrier, Black Lick and Middle Island, W. Va. 37 50	
Farnam, Neb.....	25 00—
Wm. C. Daland, salary, April and May, 1900.....	200 00
Steamer fares, cartage, etc., London to New York.....	286 25—
	486 25

Orders Evangelistic Committee:

M. G. Townsend, salary, March, April, May and June.....	\$200 00
Traveling expenses.....	41 52—241 52
J. G. Burdick, salary, March, April, May and June.....	200 00
Traveling expenses.....	40 00—240 00
E. A. Witter, traveling expenses.....	25 00
C. W. Threlkeld, ".....	30 00
L. R. Swinney, ".....	13 00—
American Sabbath Tract Society, Minutes, 1899, and postage.....	105 52
Cablegram to D. H. Davis, Shanghai, China.....	21 50
Loan.....	1,500 00

Cash in Treasury, June 30, 1900:

To re-enforce China Mission.....	\$320 22
Reduction of debt.....	41 18
Available for current expenses.....	1,290 38—
	2,051 73
	\$5,069 32

E. & O. E.

GEO. H. UTTER, Treas.

WE must not think that obedience in one direction will compensate for disobedience in some other particular.—F. B. Meyer.



## Woman's Work.

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

The little griefs, the petty wounds,  
The stabs of daily care—  
"Crackling of thorns beneath the pot"—  
As life's fire burns—now cold, now hot—  
How hard they are to bear!

But on the fire burns, clear and still;  
The cankering sorrow dies;  
The small wounds heal; the clouds are rent,  
And through this shattered mortal tent  
Shine down the eternal skies.

—Dinah Mulock Craik.

FROM Shanghai: "To the Christian people of the United States: The missionaries in China ask special prayer from every pulpit for the guidance of the Government and speedy succor of Americans and native converts in extreme peril."—*Associated Press.*

HELPLESS as we are to aid those suffering at the present time in China, we can pray for them, and for the anxious and sorrowful ones in the homeland. May this terrible state of anarchy which now exists be overruled by the gracious interposition of the Almighty God.

### A DAY WITH A COURTEOUS MOTHER.

(From "Bits of Talk about Home Matters," by Helen Hunt Jackson.)

During the whole of one of last summer's hottest days I had the good fortune to be seated in a railway car near a mother and four children, whose relations with each other were so beautiful that the pleasure of watching them was quite enough to make one forget the discomforts of the journey.

It was plain that they were poor; their clothes were coarse and old, and had been made by inexperienced hands. The mother's bonnet alone would have been enough to have condemned the whole party on any of the world's thoroughfares. I remembered afterward, with shame, that I myself had smiled at the first sight of its antiquated ugliness; but her face was one which gave you a sense of rest to look upon,—it was so earnest, tender, true, and strong. It had little comeliness of shape or color in it, it was thin and pale; she was not young; she had worked hard; she had evidently been much ill; but I have seen few faces which gave me such pleasure. I think that she was the wife of a poor clergyman; and I think that clergymen must be one of the Lord's best watchmen of souls. The children—two boys and two girls—were all under the age of twelve, and the youngest could not speak plainly. They had had a rare treat; they had been visiting the mountains, and they were talking over all the wonders they had seen with a glow of enthusiastic delight which was to be envied. Only a word-for-word record would do justice to their conversation; no description could give any idea of it,—so free, so pleasant, so genial, no interruptions, no contradictions; and the mother's part borne all the while with such equal interest and eagerness that no one not seeing her face would dream that she was any other than an elder sister. In the course of the day there were many occasions when it was necessary for her to deny requests, and to ask services, especially from the eldest boy; but no young girl, anxious to please a lover, could have done either with a more tender courtesy. She had her reward; for no lover could have been more tender and manly than was this boy of twelve. Their lunch was simple and scanty, but it had the grace of a royal banquet. At

the last, the mother produced with much glee three apples and an orange, of which the children had not known. All eyes fastened on the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence; just the shade of a cloud. The mother said, "How shall I divide this? There is one for each of you; and I shall be best off of all, for I expect big tastes from each of you."

"Oh, give Annie the orange! Annie loves oranges," spoke out the oldest boy, with a sudden air of a conqueror, and at the same time taking the smallest and worst apple himself.

"Oh, yes! let Annie have the orange," echoed the second boy, nine years old.

"Yes, Annie may have the orange, because that is nicer than the apple, and she is a lady, and her brothers are gentlemen," said the mother, quietly. Then there was a merry contest as to who should feed the mother with largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged thin golden strips of orange for bites out of the cheeks of Baldwins; and, as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, "Don't you want a taste, too?" The mother smiled, understandingly, when I said, "No, I thank you, you dear, generous little girl; I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform, which the sun had scorched till it smelt of heat. The oldest boy—the little lover—held the youngest child, and talked to her, while the tired mother closed her eyes and rested. Now and then he looked over at her, and then back at the baby; and at last he said, confidentially to me (for we had become fast friends by this time), "Isn't it funny, to think that I was ever so small as this baby? And papa says that then mamma was almost a little girl herself."

The two other children were toiling up and down the banks of the railroad track, picking ox-eye daisies, buttercups, and sorrel. They worked like beavers, and soon the bunches were almost too big for their little hands. Then they came running to give them to their mother. "Oh dear," thought I, "how that poor, tired woman will hate to open her eyes! and she never can take those great bunches of common, fading flowers, in addition to all her bundles and bags." I was mistaken.

"Oh, thank you, my darlings! How kind you were! Poor, hot, tired little flowers, how thirsty they look! If they will only try and keep alive till we get home, we will make them very happy in some water; won't we? And you shall put one bunch by papa's plate, and one by mine."

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, their hearts thrilled with compassion for the drooping flowers and with delight in the giving of their gift. Then she took great trouble to get a string and tie up the flowers, and then the train came, and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the oldest boy, "Dear, are you too tired to let little Annie

put her head on your shoulder and take a nap? We shall get her home in much better case to see papa if we can manage to give her a little sleep." How many boys of twelve hear such words as these from tired, overburdened mothers?

Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another. "Never mind," said the mother, with a still deeper disappointment in her own tone, "perhaps he had to go to see some poor body who is sick." In the hurry of picking up all the parcels, and the sleepy babies, the poor daisies and buttercups were left forgotten in a corner of the rack. I wondered if the mother had not intended this. May I be forgiven for the injustice! A few minutes after, I passed the little group, standing still just outside the station, and heard the mother say, "Oh, my darlings, I have forgotten your pretty bouquets. I am so sorry! I wonder if I could find them if I went back. Will you all stand still and not stir from this spot if I go?"

"Oh, mamma, don't go, don't go! We will get you some more. Don't go," cried all the children.

"Here are your flowers, madam," said I. "I saw that you had forgotten them, and I took them as mementoes of you and your sweet children." She blushed and looked disconcerted. She was evidently unused to people, and shy with all but her children. However, she thanked me sweetly, and said,—

"I was very sorry about them. The children took such trouble to get them; and I think they will revive in water. They cannot be quite dead."

"They will never die!" said I, with an emphasis which went from my heart to hers. Then all her shyness fled. She knew me; and we shook hands, and smiled into each other's eyes with the smile of kindred as we parted.

As I followed on, I heard the two children, who were walking behind, saying to each other, "Wouldn't that have been too bad? Mamma liked them so much, and we never could have got so many all at once again."

"Yes, we could, too, next summer," said the boy, sturdily.

