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GOD WILL SPRINKLE SUNSHINE.

IF you should see a fellow-man with trouble's flag unfurled,
An' lookin' like he didn't have a friend in all the world,

Go up and slap him on the back, and holler, "How d'you do?"

And grasp his hand so warm he'll know he has a friend in you.

Then ax him what's a-hurtin' him, an' laugh his cares away,

And tell him the darkest night is just before the day.
Don't talk in graveyard palaver, but say it right out loud,

That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain;

Some days are bright and sunny, and some all sloshed with rain,

And that's just how it ought to be, for when the clouds roll by

We'll know just how to 'preciate the bright and smiling sky.

So learn to take it as it comes, and don't sweat at the pores

Because the Lord's opinion don't coincide with yours;

But always keep rememberin', when cares your path enshroud,

That God has lots of sunshine to spill behind the cloud.

—James Whitcomb Riley.

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PLAINFIELD N J

Sabbath Recorder.

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

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EVERY man who accomplishes much in this world must be a man of strong convictions, coupled with both latent and impetuous forces. To accomplish any important mission, those two phases of character must be combined which make a man ready to do great things at the instant, and equally able to wait in calmness and patience when the time for doing has not come. This last is the most difficult to accomplish. It is the universal testimony of soldiers, that in the heat and rush of battle one easily forgets himself and all fear takes flight. To stand in line as a reserve, with dangers screaming above one's head and unable to find relief in action, is most trying to courage and endurance. The same thing is true in intellectual struggles and in the battle-field where great moral questions are conflicting. It is a great lesson, and one hard to learn, that they do also serve who only stand and wait; but that sort of passive service, most difficult to attain, is among the highest forms to which the soul can be called.

It is said that there is a corner near the Government testing grounds at Sandy Hook filled with the fragments of guns and machinery, projectiles and armor, which have failed to stand the required test. And yet this neglected corner, this burying ground of things that have failed, is really the source of final success. The inadequate machinery and fragments of broken guns that lie rusting in the sands of the Atlantic shore have taught the way to final success. Failure is the secret of successful life, everywhere. There is a sense in which failure is highest success, because it teaches men how to attain that which must have remained unknown except through failure. Experiments are the path to attainment. Much depends, however, upon the reason why you fail. If it be through want of care, or through indolence, then failure is only the prelude to greater misfortune and more certain ruin. It is only when one has put the most and the best of himself into an effort, acting according to the highest light, that failure leads to success. Make this distinction carefully in your own mind: that only when failure attends the high tide of worthy endeavor does it point the way to success. Let it be true of your life, that, whatever else comes, no failure shall come because you have not done your "very best". Having done that, at each point, you need not fear but that sooner or later success will crown your efforts. If it be in spiritual things, you must not expect the effort to find full completion in this life. One of the better things of earth-experiences is that our struggles here reach far into the future, and the harvests that come from the seed we plant here find full ripening far down in eternity.

We remember well how many men of good standing and clean reputation at home, made moral shipwreck in a brief period when they passed into the moral and social chaos of the early days of California, from 1849 to 1860. Similar examples are found in the Klondike at the present time. The terrible climate there adds to the influences which degrade

and harden men. Men whose goodness is mainly from their surroundings go down in swift collapse. It is no place for the average man with average moral backbone and commonplace virtues. Only the men who are spiritually and socially broad-shouldered and strong may hope to come through the ordeal of life in that north land, unscathed.

THE Greeks had a name for man which described him as the animal which walks with his face looking upward. Beyond the accuracy of the description from a physical point of view, that name suggests one of man's first duties to himself, the duty to look upward. No man in his plans or impulses, desires or purposes, should allow himself to consider anything below his highest angle of vision—using that term figuratively—and his duty requires that he be always looking upward. This truth, acted upon, would save us from countless evils. Few men realize as they ought the value of that spiritual and intellectual uplooking which man alone has the power to accomplish, and in which much that is highest and best in human history is involved. All noble purposes, holy aspirations, and high endeavors lie above the ordinary angle of vision. Brutes do not even conceive of them. The average man does not appreciate them as he ought. There is deep philosophy, as well as attractive literature, in Edward Everett Hale's "Ten Times One is Ten," with its beautiful mottoes of worldwide application. You remember them: "Look up, and not down. Look out, and not in. Look forward, and not backward, and lend a hand."

THE Word of God is always calling us to heights of attainment toward which, in ordinary moments, we do not even look. This truth is illustrated in the question that Peter asked the Master, when he inquired if it were necessary, or wise, to forgive his brother seven times in succession. To Peter that seemed a great attainment. It was far above the average thought, and higher than he, in his better moments, had then attained. Christ's quick answer came: "Yes; and seventy times seven." It is much to see clearly those ideals which our best moments create, but infinitely more to grasp the ideals God sets for us. It is well to train our hearts and strengthen our eyesight in spiritual things until we can see the heights toward which God is calling us. When these heights rise seventy or an hundredfold higher than we have dreamed, when the things God would have us accomplish are so much greater than we have attempted to consider, we are dazzled like one who attempts to look at the sun and is blinded by the sight. It is well that these high ideals, sending their messages down to our hearts, become equally great blessings, if we will listen. To expect great things of God, to believe ourselves capable of doing great things, helped of him, and to be willing to attempt such great things, is a glorious experience.

THROUGH private sources we have just learned of the death of Rev. Mr. Ames, of Menominee, Wis., June 4, 1900. He was in the seventy-second year of his age. Mr. Ames was on the Northern Wisconsin Mission field for a time, as Missionary Pastor, and we suppose he was a member of the Seventh-day Baptist church at Milton Junction. Beyond these general facts the RECORDER has no information.

It is often a great misfortune to be inclined to see the faults of others quickly. The misfortune is not so much in seeing them, as in the tendency to criticize and talk about them. In such matters "the unruly tongue" is a source of great evil. If one finds a constitutional tendency of mind which leads him to see others' faults quickly, and comment upon them sharply, it should be treated as a misfortune to be overcome. It is too much like a tendency to pulmonary trouble, which eventuates in physical death. But above all else, one with such a tendency should cultivate the beautiful art of silence; for in most cases speech is not even silver, while silence is doubly golden.

WORDS of appreciation are rich sources of help. Many a weary teacher is sustained and given new inspiration for further work because some pupil, by word and attainment, evinces gratitude for the teacher's help. So with every department of life. Toilers everywhere are helped by appreciative words. This is not praise, in any ordinary sense, but rather the assurance that one has not labored in vain. Such assurance gives strength and power to endeavor, and awakens hope where otherwise despair would reign. If your life has been helped by teacher or friend, give help in return by words, and by appreciation.

VALUABLE and unexpected discoveries have been made in Parjarsto Canon near Espanola, New Mexico. It consists of the remains of a large stone building 450x560 feet in size, built of dressed stone. The contents of a single room reveal an advanced stage of mechanical and artistic skill on the part of the people who occupied the building. Many similar ruins are said to exist in that region, which has not been frequented by archaeologists.