They are sure of their "next summers," I think, all six of those souls,—children, and mother, and father. They may never again gather so many ox-eye daisies and buttercups "all at once." Perhaps some of the little hands have already picked their last flowers. Nevertheless, their summers are certain. To such souls as these, all trees, either here or in God's larger country, are Trees of Life, with twelve manner of fruits and leaves for healing; and it is but little change from the summers here, whose suns burn and make weary, to the summers there, of which "the Lamb is the light."

Heaven bless them all, wherever they are!

### CHINESE AND AMERICAN WOMEN CONTRASTED.

BY MADAME WU, WIFE OF THE CHINESE MINISTER.

[The women of a country are the clearest measure of a people's civilization. Considering the present situation in China, very broad interest attaches to the following article, which expresses the views of the wife of the Chinese Minister to the United States on the women of her country contrasted with American women. Mme. Wu has the progressive spirit of her husband. She mingles freely with society at Washington, entertains with splendid hospitality, and takes part in all the brilliant functions which embrace the social duties of the diplomatic corps. Upon every occasion Mme. Wu wears the picturesque native dress of her country, and is often to be seen on the streets of the fashionable quarter of Washington in a wheel-chair attended by two or more slaves also in Oriental attire. Sharing the life of the American people thus for several years past, Mme. Wu has had every opportunity to observe American women.



She speaks English very little, and has, moreover, the reticent disposition characteristic of her people. Accordingly, she was very loath to appear in print, and does so for the first time in the following article, which, therefore, adds the charm of novelty and the piquancy of Mme. Wu's personality to the general interest attaching to the subject she discusses.]

How do Chinese and American women compare? Oh, women are very much alike the world over. A traveler passing around the world, visiting Europe and the East and then coming to America, would say that he had seen many differences among the people of these countries, differences among the women. He would note the peculiarities of dress, speech, manners, and local customs, what people eat and wear, and how they walk and associate with one another. But, after all, what do these things count? The thoughtful traveler would have to say that in the more essential relations, as tender mothers, careful of the welfare of their children, or as devoted daughters, wives, or sisters, women were much the same wherever he went. The place of a woman's birth—life on one side of the globe or the other—may influence her in some small particulars, but these mere accidental influences of locality cannot alter the first and essential fact that she is created a woman, with all those elements which nature accords to that sex. If she is not so strong physically as the men about her, that is a reason urged by nature for giving her a place in the home where her sex and her share of strength will contribute most to the good of those about her and to her own good. This is so of women in China and America.

American women appear somewhat strange to me in the part they take in affairs outside the home. In this country I find women most enterprising. They are in many trades and professions, they hold congresses and discuss important problems. They do much labor in factories, as clerks in stores, and in the government departments. This is a woman's part in the New World of which a traveler sees very little in the East. Apparently in the United States women are proud to work for their living, and they do so without reference to the home. In China women, too, work in factories, in stores, as domestics, as teachers, and as doctors. But it is the poorer classes that work, and if a girl clerks in a store it is always her father's store, or if a woman it is her husband's store. If she studies medicine she does not go away from home. She studies with some male member of her own family who is a physician, and her practice is among women. The well-to-do families of China have their daughters always educated at home. We consider it a misfortune that a girl should have to go away from home to be taught her duties in life. Neither do boys and girls go to the same schools in our country, except in some small villages, where necessity compels this.

Our form of society, from the beginning, considers women as the natural and proper companions of their sex. Our social functions provide always for separately entertaining the men and women assembled. Women have their relations with men solely under the protection of the family relation. This, I think explains the superior modesty of the Chinese women. Foreigners who know our people well admit that the women of China are always peculiarly dignified and modest in their relations with men. Even the girls sold into slavery, who are thus doomed to what are

held to be immoral lives, are entirely free from the wantonness of women of a similar moral status in civilized countries. The classic literature of our people bears evidence of the pure thought animating the relations of men and women. Our classics, unlike the Latin and English, may all be put into the hands of a young girl to read.

It is the regard which Chinese have for the modesty of woman that is the strongest barrier against what you consider here the progression of the sex. For women to work like men, we think, is not the greatness, but the misfortune of woman. It is only where cotton factories have sprung up at Shanghai and a few other places near the coast that women are to any great extent employed in China. They work in these factories because they are in need of money, not because they love independence, and there is a demand for them because their labor is especially skilful. Public sentiment, however, is against employing them. One often hears indignant complaints that factory women go to and from their work in large groups, laughing and talking freely along the streets. Such action on the part of women is a shock to the people of my country. I often think how different it is in China as I see female employees of the government at Washington on their way to work. Our government in China would be accused of having poor regard for the interests of the people if it employed women clerks.

The important work of woman, we believe, is in the home. This does not mean that we think women are fit only to do house-work. On the contrary, most of our house-work is done by men. Among foreigners who have experience in our country, it is a saying that the Chinese cook is second only to the French, and the Chinese house-servant is second only to the German serving-man. The work of woman among us is to bear children, and it is desired that she shall be free from the burden of toil, so that she may have time and strength to rear her family well and to make her home happy. The Chinese mother is most anxious for the welfare of her children, watching them with great care as they grow up. She attends to the education of the daughters, and the father directs the education of the sons. The family tie is very strong among my people, and the love and attention which parents give to the bringing up of children is equaled only by the veneration and respect which children show toward their parents. This family love is part of the nature, the religion, the history, and tradition of China.

The custom of calling and of holding receptions which is so generally observed in this and other Western countries, is observed also in the East, but not always in the same way. Among people in official position formal calls are exchanged, and these often lead to close acquaintances. But among private families there is not as much calling as in this country, and the calls are among acquaintances and relatives. Entire strangers are very seldom brought together, and if they should meet, it does not at once establish an acquaintance or warrant meeting soon again. American women make many friends. They are so hospitable and agreeable that they have many visitors, and all are made welcome. But more time is spent in visiting here than women in China can take from their families.

The work of women in America seems to do much good in many ways. The charities and the care of the sick and poor receive much attention from women here, I have noticed. I think the feeling exists among women everywhere to help the weak and friendless, and many noble women in China engage in charitable work. But they have

less to do with public charity than women in the United States, because most of their time is given to the home and family. They want above everything else to have their children clean and worthy, with good minds and hearts. They practice strictly, the saying I have heard here, that "charity begins at home." Chinese mothers, like American, are ambitious for their children, too. They want them to be successful, but they know there are successes beyond those of wealth. They want them to be happy and healthy. So do American women wish the same for their children. They have different ways of proceeding only. As I said, women are much alike the world over, because love is the same everywhere.

In matters of dress, of course, the women of the Western world differ conspicuously from those of the East. Here styles are changing constantly with the years and seasons, almost with the days. In the East it is not so. The cut and style remain the same; novelty is not sought in fabrics—silks are most used. These are richly embroidered, both the under-garments and the over-garments. The women of China are skilful needle-women, and most of the work on their clothes is done at home. Among the poorer classes woollen and cotton are used for the coarser working garments. The shape of the garments is designed to cover the person, not to fit it tightly, and beauty is secured in the texture and embroidery, instead of from odd shapes and frills and furbelows. There is no such thing as low neck and short sleeves in China, and it is a long established custom that the folds of the garment must be quite ample. The trousers worn by us, a Chinese woman deems indispensable to modest attire. When American, French, English—your civilized women—visit our country, I cannot say which feature of their dress shocks Chinese women most, whether the décolleté cut of the evening bodice, or the fact that they wear no trousers. I have read of your dress reformers who advocate bloomers, and how inmodest this is thought to be here. If the bloomers covered the leg to the ankle, Chinese women would regard them a vast improvement on your present style of apparel.

The looseness of garments worn by a lady of the East adds much to the comfort of mind and body of the wearer. She is perfectly at ease, and this gives her grace of manner and of appearance, also amiability. It must be difficult to live in a dress which is so tight as to limit respiration and cause constant physical discomfort. The women of the Western world seem to pay less attention than we do to the head-dress. Long fine hair may be most gracefully arranged, and the women of the East consider it of importance to have their hair dressed so as to make it a part of their adornment. The head is often left bare to better show the folds of the hair, which serve as a sufficient covering for the head. Here preference seems to be for large hats with long feathers and broad brims which cover up too much, I think, of the natural beauty of the hair as well as of the face.

Though the condition of women in China stimulates the zeal of foreign reformers who would like to see us "civilized," I must say I have seen nowhere in the United States such marked devotion shown to the goodness of woman as prevails in my country. Not alone is work arranged to relieve us from the burden of toil out of respect to the office we fill as mothers, and not alone is social etiquette prescribed with regard for the virtue of woman's modesty, which we exalt, but even the Chinese government honors mothers as other nations honor heroes of wars and great statesmen. The traveler notices memorial arches everywhere, erected by authority to commemorate some good or noble deed, or the purity and devotion of some woman's life. The goodness of heart of the women of China is held to be their greatest glory. We have a few New Women ourselves in China, but it is ingrained in our civilization to be suspicious of any scheme of progression for the sex that makes a woman's head bigger than her heart.



## Young People's Work

By EDWIN SHAW, Milton, Wis.

### PRESIDENT'S LETTER.

*Dear Juniors:*—You may have had good reason to think that the President's Letters have all been addressed to the Seniors, but this one is to be expressly for you.

I have been wondering if any of you have been fishing during these delightful summer days. How enjoyable it is to arise from bed just as the birds begin to twitter, and with rod and line hie away to some good fishing place. The writer has a small boy, Paul, whom some of you know, who has very persistently entreated his father to go with him fishing. (Of course, fathers don't care to fish; they go just to please the boys.) So, one Sunday morning, at four o'clock, we set out for a certain pier extending far out into the blue waters of Lake Michigan. As early as it was, the pier was almost covered with men, for the fishing had been good for several days; and you know, in this great city of Chicago there are many loafers who like to fish. But you must not think I mean we were like them.

As we saw others throwing out many beautiful spotted perch, you may be sure that our hooks were soon well baited and in the water; but that was not all there was to our fishing, for the fish did not seem to be at all partial, so we kept throwing them out till noon; and then when it was suggested that it was time to go home, the small boy had become so enthusiastic that he volunteered to go home (being only about half a mile), and bring out some dinner, so we could continue fishing. Of course, a father cannot deny such requests, and especially was it so this time, as this one had expressed a desire "to give Paul all the fishing he wanted." Taking what fish we had, he set out, and in an incredibly short time was back again with dinner enough for a rail-splitter. It managed, however, to disappear; perhaps somebody got part of it. Well, here we stayed, and kept diligently at business till most night; but not in vain, for we had caught about 150 beautiful fish—enough to supply our neighbors and furnish steady diet for nearly a week.

But the strange thing about it was, that on this very day when the pastor of the Chicago church was out fishing, just an even dozen of callers, representing seven families, called at his home; at the same time a certain Mrs. K. gleefully informed them of the pastor's whereabouts, and then made merry with them at the good joke. These good people had not planned a concerted action, but just happened to come at this fated time. So when you come to Chicago, and talk with members of our church, if numbers of them should chance to speak of calling to see the pastor, but did not see him because he had gone fishing, please do not think that to be his daily occupation.

That small boy teases his father a good deal to go fishing. After such splendid "luck" catching perch, he began to propose that we make an attack upon the bull-heads. But they do not bite well except at night; so one evening, not long ago, we set out for another pier, famous for bull-head fishing. It was a beautiful night, about full moon, and we had plenty of company, as before. It was with bright anticipations that we

tossed our hooks to the fish. By our already established prowess, we were sure of pulling out the yellow, slimy fellows to our heart's content. But, for some cause, they didn't seem to be at all hungry; for, although we offered them the most tempting morsels of prepared bait, flavored with anise, and also nice, fat angle worms, we patiently sat with rods in hand waiting for a jerk at the line which told of a hungry fish, but it didn't come, "nary nibble." So, after we had "let patience do her perfect work," in lieu of bull-head industry, till ten o'clock, and fears began to be entertained that the small boy might suddenly fall asleep (as such boys do) and plunge in after the fish, we concluded that some of the more experienced fishermen were right in declaring that "the wind was not right." We, therefore, fell to work lustily doing up our lines—an industry that seemed suddenly to have become popular all along the pier.

We slipped in very quietly when we reached home, and went to bed, hoping to rally by morning from our crest-fallen condition.

But, do you know, that small boy wants to go again. More later. M. B. KELLY.  
CHICAGO, Ill., July 23, 1900.

### PARIS LETTER.

(From our regular Correspondent.)

PARIS, France, July 9, 1900.

Nothing in France is so typical of France as the Exhibition, for it is at once superficial to the eye and sound to the understanding, full of tinsel sights and unmeaning gayety side by side with the loveliest forms of art and the most admirable results of industry and of education. Such, at least, were my thoughts as I came out of the Palais de Congres, after spending an hour in the Social Economic section. Outside were the aimless crowd, the gilded domes and plaster decorations, the amusements, the gossip and laughter. Inside you were in another atmosphere, an atmosphere of knowledge and utility and peace. Here, under some very attractive forms, is offered to you the most diverse information, of which one example will suffice.

The corner devoted to the Russian Temperance movement is charming in its simplicity, novelty and instructiveness. All about you are diagrams showing the success of the Government's propaganda against spirit-drinking in the Russian Empire; and a very pleasant young Russian lady, dressed in black, with dark eyes and fair hair, not more, as I suppose, than twenty, will answer, in the most delightfully broken French, such questions as you may care to put. But the eye and the heart are even more interestingly drawn by the model "debit de the"-tea-public-house, if one can say so without paradox, than by the amiable Russian. It is fitted up exactly as it is seen in thousands of Russian villages. The shop, not unlike the section of a log hut, has at one end a short counter, with hard-boiled eggs, red colored glass jars of sweets and preserves, and bottles of kvass, a non-alcoholic drink made from barley, with something of the taste of cider; while behind the counter is a sideboard containing cups and teapots. At the opposite end of the shop is another counter with papers and periodicals, and behind that a book-case filled with books. The middle of the shop is occupied by tables where the tea or kvass is leisurely consumed, where village politics are debated, or where a game of draughts or dominoes is played by the Moujik customers. The rest of the

furniture is simple and characteristically Russian; that is to say, rude, with a dash of Orientalism; a noble brass samovar, filled with ever-boiling water, behind the counter at one end; a brass ewer under a tap, and a comb hanging beside it from a piece of string close to the entrance; a homely-faced, loudly-ticking clock fixed to the wall, and the never-absent-colored prints of the Czar and the Czarina.

Guess, now, how much a cup, or cups, of tea taken under these humanizing conditions costs; less than two cents. The price hangs on the wall: a tiny measure of tea, one kopeck; two pieces of sugar, one kopeck; a slice of lemon, one kopeck; a tea-pot of boiling water, one kopeck; and three kopecks are not quite two cents.

What a vast organization this state propaganda is may be appreciated by the fact, that though five years ago, when it was started, the state paid \$100,000 in subventions, in 1899, with its influence penetrating all over Russia, the state subvention was \$1,000,000, and the propaganda does more than establish these tea public-houses. It gives thousands of concerts and conferences and entertainments. The effect is known to be enormous; and what with Tolstoi's writings, the Czar's philanthropy, and the propaganda, Russia, in a few decades, ought to have one of the most civilized peasantries in the world.