THE frauds perpetrated by Neely, Rathbone and others in connection with the Postal Department in Cuba, are being ferreted out as they deserve to be. This is well. Our government needs to be doubly careful in all such matters connected with our new possessions. Honesty, integrity, and faithful service must be exacted in every case. Keep the new possessions clean in all matters of public service.

THE Committee on transportation to the Anniversaries has about completed arrangements by which persons attending the sessions at Adams Centre can secure tickets from there to Thousand Island Park, at the one and one-third rate, good for ten days after the meetings close at Adams Centre. The tickets of such persons, from their homes to Adams Centre, will be extended for the same period.

AFTER an experience of thirty-two years, as the only Presbyterian paper on the Pacific coast, the *Occident* has given up the struggle for existence and been absorbed by the *Interior*, of Chicago. The *Occident* says: "We believe it useless to endeavor to publish a Pacific coast paper, unless it should have a subsidy of at least \$100,000.

"LINE upon line" is the best way to impress truth upon the memory. Please recall what has been said in these columns concerning your duty to attend the Anniversaries. Go to Conference.

CHRISTIAN MISSIONS IN CHINA.

The history of efforts to introduce Christianity into China are full of instruction, if not of encouragement. Early tradition, which seems well founded, teaches that the Gospel was preached by the Apostle Thomas, and other early Christians in Syria, Chaldea, Persia, India and China. Readers of the RECORDER have been made familiar with the present faith and the past history of the Christians of St. Thomas through the late Dr. C. D. Potter, in the *Outlook and Sabbath Quarterly*. These Syrian Christians claim that Thomas founded a church in Pambalu, which is the present Peking. It is said that the Chaldean ritual still shows these signs of this tradition in the following: "By the blessed St. Thomas the Chinese and Cushites were converted to the true faith and through him the kingdom of heaven penetrated into China." Chinese traditions support these claims of the Christians of St. Thomas by saying that the emperor of China had a vision which led him to send ambassadors to India, and that with them returned representatives of the religion which taught the doctrine of three Gods in one.

A long blank, so far as the history of Christianity in China is concerned, follows this earliest tradition, but there is little doubt that later, the Nestorian or Syrian Christians found a prominent place in China about the seventh century. Olopuen is the traditional leader of this movement, and it is claimed that he entered China about the year 635, A. D., that he was well received by the emperor, Tait Sung, who published an edict in favor of Christianity. This movement flourished for two and a half centuries, and converts to Christianity were abundant. Again there comes a blank in the history of Christianity in that Empire between the ninth and thirteenth centuries. During that period China extended its boundaries under Ghengis Khan, and Peking became the capital of the greatest empire of the world. The desire to convert this Empire took strong hold upon the heart of Catholic Christianity, and about the middle of the 13th century Pope Innocent IV. sent missionaries there, headed by Franciscan monks. In the course of time the Roman Catholic missions obtained a strong footing in China. Some conflict arose between the Catholics and the Nestorians, who still represented the early type of Christianity of which we have already spoken. A Franciscan monk, known as John of Mt. Corvin, was finally recognized as the Archbishop of Peking. He died in 1333, having won the title of "the apostle of Romish missions in China." His work did not take permanent hold upon the Chinese people, and in the 16th century other efforts were made by one Ricci. After twenty years of patient waiting he obtained access to the Emperor about the year 1600, and in the brief period of ten years following great outward success attended his work. From that time forward Romish missions have continued, the 18th century being marked, however, by continual conflicts between Jesuits and the Pope, and the Pope and the Emperor. Persecution and opposition sprang up, and it is said that by the middle of the 18th century the number of Catholic converts among the Chinese had been reduced to seventy thousand or less. Baptism was looked upon as equivalent to conversion to Christianity,

and, as a result, there was no essential change of character. During the past century the work of the Catholics has been pushed, and they now claim some millions of converts among the Chinese. They follow the line always pursued by them with pagan nations, engrafting Christian forms and notions upon pagan stock, and thus attempting to build a syncretic system which lacks many of the best characteristics of either religion. As our readers know, the modern period of Protestant missions in China commenced with this century, and with its details all are more or less familiar.

ANTI-FOREIGN MOVEMENT IN CHINA.

The revolution now in progress in China is the struggle of an ancient civilization to protect itself against Western influences. We say "Western" by way of distinction, because it does not appear that the Chinese have the same antipathy against other forms of influence which marks their opposition to what is known as Western civilization. This is especially true in matters religious. The Chinese are tolerant if not apathetic, in so far as the incoming of Mohammedans, Jews, Parsees, Nestorians, or the Orthodox Greek church. Christianity, in the Chinese mind, is a part of Western civilization, and their special struggle is against that form of foreign influence. In a country so crowded as to population, and fixed as to customs, the changes already introduced have brought more or less suffering and disturbance to all classes. The ancient form of commerce, by way of the rivers of China, and in its coast waters, was by the Chinese junks, which gave employment to millions of people. It was a primitive system, but fitted to former times, and to the wants of the Empire. Only a fraction of that great system of intercourse now remains. Since 1850 and the gradual introduction of foreign steam-going vessels, under the extended treaties, the work which was done by the hands of thousands of men, with junks, is now done by steam.

In so far as the manufacture of cotton goods and of sugar is concerned, much the same results have appeared. Cotton was formerly woven in native looms by thousands of hands, and the native sugar boilers made up an army of the population. Now machinery and improved methods have changed the entire situation in many parts of China. More marked than anything else has been the change in the tea industry. The Dutch in Java and Sumatra, and the English and Japanese in Japan, Ceylon, Hindostan and Assam have developed the tea industry, and changed the character of the tea trade of the world. Within fifty years there has been a falling off in the Chinese tea trade at an average of more than 100,000,000 pounds per year. Amoy, which was originally a great tea port, is of scarcely any importance at the present time. It is said that in the sixties, thirty million pounds of tea were exported from Amoy in a single year, while now the exports scarcely reach a million. This difference takes from Amoy and those depending upon that trade the livelihood of 270,000 people.

The introduction of American and Russian kerosene oil has worked a similar revolution in the matter of bean raising, and of extracting oil from beans, which originally gave employment to thousands of people. While kerosene is far better, the fact that so many

have suffered by its introduction has been a prominent feature in producing the revolution against Western civilization.

Aside from these changes in the industrial situation, many subordinate social and political changes have come through the privileges secured to missionaries, and to Christians in general, under the various treaties. Some of these seem almost unjust toward the Chinese, and it is probable that they have wrought temporary if not permanent injury to the Christian missions, in some respects. This picture could be continued indefinitely, but the reader will see that from the Chinese standpoint the introduction of Western civilization has brought a mass of evil, and we can only repeat what we have said before, that up to the present time the results of the introduction of Western civilization have produced more of apparent and actual evil than of good in China. But since the problem is by no means solved, the reader must not conclude that final good to all parties concerned will not come from the introduction of Western influences.

TURN YOUR TELESCOPE.

Many years ago, in boyhood, we secured the first opportunity for looking through a large marine telescope. Being curious to see all that it could reveal, we turned the smaller end of the instrument toward certain objects to be examined. The rapidity with which those objects receded, until they became mere specks in the distance, heightened the pleasure as well as the astonishment of the boy, who could scarcely understand how the same instrument, by a simple reversing of position, could make that appear so small and valueless which a moment ago was so large and near at hand. Since that time we have seen some Christian people who seem always to be looking through the wrong end of the telescope, whenever they considered the importance of their work, or their ability to accomplish what God desires of them. The burden of their lips if not of their hearts, seems to be "How small I am, how worthless my efforts are, and how little my life amounts to." From some standpoints that view may have an element of truth in it, but it is not a safe way in which to judge of your own ability to do for the Master, and it is doubly unsafe thus to judge concerning the final results of faithful doing. You may be small; but your little self, plus God's almightiness, may be irresistible in so far as God commits duties to you. The results of your work may be far away, but there is neither distance nor nearness to God. As all time is to him eternal present, so all things are close at hand. What we call beginning and end are unknown to him, or to accommodate our thought to his omniscience, to him the end is known from the beginning. So we beg you to be careful through which end of the telescope you look. Whenever God's cause or truth and righteousness are under consideration there can be neither doubt nor failure, though the fullness of results may indeed be far away. But that distance is only from our standpoint, and when compared with us. Never allow doubt to turn the telescope and so check your endeavor, dampen your zeal, and destroy your faith.

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

History and Biography.

By W. C. WHITFORD, Milton, Wis.

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

(Concluded from last week.)

In agreement with the view taken in this article as to the time when the Conference first became a separate organization, Rev. James Bailey, in his "History of the Seventh-day Baptist General Conference," page 51, states that "the Yearly Meeting in Hopkinton, R. I.," became in 1802 "the General Conference of the Sabbath-keeping churches in the United States of America." The central idea involved in this change, and the fundamental cause affecting it, as regarded by this author, consisted in the purpose to enlist thereby a more universal interest among the several churches in starting and sustaining the missionary operations commended by the previous Yearly Meeting of the First Hopkinton church.

Motwithstanding the reasons, as given above, seem to be conclusive in assigning the year 1802 as marking the initial formation of our General Conference, there are found in our leading publications statements affirming that each of three other years contains the date of such formation. Let us review these claims, and see if they are substantiated by any valid proofs or arguments.

In "The Seventh-day Baptist Memorial," Vol. 1, No. 2, page 91, it is stated thus: "After several years' discussion, the General Conference was formed in 1805." Elder Henry Clarke, in his "History of the Sabbatharians or Seventh-day Baptists in America," published in 1811, on page 69, argues in favor of the same year. In "The Seventh-day Baptist Missionary Magazine," Vol. 1, No. 4, page 128, published in 1822, appears the conclusion of an article entitled "A Sketch of the History of the Seventh-day Baptist Denomination," written by Rev. William B. Maxson. The following is an extract from the sketch: "They (the Seventh-day Baptist people) had for some years been in the practice of holding yearly meetings with their neighboring churches, and occasionally visiting each other; but in 1805, an Association by the name of the Sabbatharian General Conference was formed." The advocates of this year as containing the date of the beginning of the Conference rely upon the fact, that at the annual session of this organization held in that year a complete draft of a constitution for the government of the body was submitted and approved by the representatives present from all the churches composing the Conference, and by them referred to the several churches for final adoption. But such an act was not essential to the preliminary organization of such a society. In principle the same proceeding had been transacted in 1802, when much briefer constitutional provisions had been accepted by the messengers from the several churches assembled at Hopkinton, and by them submitted to these churches for their approval. Besides, in the sessions of the Conference in the two years immediately preceding 1805, drafts of a constitution "to amend and improve" thereby "the rules entered into at the Conference holden at Hopkinton" in 1802, were reported by committees appointed to prepare the drafts, which were adopted at these sessions, and referred, as before, to the

churches for ratification. This action by all the churches not being secured in either of the two years, the whole question was again introduced for final settlement in the sessions of 1805 and of the succeeding year. On this subject Clarke in his History remarks: "An attempt [was] made to make them (the sessions of the Conference following the Hopkinton Yearly Meetings) more useful and methodical, by giving them a degree of order and consistency; and after several years of trial, and many objections, and propositions, and modifications from different persons and churches of this sect,—they finally all, I believe, consented" to the "Articles or Constitution" drafted in 1805 by members from the "eight sister churches." An account of the other proceedings of the Conference in 1803 and 1804 would show, if here given, that the "beloved elders, messengers, and brethren composing the General Conference" in those years knew that they were acting in a valid and lawfully organized body.

"Fortieth Anniversary of the Seventh-day Baptist General Conference" appears at the head of the title-page of the published Minutes of that body for 1844. This assumed that the first session of the Conference was held in 1805, accepting presumably that it was formed in some way in the previous year at least. If "the general rules" under which the Conference held its sessions in 1803 and 1804 were not fundamental and binding, because they had not formally been approved by all the churches, certainly the constitution proposed for the Conference in 1805 was in the same condition, for it was not "approved" by these churches until 1806. In that case, the only first legal session of the Conference was not held until the latter year. This heading of the title-page of the Minutes of the Conference was continued until 1855, when it was incorporated in the records themselves. But in 1889 the Minutes for that year begin as follows: "The Seventh-day Baptist General Conference convened, for its eighty-seventh anniversary (75th session)". The expression, "eighty-seventh anniversary" recognizes the fact that the first regular annual session of the Conference occurred in 1803, ten years after its first organization. The Minutes for last year, 1899, state that the Anniversary of the Conference was the ninety-seventh, following the reckoning adopted the year before; but they call the session the eighty-fifth. If the ten years in which the Conference did not meet between 1846 and 1861, the period of its triennial sessions, were added to this number, the last session would be stated, according to the latter reckoning, to be the ninety-fifth. The discrepancy between the two reckonings cannot be accounted for except on the basis that the first regular annual session of the Conference is not regarded as having been held prior to 1805. Clearly the statement that the session last year was the eighty-fifth is a mistake; it should have been the eighty-seventh.

President Jonathan Allen, of Alfred University, began in the SABBATH RECORDER for February 3, 1881, under the caption "Conference—Its Origin," an elaborate plea for the year 1801 as containing the date of its first organization. In a subsequent number of the paper, he continued the discussion in an article entitled "General Conference—Second Session, 1802."

1. He lays stress upon the phrase, "the Sabbatharian Baptists in their General Conference assembled," appearing in the circular letter issued by the Hopkinton Yearly Meeting in 1801. We have already called attention to the fact that this letter was signed by the pastor and the clerk of the church holding this meeting, and that it was a message from it to the other churches, and from the brethren and sisters present from the other churches, whom it had invited to act with itself at this meeting. Besides, in the same letter a reference is made to the gathering for the year 1802, calling it "our next Yearly Meeting." So the two designations stand for the same body, and are used interchangeably. This is not the first occasion in which the word "Conference" appears in describing this Meeting. We have seen that the Newport church named it, five years before, "the Sabbatharian Baptist Conference." If the term "General" attached to the word "Conference" carries the idea that such a body was authorized and conducted by all the churches in fellowship, then the use of it before "Meeting" and "Communion" a score of times in the preceding century must indicate that the occasions mentioned were denominational instead of gatherings summoned and managed by the First Hopkinton church.