Mention of the Czar's philanthropy reminds me of another conversation I had in the same building, but now not with a Russian girl, but with a Polish Prince and Princess. I was examining the exhibit of the "Alliance Universelle des Femmes Pour la Paix," admiring the photographs of many devoted women workers, not a few of them American, when I happened to ask an elderly gentleman, who seemed to have something to do with the exhibit, what was the name of the lady President whose handsome photograph I was looking at? "That," he said, without the least affectation, "is Princess Wiszniewska—my wife. If you will allow me, I will introduce you." "And, sure enough," as they say in Ireland, there was the Princess, at a little distance, conversing with some friends, and proud, no doubt, of the labor of love and peace she and her husband had accomplished. The Prince then became my informant for the nonce, and pointed out what was interesting in the collection.

The Alliance, he said, when it was founded after the Hague Conference, had been called the "League of Women for International Disarmament," but the title was misunderstood, and so had to be changed. Few people could grasp the fact that it was not isolated or total disarmament that was aimed at, but only the simultaneous reduction or abolition of standing armies. He took special pains to show me the pictures and petitions of notable American workers in the cause. Mrs. Belva Lockwood for one, the lady whom California, so the Prince said, voted to be President of the United States; Mrs. May Wright Sewall for another; Mrs. Ormsby Evans, Mrs. Cornelius Stevenson, of Pennsylvania; Mrs. Elder Anna White, Mrs. Hazlitt-Bevis, of Massachusetts; Mrs. Emeline B. Wells, of Utah; and Mrs. Fannie W. Gresham, of Texas. There were photographs of other American ladies, and of the lady-workers of other countries—of Finland, of Roumania, of Egypt, even. Roumania was represented by Mlle. Vacaresco, Sylva Carmen (the Queen of Roumania's great friend), now, as the Prince told me, working quietly in her Paris apartment at music and literature and art. Does she often think of Prince Ferdinand, I wonder, who wished to marry her, but was compelled, by reasons of state, to marry into the Queen of England's family? It is very possible, for she is only five-and-twenty, and unmarried.



## Children's Page.

### THE ROBIN'S SONG.

BY MATTIE M. RENWICK.

Dear Robin, so high in the cherry tree,  
Tell me truly, for I'd like to know  
What you are singing so loudly to me,  
As you sit there and swing to and fro.

Perhaps you are telling that not far away  
Is a wonderful, neat little nest,  
Where four blue eggs are kept warm night and day  
'Neath your pretty mate's crimson breast.

Sing away, Robin, your beautiful song,  
That rings out so loud and so clear;  
Sing through the days so pleasant and long  
The sweet song that we all long to hear.

—Child Garden.

### WHAT NAN COULD DO.

Nan was in the cozy sitting-room, her rosy face resting in her hands, watching the bright tongues of flame in the cheerful fireplace, now darting up in spiral beauty, only to fade away again in a tiny volume of smoke.

"I'm just like them!" she exclaimed, slowly. "I try to do something to be useful, and sometimes I can never accomplish anything."

"If we do the best we can," reproved Grandmother, gently, "we are not the ones to measure the good we do!"

"I—suppose—so," said Nan, slowly, "but then, what can a girl no older than I do? If I had money, I might establish reading-rooms for the poor, or lunch-counters, where poor working-girls could get a nice warm lunch without paying anything for it, or something else really worth doing."

"Never mind, child, there are things you can do just as worthy as those you mention—things, too, that perhaps nobody else could possibly do."

Just then the warning-bell rang, and with a good-bye kiss Nan gathered up her books and hurried away to school.

All the morning she kept thinking of Grandmother's remark: "Things that perhaps nobody else could possibly do."

"I wonder what they can be?" and Nan rested her serious face in her hands, with her elbows on the desk.

As she was standing near the cloak-room door at recess, she overheard Maud Atkins refer to Beth Johnson's grief at her mother's death.

"I pity her," said Maud, "but I don't feel that I can do anything for her; she's not one of our set. Her mother has done our washing for years, you see—that's how I happen to know of her."

Nan turned, and as she did so she saw Beth, who hadn't left her seat at recess, with a mournfully-pinched face, fondly regarding a tiny plain gold ring, worn very thin.

"Her mother's," thought Nan.

Quietly slipping to her side, Nan took one little hand in hers, and when the girls came back to their seats at the ringing of the bell, Beth's face wore its first smile since her mother's death.

All the remainder of the session Nan felt happy. "I guess it's what Grandmother meant," she thought.

The next day, and the next, she found some little way to help, all unconsciously, somebody about her. The old colored janitor felt pleased all day long at the smile with which she greeted him as she passed him in the entry.

"Bless her; she's a sunshine ray fo' sure," he murmured, as he closed the door behind her.

Miss Norcross, the teacher, as Nan took her hand and bade her good-night, felt the cares of the day grow lighter and her work less irksome.

"I tell you, Nan," said her brother Ted one morning, as she whispered to him not to mind the weather, for another day would surely come in which he could try his new bicycle, "you do a fellow good just by your sympathy. I'd advise you, little sister, to put out your card—'Sympathy Bureau. Conducted by Nan Armstrong, who is always ready to sympathize with any one in trouble. Office hours, from morning until bedtime.' And as for pay—"

"Pay! O Ted," interrupted Nan, smiling, "that comes without asking. Ever since I've tried to be helpful to others—"

"You've found," broke in Grandmother Allen, "a joyful, contented little self all the time—and that there are some things that nobody else could possibly do!"—*Zion's Herald*.

### SOME DISTINGUISHED DOLLS.

The Queen of Roumania has a famous collection of dolls dressed in costumes of various countries. There are English, Irish, Scotch and Welsh dolls; there are dolls in Dutch clothes contributed by the young Queen of Holland, and, indeed, nearly all the countries of Europe are represented by dolls, big and little, in peasant and in court gowns. This collection is being exhibited in London for the benefit of the charities and hospitals in which the Queen of Roumania is interested. Of course, it would not be complete without some American dollies, and that they should be the most beautiful and distinctive our children could send, the *New York Tribune* offered prizes for five dolls typically American in costume. Every little girl will want to know how these prize dollies which are going to cross the water are dressed, and we wish we could show the *Tribune's* pictures. But it will be easy to imagine when you know that one looked like Martha Washington, in rich brocade and mop cap; one was a Negro mammy, with white apron and gay turban; another, Priscilla, had a simple Puritan frock and hooded cloak; still another was an Indian maiden, with beads and moccasins, etc., while the man doll was magnificently dressed as "Uncle Sam." For this latter the prize was given to a New Jersey boy. The other prize-winners were girls, and very happy little girls they must be to receive their five dollars of prize money and to know that their babies are going to London to be adopted by a queen.—*Congregationalist*.

### WINNIE, THE LITTLE PET RAT.

Winnie was a little pet rat. She was black and white, and lived in a little cage that Fred made for her. Fred had a little trough for bread and cheese in the cage, and also a little cup for water. Fred's sister Dora had made a cushion for Winnie's bed, and this was in one part of the cage.

Winnie was Fred's pet. He and his sister Dora would spend hours playing with her. Sometimes they dressed her in a bonnet and played that she was a girl. Sometimes they fastened her to a little toy cart and played that she was a horse.

But I am sorry to say Winnie would get into mischief. Many times Fred's mamma had said that Winnie must be sent away, but

every time Fred would beg so hard that she would let him keep her a little longer.

One day Winnie did something so mischievous that every one said now she must go away. But Winnie was not to blame.