Again, the circular letter for 1802 calls the Yearly Meeting of that year the General Conference of the Sabbatharian Baptist churches. The records of the First Hopkinton church state that it was "our Yearly or Annual Meeting;" and it was not, therefore, the second session of the General Conference of the churches in fellowship. There was, also, no common understanding in the denomination that such an organization had taken in the preceding year the place of the usual Yearly Meeting. Of the six churches that sent letters in 1802 to this body, only two addressed them to the elders and messengers of the churches convened in General Conference, while three directed their letters to the Hopkinton church only, and one to both the Church and the Conference. In truth, the word "Conference" had in this case the meaning of the brethren coming together to consult and advise each other respecting the introduction and furtherance of important measures, and not as indicating that a new organization had already been formed and had supplanted the Hopkinton Yearly Meeting.

2. President Allen alludes to the fact in support of his view that the circular letter for 1801 was not written by members of the Hopkinton church, but by two messengers from sister churches. But the Hopkinton church voted, as has been previously shown, to request these messengers to prepare this letter, as its records read, "in behalf of this church."

3. He urges that "the Union and Communion" which had been growing in strength, as fostered by "the Mother Church," for nearly a century, was merged in 1801 into the General Conference. No doubt but that this movement contributed toward such a result when it was effected; but there is no account, on record or in tradition, of such a change taking place in that year or previously to it. In fact, the Hopkinton church had, two years before, resolved, when a proposal was under consideration to alter the time of holding

the Yearly Meeting and making it a General Meeting for all the churches, that "said Meeting is to be holden at Hopkinton" "on the second Sabbath in September annually."

4. President Allen further claims correctly that the evangelistic spirit manifested at the Yearly Meeting in 1795 had reached a culmination in 1801 in the proposed enterprise to send out missionaries from various churches at their expense, to propagate "our religion in the different parts of the United States." It is admitted that this enterprise was a powerful factor in securing the formation of the General Conference, when it was effected September 10, 1802, by the Yearly Meeting, called also "our Yearly Conference," at Hopkinton, adopting the report of its Committee recommending the organization of such a body.

IN MEMORIAM.

MRS. FANNIE L. VAN HOESSEN TITSWORTH.

The subject of this sketch, daughter of the late John F. Van Hoesen and of Mrs. Sophena Wilcox Van Hoesen, now of Plainfield, was born in Preble, Cortland County, N. Y., April 17, 1861, and departed this life July 25, 1900. In young womanhood she joined the Fourth Presbyterian church in Syracuse, N. Y., and became active in its work. Before her marriage to Mr. Geo. B. Titsworth, of Plainfield, February 2, 1888, she had taught in the public school of Syracuse and been a successful primary Sunday-school teacher.

Gentleness of spirit, thoughtful concern for others, tact in winning friends, fondness for children and wisdom in their management, love and loyalty for her home, skill and industry in both common and artistic things, were among her estimable qualities. And although not a member of our church, she regarded the Sabbath, and was earnest and efficient in much of our church work, particularly in its social activities.

Her life and that of her twin sister, the late Mrs. Arthur L. Titsworth, also of this city, were mysteriously united almost as into one. From infancy on, as scholars and teachers, in church membership and work, in sickness and suffering, in health and happiness, and as the wives of brothers, they were together. Their marriages, and their departures to the land and life of immortality, were separated only by months.

Beautiful flowers, sacred music, and sympathizing friends were at the funeral, Sabbath morning, July 28; and addresses were made by the writer, and by the Rev. Dr. Wm. A. Rice, of Newark, who was once her pastor in Syracuse, and who officiated at her marriage. And, in the bright afternoon, the mortal bodies of the sisters were laid together in one grave, in the presence of aching hearts and tear-filled eyes, but in the blessed hope of resurrection life.

"On thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, Thou art near."

PASTOR MAIN.

PLAINFIELD, N. J., July 29, 1900.

THE only work that will tell must cost you something. Gold, silver, and precious stones can never be built into the New Jerusalem, unless you are parting with them from the stores of your own life.—*F. B. Meyer.*

SOCIABILITY is the oil of life.—*James Ellis.*

NEWS OF THE WEEK.

The Duke of Saxe-Coburg and Gotha, Prince Alfred Earnest Albert, second son of Queen Victoria, died on the 31st of July from a cancerous affection of the throat. The kingdom over which he ruled is a small one, and he will be succeeded by his brother, the Duke of Albany, since he leaves no son.

King Humbert, of Italy, was shot by an Anarchist, one Angelo Bressi, at Monza, Italy, on Sunday, July 29. The King was just entering his carriage. Three shots were fired, one penetrating the heart. The King died before the carriage could reach the royal palace. Bressi claims that he had just arrived in Italy from America, and that he came to kill the King as the result of a choice made by lot by the Anarchists of Paterson, New Jersey. The murder is clearly the direct result of Anarchistic movements. Official expressions of sympathy and messages of condolence have been sent from the United States and from all the leading powers of Europe. The son of King Humbert, Victor Emmanuel, succeeds to the throne. He is said to be a young man of good character, weak as to physical health, and a great student. On his mother's side he is related to the German royal house. Italy has been happier under the reign of the murdered King and more prosperous in most respects than at any previous time. Besides the greatness of the crime, in a moral sense, "unhappy Italy" may reap a serious harvest of evil, if the disturbing elements take advantage of the situation to foment discord and revolution. Should occasion arise, the state of New Jersey and the United States will co-operate heartily with Italy in bringing the Anarchist criminals to justice.

Increasing success attends the British arms in South Africa, and the practical close of the war seems to be nearer than at any time before.

Since the 31st of July the reports from China have been more reliable and more assuring. A general statement can be made at this time, which includes the following items that seem to be well attested as facts: The British legation, in which the envoys of the various nations are gathered, was under constant fire from the Chinese for at least twenty-five days previous to July 16 or 18. Since that time, under an armistice, the firing has ceased. The cessation on the part of the Chinese seems to have been due to the success of the allied forces in taking the city of Tien-tsin. At least sixty of the defenders of the Legation have been killed, and as many more wounded. The American Legation, represented by Mr. Conger, is reported well. The British Legation is still surrounded by barricades erected by the Chinese, so that the foreigners are besieged, and virtually prisoners. Reports are still conflicting concerning the supplies of food and ammunition, but it seems probable that both these are short, and that the foreigners are anxiously awaiting relief through the advance of the allied forces from Tien-tsin. On the second of August, fairly reliable reports indicate that the allied forces had already set out, and that all possible haste will be made in pushing forward to Peking. It also seems that the Chinese forces, at least a large body of them, have left Peking and are fortifying themselves on the route between that city

and Tien-tsin, where they will give battle to the allied forces.

The position taken by the American Government, from the first, finds commendation and support in so far as the facts of the situation have become known. There can be no doubt that the attack of the allied forces upon the forts at Taku was premature, and that not a few of the sad results which have followed came from that action; an action, it will be remembered, in which the United States did not take part. While the policy of our Government is thus vindicated, and we are left in the most favorable situation for negotiating peace, and better results, it is evident that the Chinese Government, as represented by the Empress Dowager, has woven one continued tangle of duplicity and misrepresentation. That the foreigners are safe is not due so much to honesty of the Chinese Government as to the fear of worse consequences if they were not kept in comparative safety.

On the second of July it was reported that the Consular powers at Shanghai requested Admiral Seymour to take command of the defences of that city. The fear of trouble at Shanghai has scarcely abated during the week, and seems rather increased than otherwise with the information which is now at hand.

Under all the circumstances, it is both wise and just to the representatives of the various nations who are imprisoned in Peking, to push the advance and to compel their release. If this is done, it is thought that the Chinese Government will be more likely to secure their safety than otherwise, and that the threats which have been reported as to their murder will not be carried out.

The Northfield Conference, under the direction of William R. Moody, opened on Aug. 2. This is the "Eighteenth Annual Conference for Christian Workers," and it is thought that in spite of the death of D. L. Moody, the work will be pushed with the usual vigor.

Legislation in North Carolina has just been secured by which ninety per cent of the colored voters of that state will be disfranchised. The legislation is based upon certain educational requirements, but it includes only the colored men; the whites, who are equally ignorant, have full franchise privileges.

Latest, Aug. 4, Evening.—Secretary Hay has given China an ultimatum, demanding that free communication with their representatives must be granted to the Powers or the advance against Peking will be pushed. It is reported that this communication will not be granted, and that if the advance is continued the Envoys will be murdered. Bitter anti-foreign influence is said to be in the ascendancy at Peking, and that two prominent Chinese Statesmen have been beheaded for advocating the preservation of the Ministers. The anxiety at Shanghai increases.

TONE UP THE WILL.—The toning up of the will and the toning down of the desires are the two aspects of the renewed Christian character which the times call for. The tremendous increase in luxury on the part of the many who enjoy the benefits of the prosperous times affects the entire community and furnishes the chief characteristic of the spiritual falling away from which we need deliverance.—*The Independent.*

Missions.

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

DURING the month of May, Pastor E. A. Witter, of the North Loup church, Neb., conducted a series of gospel tent meetings in Burwell, Neb. He was assisted by his eldest daughter, Miss Ella, as organist and singer, and occasionally by others from his church. He had the tent which was used by the Milton College Quartet last year. Burwell is a rather irreligious town, and had never had any evangelistic work done in it of any amount. The meetings were well attended, and Mr. Witter did some hard work, preaching earnest, warm gospel sermons, visiting and talking with the people. Though there were no conversions, considerable interest was manifested. The ice was broken, much good gospel seed was sown, and the way was prepared for some future effort in the place. Most of the expense of their gospel work in Burwell was met by the North Loup church. Nebraska is a good field for evangelistic work by our people. Besides our three churches in the state, there are many scattered Sabbath-keepers in it. Nebraska, Kansas and Colorado would constitute an excellent frontier field for gospel tent work, at different times of the year. It is better in evangelistic work on such a field for the workers to take their own meeting-house with them. We are convinced of this in what we have seen of such work in South Dakota, among our Scandinavian brethren. It would be a good plan, in our judgment, for our churches and people in those three states to have a good tent of their own, to be used on that field. They have good workers, preachers and singers to man it, and grand open doors for such work. Many might be led to Christ and the Sabbath, and the churches greatly strengthened and blessed thereby.

THE Salem College Quartet was at work with the Ritchie church, Berea, W. Va., at last writing. The first experience of this quartet in evangelistic work was at Roanoke, and it was a blessed one. The meetings at Berea move off slowly, but some of the people are thinking deeply. Good many young people there who ought to be brought to Christ. Some have raised their hands for prayers, and voices that have been silent for some time are praising God. Pray for us.

THE Chicago Quartet is at Eldridge, Iowa, and Pastor S. H. Babcock, of Albion, Wis., is with them.

REV. L. A. PLATTS, with his Lady Quartet, have been at Cartwright, Wis., some two weeks or more. The work started hard, but is started. Attendance good and the interest is growing.

THE work with Mrs. Townsend and her quartet is progressing. Over twenty testified last night to their willingness to stand for Christ, the Bible and God's commandments.

EVANGELIST J. G. BURDICK has closed the gospel tent work at Dell Rapids, S. D. He reports five baptisms there, two united with the church and one convert to the Sabbath. He is now at Smyth, S. D.

PASTOR G. J. CRANDALL, of Milton Junction, Wis., is with one of the Milton College

Quartets at Calamus, Iowa. They have a tent. He writes: "The interest and attendance have been very good" and increasing until the past two nights, when the interest has been good but the attendance smaller, because of caucus, lodge meetings, etc. There are quite a number who feel they ought to take a stand for Christ, but we have not yet been able to get them to do it. The saloon element is strong here, and there are very few men that pretend to be Christians. The boys are reckless, profane, go to saloons, to dances, and there are quite a number of gamblers. I wish we might change the tide. We are preaching, praying, singing, visiting and persuading, and God is touching their hearts. Pray that they may come to Christ."

ONE of the Alfred University Quartets closed its work at Main Settlement. Very tender, powerful meetings last two nights; new developments to be followed up. Opened with good crowd last night at Shingle House, Pa.

THE Alfred University Quartet in the Central Association is at Lincklaen Centre, N. Y. Meetings starting nicely; interest increasing.

THEODORE DAVIS, son of the Rev. D. H. Davis, of Shanghai, China, sailed on the "Empress," July 20, for the homeland to enter Alfred University next September. Miss Susie M. Burdick accompanies him home, the Board granting the request to come home because of the physical condition of her father. She does not leave Shanghai, as has been reported, because of the disturbances in China.

FROM GEORGE W. LEWIS.

The cause of the Lord on the First and Second Verona field is in a fairly flourishing condition. Though our numbers are not large, and our homes are widely scattered, yet most of the membership labor with a zeal that would be commendable in many a village church. The Sabbath services at the First church are usually well attended, and a good interest is manifest in both the preaching service and the Sabbath-school. The attendance at the Second church is generally small. Like many of our older churches, the angel of death and the spirit of emigration have greatly decreased their numbers. Just recently they have lost an excellent worker in the death of Mrs. Frank Reynolds. The outside element is not of a character to expect much assistance, being largely Catholic and Lutheran. Up to date, either preaching or the Sabbath-school, or both, have usually been held each week. A move is now on foot by which we are to have a joint service at this church the first Sabbath in each month. We trust that this will be of great benefit to all, especially to the Second church and our members at Oneida. Our young people are especially loyal, which is surely an encouraging feature. Heretofore they have planned to hold their C. E. meeting following the preaching and Sabbath-school because of the distance to return at another hour. But such an order was very unsatisfactory. Of late we have been holding the meeting the evening after the Sabbath, combining the services of song, prayer and testimony, with good results.