Fred's mamma went to the city one afternoon. Dora and Fred were allowed to have Winnie in the house to keep them from being lonely. Winnie seemed very happy. She was full of play and went all around the room peeping into everything. After a while the children were hungry and went into the dining-room to eat the luncheon Fred's mamma had set out for them. Winnie went, too, and stood upon Fred's shoulder.

Then Dora tied a pink ribbon about Winnie's neck. Fred took down the looking-glass and placed it against the wall so that Winnie could see herself. She looked at the little rat in the glass for a moment, then she shook her head saucily. The little rat in the glass did the same. This made Winnie angry.

Dora clapped her hands with delight and Fred jumped up and down with pleasure. Both children laughed and laughed to see Winnie play in this way. There was a loud crash. Winnie had run against the looking-glass, and there the shining bits lay scattered on the floor. Winnie ran around the room very much frightened.

Just then Fred's mamma came home. The children took all the blame upon themselves, as they should do, but mamma thought it best to send Winnie away. The children missed their little pet, and I am sure Winnie missed her plays with the children, but was glad to get back to her other playmates in Ratland.—*Child Garden*.

### CHILDREN'S MISSIONARY HYMN.

Lord, thy little children,  
Glad would work for thee  
In the world's great harvest  
Gleaning faithfully.

Take our sheaves, O Saviour!  
Though our hands are small;  
Take our hearts, O Saviour!  
We would give thee all.

—Selected.

In China there is no fixed nomenclature—even the country itself is without a name—and this lack of distinct and recognized appellations was a frequent source of difficulty. Of personal information from natives there was none obtainable on which any credence could be placed. A Chinaman, unless he be a porter coolie or a boatman, rarely travels or gets during his life more than a few miles in any direction from the place where he was born. When trying to procure information concerning the immediate locality, it was no uncommon thing to have a native, and even sometimes men of local position, say, "Oh, I have never been so far away as that," or, "I have never been across that hill, and so do not know what is beyond."—*William Barclay Parsons, in Harper's Weekly*.

MAMMA:—"I don't see where you get your red hair. You don't get it from your papa, and you certainly don't get it from me."  
Little Dorothy:—"Well, mamma, can't I start something?"—*Exchange*.

MRS. YOUNGLOVE:—"These women who write about 'How Husbands Should be Managed,' do you suppose they manage their husbands any better than we do?"

Mrs Elders:—"Do I? Why, pshaw! child, don't you know they haven't any husbands?"



## THE APOCRYPHAL BOOKS OF THE BIBLE.

[At the late session of the Western Association, at Little Genesee, N. Y., Rev. B. F. Rogers read a paper on "The Apocryphal Books of the Bible," which contained so much valuable information in a popular form that we reproduce it for our readers, omitting the local introduction.]

## DEFINITION.

The word Apocrypha means hidden, secret, that which can, by study, be only partially understood. In this sense it is used, both in Hellenistic and classic literature. Also traces of it may be seen in the New Testament. See Luke 8:17. But toward the close of the second century it seems to have been associated with something spurious, and finally came to be used in this sense almost entirely.

Tertullian and Clement, of Alexandria, very aptly apply the term to forged or spurious books, written by heretics, and circulated, as authoritative, to sustain their various opinions however opposed they might be to the canonical Scriptures. The word is now used generally, with at least a suspicious meaning which became attached to it at an early time.

It is sometimes applied to those writings which are, (a) Anonymous, or Pseudo-Biographical. (b) To those which do not pass as authentic, and of divine origin, though written by pious, sacred authors, and with some characteristic of divine inspiration, but not read in public, nor placed in the canonical Scriptures. Some of the early Christian writers were very cautious as to the use of the so-called Apocryphal books. Thus Jerome is reported as cautioning a friend as to the education of her daughter. "All Apocryphal books should be avoided, but if she ever wishes to read them, not to establish the truth of a doctrine, but with a reverential feeling for the truth they signify, she should be told that they are not the works of the authors by whose names they are distinguished, that they contain much that is faulty, and that it is a difficult task requiring great prudence to find the gold in the midst of clay."

## HOW THEY FOUND A PLACE IN THE OLD TESTAMENT SCRIPTURES.

In proportion as the early Christian writers, "Fathers," they are called, were dependent on the Septuagint, or Greek Scriptures, for their knowledge of what the Old Testament contained, they gradually lost in common practice the essential difference between the Hebrew canon and the Apocrypha. So the thought and custom of the individual writers very naturally grew to be the thought and practice of the church, and thus was lost the essential distinction between the two, which could only be held in mind by the accomplished scholars of the time.

This being true, it became almost a necessary consequence that religious teachers being accustomed to the Septuagint, or versions which rested for their authority on a similar basis, were naturally led to quote freely and reverently from all the books incorporated in that particular version of the Bible.

So the doubtful books, being publicly used in the services of the church, and frequently quoted from with candor and reverence, it could scarcely be otherwise than that they should gradually be regarded as of almost, or equal authority with the Hebrew canon. It is however true that some of the more care-

ful writers did express their doubts and limitation concerning particular books of the Apocrypha. Thus Tobit and his wonderful dog was regarded by some as a very pleasing and perhaps harmless comedy, and the prayer of Manasses a very commendable model for penitents; and so with some of the other books. Even now the most of Christians have not had time, means, nor ability for determining the real worth of these books, so we must confide, in questions of this kind, either in the judgment of competent scholars or in the testimony, if not the authority, of the church. The first edition of the Bible that contained the Apocrypha was the Frankfort edition, published about 1550, A. D. Neither the Foreign nor the American Bible Society has incorporated the Apocrypha in any of their editions since 1826.

## THE VALUE OF THE APOCRYPHA.

Whatever question may be at issue as to the authority of these books, it is a fact that there is embraced in them matters of intrinsic value, which no controversy, however hostile, can deprive them of either as literature, or more especially as supplementary history of the Jewish nation. They represent with a good degree of credibility the very important period of transition and decay which follows the return of the Jew from exile, giving many important facts, not wholly unmixed with error, which would otherwise have been lost. From the books which are classed under the name of Apocrypha we derive our chief information, both direct and indirect, concerning the events and influences which make up the history of God's chosen people, during the last four centuries, before the Christian Era.

Not a word uttered by any divinely inspired prophet from Malachi to John the Baptist; nor an authorized word to note or explain the many great and important changes of opinion and practice, which we find so firmly established in the days of our Lord, and which wrought so mightily in the work of redemption he came to establish. The close of the prophetic gift is definitely stated in 1 Maccabees 9:27, but the hope that it would return is expressed in chapters 4:46 and 14:41 of the same book. A claim is made for a gift of prophecy in the book of Wisdom 7:27, but it is so destitute of the essential character of prophecy when compared, or rather contrasted, with Isaiah, Jeremiah, Daniel, Malachi and others, as to forbid a candid student ever regarding it as such.

There is no discontinuity in the events of history, so that we cannot otherwise than expect that what appeared in the closing words of the Old Testament record would go on working out the great divine purpose, though no man was divinely authorized to record them. Much of the teaching of Christ would be better understood, if we knew more of the cult of the centuries that intervened between Malachi and John the Baptist. Now almost the only source, at least the best, for this knowledge, we find in the Apocrypha. It has been well said "That there is an Ethnic as well as a Jewish inspiration." It is quite generally conceded that the idolatrous tendencies of God's people were arrested, if not cured, by the exile.

But it is the opinion of some competent scholars that it was not alone the exile, but the contrasting of the hideous and corrupting forms practiced there, with the purer fire worship of the earlier Persian nations, which

wrought for good. The Apocryphal books give added clearness to this view.