The drought came on this year even earlier than last, and has seriously crippled us in

our financial work, both in home and denominational enterprises.

It is our privilege to visit the little band of Sabbath-keepers in Utica once a month, and point them to the way of life as the Lord directs. There are some eight families represented in these meetings, and the spirit and zeal with which they press forward is most commendable. Dr. S. C. Maxson, our Conference President for 1900, has charge of the Sabbath-school each week.

All such bands of Christian workers need the sympathy and prayers of our people that their light may shine for God and his Sabbath in these great centers of business.

VERONA MILLS, N. Y., July 15, 1900.

CURIOUS CHINESE NAMES.

Meaning of Some Printed in the Newspapers.

The mysterious names appearing in the Chinese dispatches become familiar enough when translated, says *Leslie's Weekly*, thus: Hun means east; si, west; nan, south; pei, north; while tsin, kin or king stands for capital or metropolis, as in Peking, (northern capital), and Nankin (southern capital). Tien means heaven, so Tientsin signifies heavenly metropolis. Ho or kiang means river, so Pei-ho is north river; Si-kiang, west river. Che means seven, so Che-kiang is seven rivers. Shan is mountain, and Shantung, east mountain, and Shan-si, west mountain. Pai is white, and Pai-shan, white mountain. Hai is sea, and kwan stands for gate, so Hai-kwan (the maritime customs) is gate of the sea, and Shan-hai-kwan, mountain and sea gate. Shang is a city, and Shanghai, city by the sea. Hoang is yellow; Hoang-Ho, yellow river, and Hoang-Hai, yellow sea. Yang means ocean, and tse, son; hence, the Yangtse river is son of the ocean, and Tien-tse, son of heaven (the emperor).

Ku or kow is a mouth or pass, and ta, big or great, so Ta-ku means big mouth (of Pei-Ho), while Nan-kow stands for south pass (from Mongolia). Hu is a lake; ling, a hill; hsing, a village; hsien, a tax district. Fu is a prefecture; tai, a governor; tao, a circuit or group of administrative departments; so tao-tai is a governor of a circuit, and fu-tai is a governor of a prefecture. Chao ior kiao is a bridge; li, a Chinese mile; pa, eight, and thus Pa-li-kiao is the eight mile bridge. Cho or chow is a depot or stopping place; hence Tung-chow, eastern (depot of Peking). Shen is a province, and Shen-si is the western province. Yamen is a police station or official residence, and Hui, a secret society or club. Ts'ing means pure or clear, so Ts'ing-kiang is clear river, while Ta Ts'ing means great pure (name of present dynasty), and Kwo being a kingdom or empire, Ta-Ts'ing-Kwo signifies the empire of the great pure (China). Ta Mei-Ka is the name applied by the Chinese to the United States, and means great America.—*The Westerly Sun*.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Woman's Work.

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

HEAVEN.

A selection from one of our Shut-ins. Author unknown.

Those words, "no tears," will look so blessed
To eyes grown dim from weeping;
Those words, "no death," will come so glad
To bodies graveward creeping;
"No sorrow" makes a thrill in hearts
Long dead to other thrilling;
"No crying" sounds so sweet to ears
Earth's moans have long been filling.

"No night there" seems so bright to those
Whose sun sank back at dawning;
"No sea" sounds calm to those who sail
Long tempest-tossed and mourning;
"No pain," drops blessed on aching hearts
Which fare their deepest dreading;
"That rest" falls sweet on weary feet
Unchosen pathways treading.

But chiefly not for these, O Lord;
I would most long for heaven!
For these blessed gifts not mostly prize
That home thy grace has given;
But rather that there enters there
No thing which can defile;
That there my daily life shall be
The sunlight of God's smile.

Less that my eyes are wiped from tears
Than that they rest on thee;
More that my heart shall love the right
Than free from pain shall be;
That there I shall love holiness
And sin shall be abhorred—
Less for the woe it hath brought me
Than that it grieved my Lord.

That there my will abidingly
Shall be at one with his,
Not changefully and fitfully,
As here it always is:
That there no sin shall ever spot
My blood-washed soul again,
I shall be pleasing in his sight
Because I have no sin.

There ever at his feet to sit,
And wonder at the grace
So large, so free, that it hath found
In heaven for me a place;
Oh, not myself, but God, shall be
The center in that day,
The blessed gift of heaven will be
The putting self away.

THE Editor of this page is compelled to take a long-needed rest; hence the absence of all editorials for the present.

"If Christ is seen in our lives, somebody will follow us to heaven."

THERE are numbers of men who are not willing to do anything for Christ, because they can't do some great thing. Now you will find that the men who have accomplished a great work in this world have always begun by doing some little thing; they have been willing to bring forth some little fruit.—D. L. Moody.

THERE is no one to whom God will ever intrust any large and glorious will to do in the future who is not willing to do that little phase of God's will lying very close and very near now.—Robert E. Speer.

A LADY who had a large experience in missionary matters, wrote as follows: "Don't be too anxious to have a special field or object of support. Give your money by an act of the most spiritual worship, directly to the Lord, and drop it quietly, laden with prayer, into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly, not only to the glorious King, but to the Man of Sorrow; and if the Master wants twine strings, wrapper paper, and pine boxes, so practical and unromantic, let your funds go for those to carry the Bible in."—Friends' Missionary Advocate.

NATURE fits all her children with something to do.—J. R. Lowell.

THE TWENTY-THIRD PSALM.

A Meditation.

THE REV. GERARD B. F. HALLOCK.

The Lord is my shepherd, therefore I shall not want. Being the Lord, he is rich and strong and able to give me the things that I need; and being shepherdly in his love, he is very tender and kind and solicitous for my welfare. It is for this reason that I am so sure all my necessities will be met. I put myself gladly under his care, and dwell in assured content under the sense of his overshadowing love and providence. Trusting this shepherd, I know that I shall be well sheltered and fed. He will make me to lie down in the greenest, sweetest and most protected pastures. Here will I find both food convenient for me and the rest that refreshes. Well guarded and led, he will conduct me, not into the barren desert or the wooded forest, but where are the most beautiful and fertile fields and beside still waters and gentle flowing streams that gladden the landscape in view. Here, too, find I the purest of sparkling water to quench my thirst and to keep my life ever at its best. Yes, and even though I should for any reason become weak and sickly, then under his loving and tender care he restoreth my soul and makes me well again. Though I wander into by-paths and forbidden thickets of sin, yet he brings me back into the paths of righteousness, for his name's sake. He revives me when faint, recovers me when sick, restores me when wandering! And oh, how often and how foolishly do I wander! Prone to wander; Lord, I feel it, prone to leave the God I love; yet this shepherd and bishop of my soul never gives me up, but out on the cold mountains seeks the wayward one, bringing me back again under his protecting care. Belonging to him, his name is upon me, and both out of love to me and a desire to uphold the honor of his name he leads me back into the right way again and places me in his fold. He restores my soul; he leads me in the paths of righteousness for his name's sake.