## THE RELATIVE VALUE OF THE BOOKS.

Perhaps of all the books of the Apocrypha, none are really more valuable and none could we more illy afford to lose than the first book of Maccabees. It is certainly a serious and for the most part a trustworthy record of 40 years of Jewish history, 175 to 135 B. C. Antiochus Epiphanes, by fierce persecution, attempted to force the Jews into idolatry, and the sacrificing of swine's flesh and taking advantage of their conscientious regard for the Sabbath, gave them battle thereon. This attempt the Jews stoutly and successfully resisted, after much sacrifice and suffering. The book is almost entirely occupied with the heroic deeds of three brothers, Judas, Jonathan and Simon. The style is straightforward and most serious. Its dates are very loosely stated, and many of its alleged occurrences are to be taken with at least some degree of doubt, yet upon the whole the book is worthy of careful study. Its spirit is devout, acknowledging, though perhaps incidentally, the intervention of God, but rarely making mention of the sacred name.

The second book of Maccabees is so full of historical errors as to be scarcely worthy the name of history, yet it contains some valuable matter. What interest it has is of a religious nature, rather than historic. The author emphasizes the religious and miraculous element, and is quite clear in the expressions of his faith in the doctrine of immortality, resurrection and judgment. His effort is to embellish and popularize the history of an unknown Jason of Cyrene, whose five books he attempts to condense into one. No other writer mentions either Jason or his epitomizer.

The book of Tobit is an entertaining domestic story, and if one can judge of its intent, it was to induce the Jews to glorify God among the heathen, which was certainly an object worthy of earnest effort. Angelology and demonology are strongly set forth. The story is briefly this. Tobit, an exile in Nineveh, was cruelly persecuted, not for any fault of his own, for his life was blameless in the sight of all the people. While thus in exile and deep trouble, a woman named Sara, a relative of his, living in Ecbatana, was very strangely and severely plagued. Both these persons prayed at the same time for deliverance, the one from his persecutions, the other from her plague, and the angel Raphael was sent to their relief. This being effected through the agency of the angel, Sara and Tobias, the son of Tobit, were united in marriage, then Tobit sings a song of praise. The standard of spirituality is exceedingly low and the book is thus rendered unfit for public reading.

(Concluded next week.)

"WHEN God says to you 'My grace is sufficient for you,' remember that he does not render you a reservoir, but a channel of his power. It is still 'my grace.' It is only yours as you abide with him."—Margaret Bottome.

"EVERY life-time—  
Yes, the narrowest and most drear,  
Is a cup that still runs over  
With the gifts of God most dear."

THRIFT is the best means of thriving.—J. C. Hare.



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

### LESSON VI.—THE FORGIVING SPIRIT.

For Sabbath-day, Aug 11, 1900.

LESSON TEXT.—Matt. 18: 21-35.

GOLDEN TEXT.—Forgive us our debts, as we forgive our debtors.—Matt. 6: 12.

#### INTRODUCTION.

After speaking of the necessity of avoiding the causing of others to fall and of the great value of one believer, be he never so lowly, Jesus goes on very naturally to speak of the reclaiming of one who has fallen under temptation and injured his fellow Christian. How are we to treat the one who has injured us? We are neither to resent the wrong done us and strive to avenge ourselves upon the evildoer, nor are we to ignore the injury. We have a duty to perform; not to try to secure reparation for the wrong done us, but to strive to regain the lost brother. The method of procedure is clearly indicated. If he does not heed the private remonstrance nor the mediation of friends, the church, the congregation of believers must act in the matter. In this connection Christ promises to this congregation of believers the power of binding and loosing which had been before promised to Peter. As guided by our heavenly Father, its action shall not be in error.

Our Lord had not thus far spoken of forgiveness; but it is evident that the Christian who is striving to regain his brother that has injured him, has already forgiven before he goes to seek him. Peter's question at the beginning of our lesson is therefore very naturally suggested by the previous teaching.

It is to be noted that the previous context and the passage for our present study, both refer to the treatment of our Christian brethren; but since we are taught to love even our enemies, it is evident that the doctrine of forgiveness here taught has the widest application.

TIME.—Same as in our last week's lesson.

PLACE.—Capernaum.

PERSONS.—Jesus and his disciples, particularly Peter.

#### OUTLINE:

1. The Duty of Always Forgiving. v. 21, 22.
2. The Great Debtor Forgiven. v. 23-27.
3. His Unwillingness to Forgive Another. v. 28-30.
4. The Punishment of the Unforgiving One. v. 31-35.

#### NOTES.

21. **Lord, how oft shall my brother sin against me,** etc. Peter no doubt thought that he had learned the lesson that Jesus' words implied in regard to forgiveness; so he suggests that the limit of forgiveness for the followers of Christ be more than twice that of the Jewish teachers. They taught that a man sinning against another should be forgiven for three times; but no further.

22. **Until seventy times seven.** Some translate this "seventy-seven times." But whether the literal meaning is seventy-seven, or four hundred ninety times it does not matter; for the real meaning is an indefinitely large number of times. Peter's error was in setting any limit to the obligation for forgiving.

23. **Therefore is the kingdom of heaven likened unto a certain king.** Another parable about the kingdom of heaven told especially to illustrate this matter of duty of

forgiving. Which would take account of his servants. The servants may be his treasurers, or stewards, or other officers. The "taking account" was an examination into their management of the money or other valuables intrusted to them. Modern English would have "who" instead of "which," as often elsewhere.

24. **One was brought unto him which owed him ten thousand talents.** There is some difference of opinion as to the value of a talent. It may be conveniently reckoned as a thousand dollars. The sum due was in round numbers ten million dollars—an amount far beyond the possibility of payment on the part of one who had no resources. The servant had evidently been a spendthrift with money belonging to his master.

25. **His lord commanded him to be sold,** etc. Compare Lev. 25: 29, 37. This seems to have been the legal way for obtaining payment. **And payment to be made.** Of course the sale of the man and his family could not bring money enough to pay the debt; but it would bring something, and at the same time serve as a punishment for his embezzlement.

26. **The servant therefore fell down and worshipped him.** In 1611 the English word "worship" was not so exclusively applied to service to God as now. The meaning here is simply that the servant kneeled before the king in supplication. **I will pay thee all.** In his eagerness for mercy he does not hesitate to promise far more than he can actually perform.

27. **Then the lord of that servant was moved with compassion,** etc. The king released his servant from the bondage into which he was about to be sold, and forgave him for the ten million dollars that he had stolen.

28. **But the same servant went out and found one of his fellow-servants which owed him an hundred pence.** That is, a hundred *denarii*, equivalent to about seventeen dollars, a very insignificant sum in contrast with ten million dollars. **Took him by the throat.** Showing his heartless selfishness, and implying that he meant to use forcible means of collection. **Pay me that thou owest.** Literally, "Pay, if thou owest anything;" implying of course that he certainly did owe the amount mentioned.

29. **And his fellow-servant fell down at his feet,** etc. Note the striking similarity with verse 26.

30. **But went and cast him into prison.** Not showing the least clemency. Imprisonment for debt was a Roman rather than a Jewish custom.

31. **They were very sorry.** The fellow-servants of the one who was thus rigorously dealt with were sorry for him, and told the king of the harsh treatment which had been thus inflicted.

32. **O thou wicked servant, I forgave thee all that debt,** etc. His wickedness was particularly manifest in that he had been the recipient of free forgiveness of an enormous debt, utterly beyond his ability to repay, and had immediately refused to accord the same forgiveness for an insignificant debt which could easily have been repaid by a few months of labor, and had even declined to give an extension of time for payment. He had thus shown himself utterly unworthy to receive the forgiveness which had been granted to him simply for the asking.

33. **Shouldest not thou also have had compassion,** etc. The same verb used in both clauses. Common sense teaches that it is appropriate for the one who has had mercy shown him to show mercy.