But this shepherd of mine, having been with me in life, will not forsake me in death. This I argue because of the fact of my many past blessings. Because he has been with me thus far I am confident that he will be with me even to the end. Yes, and he will be with me at the end. Yea, though I walk through the valley of the shadow of death I will fear no evil. To have no fear in death is certainly a great boon, and yet this boon is mine.

This death journey is to be a valley journey, I learn. Right glad am I, too, that this is so. Valleys are sheltered places. The storms break on the mountain-tops. The way I am to go is not mid a wild woodland or over some bleak, storm-riven mountain, but through the sheltered, fruitful, peaceful region of a valley.

But, glad and happy thought, it is not the valley of death at all, as I supposed. It is the valley of the shadow of death. Then it can be nothing more than the shadow or the appearance of death—not really death. I do not fear a shadow. The shadow of a sword never slew anybody. The shadow of a serpent never stung any one. Why, if I am only to pass through a shadow I have no reason for fear at all. After all, then, death does not seem to be death; it is only a seeming. It really must be true, therefore, that there is no death; that what seems so is transition, and that this life of mortal breath is but a

suburb of the life Elysian, whose portals we call death. We say that the sun sets, but it never does really set; it only seems to set. We speak of it as setting only because its evening condition looks like a going down. In reality it has only the seeming of setting, and meets us bright as ever next morning. Sleep looks like death, but it is not death. Neither is death itself really death; it is only the shadow or the appearance of death. Yea, though I walk through the valley of the shadow of death I will fear no evil.

But there is another precious reason why I have no need for fear. This passing through the valley is a "walk"—not at all what I had imagined. I had thought of it as some hurried, frightened entering upon an unwelcome flight, or some rude hustling away upon a forced and fatiguing journey. But if it is a walk, then it must be something quiet and deliberate, something prepared for and peaceful, possibly even pleasant. I had not thought of death so. I had been thinking of it as an awful summons, a sudden flight, a something full of haste and fright and terror. But, no, it is a "walk," so quiet and peaceful a thing as an evening walk mid the pleasant shadows of sunset.

I wonder that I never noticed the words more carefully; for I see even further that it is not said to be a walk *in* the valley. That might suggest something continuous, like the weary wanderings of one lost in the dark, or entangled among the uncut forest of the valley, or amid the confusing and intricate paths of the valley. But, no, the walk is not "in the valley," but "through the valley." Ah, then, it must be a straight and plain path, and one that leads somewhere. It must be a direct journey to a distinct destination. Yes, I am assured that it is, and that the destination is nothing less delightful than heaven itself. How then can I fear when once by faith I have connected the valley with the heaven to which it leads? This going must be like the flight of a bird through some dark cloud, and then out into the full light of the sun. It must be like some traveler journeying through a deeply-shadowed canon between the mountains, and then coming out into the broad and smiling country where the sun is shining in his glory, and where every green herb and beautiful flower is springing up to bless. Surely if it is only a quiet walk through the sheltered valley, and the valley itself opens out full and broad in the shining fields of heaven, why indeed should I fear?

But better still; I do not have to go through even this peaceful valley alone. "For thou art with me!" My shepherd is with me! He who cared for me all my life long is still with me—at my side, my companion, my defender, my guide. No, no, "I will fear no evil, for thou art with me." With thy rod dost thou point out the way. With thy staff dost thou give me support. How then can I get lost or wander from the path of safety, or how faint by the way? Companionship, the sweetest and most cheering, I have, for there walks by my side every moment my own dear Lord, who all my life through has shepherded my soul, and now at last brings me to the heavenly fold, where I shall be forever both safe and satisfied. Goodness and mercy having followed me all the days of my life, now I shall dwell in the house of the Lord forever.

Happy consummation of what was, after all, a happy journey, for I have found that all the way to heaven was heaven begun.—The Independent.

MY BABY.

BY MRS. SARAH S. SOWELL.

(Dedicated to Mrs. Annie Booth, of East Central Africa.)

Oh! the tender little feet;
 Nevermore shall they be weary,
 Never shall the sharp thorns tear them,
 Never earth's rough paths shall wear them,
 Now they walk the golden street,
 Nevermore shall they be weary.

O! the precious little head,
 Never shall it droop with anguish,
 Crowned with heaven's own light 'tis shining,
 On the Saviour's breast reclining,
 Needs it now no cradle bed—
 Never shall it droop with anguish.

O! the gentle dove-like eyes,
 Never shall they dim with weeping;
 What to us cannot be given,
 All the splendors of high heaven
 Now they view with glad surprise,
 Now they'll never dim with weeping.

O! the tender baby heart,
 Never will it ache with sorrow;
 Safe from sin's deceitful leaven,
 Learning all its love in heaven,
 Happy, sinless baby heart,
 Never will it ache with sorrow.

O! the tender bird-like voice,
 Ne'er will learn the woe of sighing,
 In the angels' chant 'tis ringing,
 Songs of heavenly gladness singing,
 O! my fainting heart rejoice,
 Never will it choke with sighing.

THE APOCRYPHAL BOOKS OF THE BIBLE.

[Concluded from last week.]

The book of Judith, as a work of art, possesses commendable merit. Its object partly religious and partly patriotic, patriotism predominating. Clear in its inculcations for the observance of times, and rules, it shows clearly that the only way to conquer the Jews was to induce them to transgress God's laws. In this it agrees with the canonical Scriptures. The story of the book is substantially this: Holofernes, a noted general under Nebuchadnezzar, lays vigorous siege to one of the important cities of the Jews, Bethulia. No possible hope of deliverance appeared; indeed Ozias, the governor, had promised the capitulation of the city within a five day's limit. In this extremity, an exceedingly beautiful widow, named Judith, voluntarily plans and effects a rescue by stratagem. She lays aside her widow's garb, and decking herself in princely style, enters the camp of the besieging general. By her beauty and tact she wins the affection of Holofernes, and gains complete control of his confidence; then, while he is in a drunken stupor she cuts off his head, and with her attending maid bears it in triumph to the besieged fortress. The beleaguered taking advantage of the confusion which arose when the plot was discovered, made a successful attack upon the enemy, who was put to flight and came no more against them. She lived to good old age to enjoy the fruit of her heroic act.

It is not improbable that the writer had heard of Jael, the wife of Heber the Kenite, who drove the tent pin through the temple of Sisera. It is barely possible that there was a shadow at least of truth upon which the story was founded, but as history it is worthless; as a sample of its unreliability, Nebuchadnezzar is made a ruler at Nineveh.

SUSANNA.

The fathers made Susanna a type of the church, tempted by paganism on the one hand, and Judaism on the other. F. W. Farrar thinks the book was written to support the view of the Pharisees against the Sadducees, as to the examination of witnesses. It is a dissolute narration evidently aimed at the shameless conduct of the elders, and the extreme worldliness of the Sadducees. With-

out doubt a good intention underlay its composition, that of remedying the crying evil of bodily administered justice.

THE REST OF THE BOOK OF ESTHER.