34. **And his lord was wroth, and delivered him to the tormentors.** It was customary to torture debtors who were believed to be concealing their property in order to escape payment of their debts. **Till he should pay all that was due.** As he had nothing wherewith to pay it is implied that the punishment was perpetual.

35. **So also shall my heavenly Father do unto you,** etc. Here is the application of the parable. As the king visited the severest punishment upon that servant who, although he had been forgiven much, failed to forgive the trifling debt of his fellow-servant, so will God punish one who has been forgiven for his sins and yet is unwilling to forgive his fellow-men who have injured him. **From your hearts.** Not merely in outward appearance, not merely by ignoring the injury, not by saying that we forgive while still holding hardness, but really and sincerely.

# Popular Science.

BY H. H. BAKER.

## Incandescent Lamp.

The word "incandescent" signifies glowing with heat, rendered luminous by heat; hence a glass globe or bulb so constructed that it can be rendered air-tight, and, by the use of an air-pump, a very high vacuum can be secured, which is found to be requisite to produce a clear, bright light.

In order to produce the glow, it becomes necessary to pass the electric current through a conductor of considerable resistance, and also so fine or small that it may become intensely hot. Hitherto the only available substance found that will endure the heat without injury is carbon; no metallic wire like iridium or platinum has been found to answer the purpose.

To obtain the greatest amount of light, the filament, or thread of carbon, should be as small in amount as will permanently stand the highest possible temperature, and make good connection between the ends of the filament and the conducting wires, and have the thread uniform throughout its length, for the strength of the current must be limited by the weakest point in the filament.

To make this filament, a material is necessary that can be bent into proper form, held in place, and carbonized by heat. It must then possess strength enough to be placed in position in the globe, and be connected with the conducting wires.

The wood of bamboo was the first used and found to answer. The world was searched to find a bamboo, the thread of which when carbonized would hold together for connection with the wires. A gentleman living near me was sent to search Africa, and spent two years there. He found, far in the interior, a bamboo better than all others. This had to be transported hundreds of miles by natives to reach shipboard. This made the incandescent lamps very expensive, costing at least one dollar each, and then the filament would stand but a short time.

Like everything needful, but costly, "science" soon came to relieve and cheapen. Many experiments were made to form a filament from various substances, such as cotton, linen, silk, etc., but the latest and best is made of nitro-celulose dissolved in ether or cullodion. This can be forced through a small hole in glass, and solidifies immediately, forming a thread of suitable fineness, which is very strong.

After being shaped and carbonized, if found to be uneven, it is placed in a vessel containing vapor of gasoline, and gradually heated to incandescence by an electric current. As thin spots offer more resistance, they become hot first, and decompose the gasoline vapor, thus depositing a fine-grained carbon, until the thread becomes uniform in size and equal in glow throughout its entire length. This process requires but a few moments. Now I can buy a lamp that will endure a long time for twenty cents.

As the vacuum must be sustained that the glow may continue, it was found difficult to hermetically seal the lamp, because of the expansion and contraction of the glass.

An alloy made of iridium and iron, and also of some other metals, was found to expand and contract the same as glass, but they would oxidize just enough to destroy its usefulness. A platinum wire answers all demands for this purpose; and, although expensive, yet the small amount required for each lamp is not a bar to its use.

To the present time, evidently the incandescent lamp is the most economical light used for lighting streets and all public buildings.

You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George Macdonald.



# The Saving of Money

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## MARRIAGES.

**HYDE—KEMP.**—At Hammond, La., April 24, 1900, by Rev. G. M. Cottrell, Sergeant Albert E. Hyde and Miss Leonora I. Kemp.

**SPENCER—HARRIS.**—At Hammond, La., June 6, 1900, by Rev. G. M. Cottrell, Wm. S. Spencer and Miss Lena Harris.

**PICKETT—WATTS.**—At Hammond, La., June 27, 1900, by Rev. G. M. Cottrell, Dr. J. B. Pickett and Miss Geneva B. Watts, both of Springfield, La.

**ROBERTSON—FENDLASON.**—At Hammond, La., July 1, 1900, by Rev. G. M. Cottrell, E. L. Robertson and Miss Jannie Fendlason, of Ponchatoula, La.

**ROGERS—WELCH.**—At Hammond, La., July 1, 1900, by Rev. G. M. Cottrell, Erastus Rogers and Mrs. Lula Welch.

**BABCOCK—LANPHEAR.**—At the home of the bride's parents, in the town of Easton, Adams Co., Wis., by J. C. Carter, Justice of the Peace, Miss Nancy L., oldest daughter of L. E. and Caroline Lanphear, to Walter N. Babcock, of Adams Centre, Adams Co., Wis.

**SANFORD—HURLEY.**—At the home of the bride's parents, Dodge Centre, Minn., June 12, 1900, by Pastor J. H. Hurley, Mr. Carl E. Sanford and Miss Gertie A. Hurley.

**MAXSON—DAVIS.**—In Nortonville, Kansas, July 22, 1900, by Rev. H. E. Babcock, Mr. Alfred J. Maxson and Miss Lola B. Davis, both of Nortonville.

**CLARKE—COON.**—July 23, 1900, at the residence of Byron H. Wells, in the village of Milton, Wis., by Rev. W. C. Whitford, Mr. Martin Ephriam Clarke and Miss Frances Josephine Coon, all of the above named place.

**LENBA—BROOKS.**—At the home of the bride's parents, in Waterford, Conn., by Rev. A. J. Potter, July 24, 1900, Julius A. Lenba and Miss Alice W. Brooks.

## DEATHS.

**GOODWIN.**—At Berea, W. Va., July 2, 1900, Casander Goodwin, in the 84th year of her age.

Sister Goodwin was born in Monongahela Co., W. Va., August 8, 1816. She embraced religion in early life and united with the M. E. church. At the age of twenty-

seven, she was married to Henry H. Goodwin, who, with her, embraced the Sabbath and united with the Ritchie Seventh-day Baptist church, of which she was a member at the time of her death. To this couple were born nine children, all of whom, together with her husband, preceded Mrs. Goodwin to the Spirit Land. In her declining years she lived with her granddaughter, Mrs. Elmus Bee, who faithfully and tenderly cared for her until the end came. As a sister and neighbor, she was much esteemed and will be greatly missed. Funeral conducted by the writer. R. G. D.

**HOOD.**—Walter S. Hood was born in Hartsville, Steuben Co., N. Y., June 10, 1864, and died of consumption at Flandreau, S. D., June 9, 1900.

While a young lad he was baptized and united with the Hartsville church, of which he was still a member. Eight years ago he came to Smyth, S. D., and in 1893 was married to Gertrude, daughter of Dea. J. M. Severance. A little boy, six years old, with Mrs. Hood are left to mourn. The funeral was held at the Seventh-day Baptist church, the Rev. D. C. Ames officiating. Mr. Hood had attained an honorable name in the community as a Christian gentleman, his musical ability giving him a prominent place in society and church (we remember him well when he was in our vocal class at Alfred). A few days before his death, while on our way to Big Springs, we called on him. He fully realized that his time was short, but we convey to his absent loved ones the good news: He was ready to depart and to be with Christ. He was confined to the house for five months. The church here loses a faithful worker, and his family a kind father and loving husband. J. G. B.

**CRANDALL.**—At her home in Westerly, R. I., June 25, 1900, Mrs. Benedict Crandall, aged 61 years and 10 months.

She was the daughter of Oliver W. Wilcox. In early life she accepted Christ and united with the Baptist church. Later she came to the observance of the Sabbath. She was a woman of quiet tastes, strong friendships and an estimable Christian character. During

months of suffering she was patient, hopeful and thoughtful for those about her. When the Master called she was ready to go, counting it gain to be with Christ. The funeral services were conducted by the pastor of the Pawcatuck church, assisted by Rev. N. M. Mills, pastor of the First Westerly church. The large number present bore testimony to the love and esteem of those who knew her. She leaves a husband and one daughter, together with many relatives and friends to mourn her departure. S. H. D.

**BURDICK.**—Asenath Langworthy, daughter of Deacon Saunders and Mercy Babcock Langworthy, and wife of the late Lorenzo Burdick, was born in Brookfield, N. Y., Dec. 1, 1825.

She was the youngest of a large family of children, all of whom have passed to their reward, except Mrs. Hannah Colegrove, of Farina, Ill. In youth she made a public profession of religion and joined the Second Brookfield church, and on settling in DeRuyter, joined the Seventh-day Baptist church here. Being called to DeRuyter on account of the protracted illness of her sister, Mrs. Tacy Burdick, she patiently cared for her till her death in 1857, and tenderly took charge of her three boys. On Feb. 10, 1859, she was married to Mr. Burdick, and four children blessed their home: Charles K., now of Chicago; Mary L., who died nine years ago; Celia A. and Nettie J., who have tenderly cared for their mother in her advancing years. After Mr. Burdick's death in 1883, much of her time has been spent in nursing the sick, where her kindness and care were a great blessing to the afflicted. For some time her health has been failing, but so patient was she, it was a privilege to care for her, and the daughters and Edgar L. and family, who live near by, were constant in their attention till she passed away, July 10, 1900. The services were held at the church Sabbath afternoon, and her Christian life will be long remembered. L. R. S.

**KENYON.**—At his home in Providence, R. I., June 9, 1900, Lyman Kenyon, in his 82d year.

Mr. Kenyon spent most of his long and useful life in Westerly and vicinity, where he engaged in various lines of business, principally merchandising. On retiring from active life, when near 80 years of age, he removed to Providence that he might be near his daughters who were located there. In October, 1898, he and his companion of 50 years celebrated their Golden Wedding, and within two years from that pleasant occasion both have been called home. Mr. Kenyon early became a devoted Christian and was actively engaged in the cause of Christ even in his declining years. He was a member of the Pawcatuck Seventh-day Baptist church, and his presence and counsel in its devotional and business meetings were ever an inspiration to his brethren. Such lives will last in their influence for good through coming generations. S. H. D.

**CRANDALL.**—At the home of his mother, in Westerly, R. I., June 22, 1900, Earl Garfield Crandall, in the 19th year of his age.

He was born June 28, 1881. From early childhood he was thoughtful and studious, preferring his home and his books to almost any outside attraction. He was a member of the senior class of the Westerly High School for 1900, being graduated the day before his death. A week earlier he was taken seriously ill with Typhoid Fever and such serious complications that from the first there was little hope of his recovery. While in his 14th year he was baptized by the Rev. Wm. C. Daland, and united with the Pawcatuck Seventh-day Baptist church, of which he remained a member till his death. Dr. Daland being in Westerly at the time was asked to deliver the funeral address. A large number of friends and relatives had gathered at the home and were deeply moved by Dr. Daland's earnest remarks as he commented upon the words of David: "I shall go to him, but he shall not return to me." S. H. D.

**BARBER.**—At Carroll, N. Y., July 17, 1900, of whooping cough complicated with other diseases, Howard Lee Barber, youngest of the five children of Rowland Euberto and Grace Maxson Barber, aged 21 months and 2 days.

A bright, affectionate child, he was an angel of blessing both coming and going. Services were held at the Main Settlement church. Singing by the Student Evangelistic Quartet. Sermon by the writer from 2 Kings: 4: 26. L. C. R.

**MAXSON.**—In Waterford, Conn., July 18, 1900, Mrs. Ursula Maxson, aged 81 years. J. A. P.

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of Washington, D. C. procure patents in the United States and all foreign countries for inventors, and register trade marks for owners of specialties. Their charges are moderate, and they advise, free of charge, whether an invention is patentable or not, or a trade mark registrable. Pamphlet on patents and trade marks, free. Address C. A. Snow & Co., Opposite U. S. Patent Office, Washington, D. C.



**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 Moynes 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.

BLANKS have been sent to every Sabbath-school in the denomination, of which we have any record. These blanks are for the Conference report, and should be filled out and returned immediately. In case there are any newly-formed schools, will the officers forward to me the number of scholars enrolled, average attendance, and amount of money raised, together with the names of the officers?

J. B. COTTRELL, Sec.

ALFRED, N. Y.

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.

THE Portville, Shingle House and Hebron churches will convene with the Hebron Centre Seventh-day Baptist church in their Quarterly Meeting, beginning Friday evening, August 10.

**PROGRAM.**

G. P. Kenyon will take charge of the meeting Friday evening.

Praise service at 10 A. M., Sabbath morning, conducted by Wm. L. Burdick.

Preaching at 11 A. M., Sabbath-day, by Wm. L. Burdick.

Preaching at 2 P. M., Sabbath-day, by W. D. Burdick.

Preaching Sabbath evening by J. G. Mahoney. Praise service at 10 A. M., Sunday, conducted by W. D. Burdick.

Preaching at 11 A. M., Sunday, by G. P. Kenyon. Preaching at 2 P. M. Sunday, by J. G. Mahoney. Preaching, Sunday evening, by W. D. Burdick.

By order of the church,

L. R. BALL, Clerk.

**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 assemblies, 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,

**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.

DERUYTER, N. Y.—The angel of death has been gathering in so many of our aged members the past year that we miss their pleasant faces and their much needed help. Yet we have a large number of young people coming on, and with their increased knowledge and, we trust also, deep consecration, the work will go heartily on. For two Sabbaths we have gone to the baptismal waters, and there are several others to follow soon. The Alfred University Quartet did a noble work at Preston, and plans are now made to reorganize that church the first Sabbath in August. They are now engaged in Lincklaen, where the interest is good and the attendance large. The Quarterly Meeting also comes in Otselic the last Sabbath of July. L. R. S.

A CHRISTIAN is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—George Macdonald.

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

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**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.

Fees \$9.00

B. A. VAIL, Judge.

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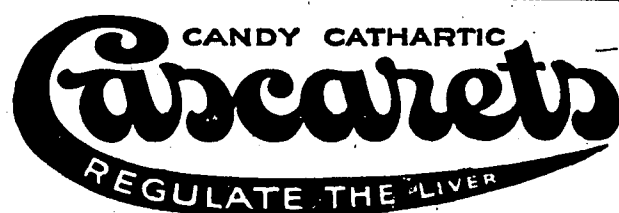


God has not given us vast learning to solve all the problems, or unending wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—*Phillips Brooks.*

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For myself, I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's.—*Spinoza.*

OBEDIENCE must be the struggle and desire of our life. Obedience, not hard and forced, but ready, loving, and spontaneous; the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God.—*Phillips Brooks.*



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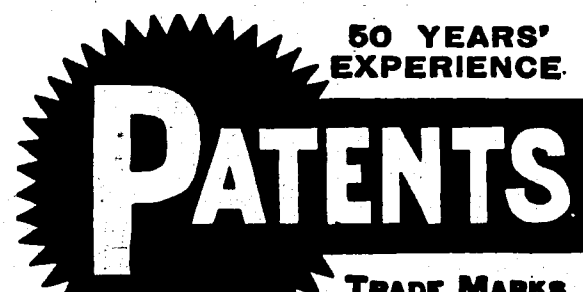
Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many 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

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