In this book we have evidence that pious intentions alone are not sufficient to give a supplement to the Holy Scriptures worthy of the serious attention of earnest, well-minded people. As a sample of its historic value, Haman, in chapter 16:10, is called a Macedonian, and in the 14th verse of the same chapter his purpose is declared to have been to deliver the kingdom of the Persians over to the reign of the Macedonians, which varies greatly from the Bible record in the book of Esther.

"The destruction of Bel and the Dragon," said to have been cut off from the end of the book of Daniel, is a bitter satire on the frauds and follies of idolatrous worship, devoid of all characteristics of true history. The prophet Habakkuk is represented as being carried by the hair of his head from his far away home through the air by an angel. The prophet bears a dinner pail, or more accurately, dinner, for Daniel in the lion's den by which means Daniel was freed from the clutch of the savage beasts. The book of "Baruch" possesses several very poor imitations of passages in Daniel, Jeremiah and others, yet not without some redeeming features. Baruch was a faithful friend and amanuensis of the prophet Jeremiah. It is an earnest exhortation to Israel to return to the source of all wisdom. "The Book of Wisdom" savors so strongly of Greek philosophy with a mixture of Jewish faith that the Greek writer, Philo, by many, is thought to be its author.

The "Prayer of Mannses," as an appendage to the Bible, is doubtless due to the fact that in 2 Chron. 33d chapter mention is made of a prayer of his offered in captivity, which is worthy the study of all Christians.

The "First Book of Esdras" is but little more than a reproduction of parts of 2 Chronicles, Ezra and Nehemiah. It has, however, one curious and important section. Chapters 3-5 give evidence of coming from original sources. Three young men of the court devise a plan by which it should be decided which of them should be greatly honored by the king in the realm. Each was to come before the king with a sentence, and the king's decision as to the wisdom that each contained should also decide their respective preferences.

The first wrote "Wine is strongest." The second wrote, "The king is strongest." The third, who was Zerubbabel mentioned in the Bible account, wrote a compound sentence, "Women are strongest, but above all things truth beareth away the victory." When called before the king each contestant for honors, brought the best arguments at his command to substantiate his own statement, and each expected to be the victor. But Zerubbabel gained the coveted prize. He was called the cousin of king Darius, proclaimed second in the kingdom, granted a commission to lead the first company of exiles to Jerusalem to repair the house of the Lord. His success, as stated, agrees substantially with the Bible account.

The "Second Book of Esdras" is a very clever specimen of Jewish Apocalypse. Ezra had, for some unexplained reason, fallen into extreme doubt, not only concerning the fut-

ure, but even concerning the clearer providences of the present. To clear his mind of these doubts there were granted to him three revelations and four visions, by which means he was reinstated in his former faith. Gloom and despondency however are its essential characteristics.

The "Book of Ecclesiasticus" is perhaps the oldest entire book extant of the Apocrypha. It is well worth a careful study, as nowhere else have we a more vivid picture of custom and modes of thought which existed at the time when it was written. It gives us a sorry representation of the morality of the people at the time of its composition. Its lack of the gift of inspiration is clearly seen when contrasted with a book of Proverbs.

"The Son of Sirach," the reputed author, in style of writing is not only common-place, but at times so unrefined as to become positively coarse, which of itself would rule it out from among the canonical books. So devoid was he of belief in divine Providence as to make him almost a fatalist.

NEW TESTAMENT APOCRYPHA.

Most of the Apocryphal additions to the New Testament, which were numerous, noticed by the early Christian writers, and which are generally thought to have been pure fiction, by the second century, have long since dropped out of the current literature of our time. The aim of the Apocryphal books of the Old Testament was more an effort to continue the sacred history, and perhaps with honest intent, but without divine authority; but the New Testament Apocryphal writings sought to substitute spurious matter for the genuine. The Apocrypha is neither to be condemned unconditionally as false and dangerous, nor are its merits to be unduly approved. Its value is not so much in its historical verity or its doctrinal teaching as for the preservation of Jewish thought and practice, which would otherwise have been lost, but being preserved it has greatly enriched a valuable department of the world's literature. Whatever theory we hold of inspiration, whether by dictation or suggestion, or simply an elevation of thought, the study of the Apocrypha will convince us that the Old and the New Testaments stand alone in their utterances of divine wisdom through human lips.

WISCONSIN LETTER.

The one topic of interest among Wisconsiners just now is the "present rain." It goes back of the memory of the oldest inhabitant when, throughout the state, there has been so wet a July as this has been thus far. It has not only interfered with the work of the farmer just at the time when he most needs the dry, settled weather proverbially necessary for making hay, but it has literally put a damper upon the pleasures of hosts of people who are trying to find recreation for the summer by the lakes or in the woods in which Wisconsin abounds; and it has thrown a wet blanket around the enthusiasm of many who are seeking improvement as well as recreation at the various encampments or assemblies, which have been greatly multiplied during the past few years.

Apart from the phenomenally wet time which this season has given us, Wisconsin is an ideal state for out-of-door life, and the people are appreciating it. From lakes Geneva and Delevan in the south counties and the beautiful chain of lakes, in the midst of

which our state capital has grown up, to Lake Superior on the extreme north, there are lakes and lakes, some of them the most beautiful and picturesque the eye ever beheld. In the earlier history of the state the shores of these lakes, covered with native forests, have been the camping grounds of hunters and fishermen, or other parties bent on pleasure. But during the last few years many of them have become also the centers of literary, social and religious culture. The Chautauqua idea, with its popular lectures and concerts, its courses of reading, and its training classes of various sorts, has found congenial soil in Wisconsin until Chautauqua assemblies, under various names, may be found in almost any part of the state. Our State University also has now its summer term, giving credits for undergraduate work looking toward a degree, and affording opportunity for longer or shorter courses to persons who may wish to review some subject previously studied, or to gain information on subjects not previously pursued. Also in some of the colleges of the state there are courses in music, art, literature, or science which may be pursued during these summer months. Thus the public school teacher, the busy college professor, the preacher, the student, in fact "whosoever will," may find intellectual profit, recreation, or pleasure, in college halls, under canvass, among the lakes or in the woods, according to the length of his vacation, his needs, his tastes and the thickness of his pocket book.

This general idea of summer vacation work is being carried out, from the strictly religious point of view, by the student evangelistic movement. As is already known, with Milton College and vicinity as the training and organizing center, the churches of the North-Western Association have this year five groups of workers, consisting of a quartet of singers and an evangelist or pastor, in the field. At the present writing, one of these quartets (ladies), under the direction of the church at Milton, is working with the church at Cartwright, Wisconsin; another quartet of ladies, accompanied by Mrs. Townsend and her daughter, are with the church at Garwin, Iowa; a quartet of young men, including Bro. C. S. Sayre, missionary on the Berlin field, are at Marquette, Wis., assisted by pastor Geo. W. Hills, of Nortonville; another quartet of young men is at Calamus, Iowa, where work was done two years ago and where there are some members of the Welton church. Bro. Geo. J. Crandall, of Milton Junction, is preaching for this company. The fifth company, a quartet of young men representing the church in Chicago, is seeking to open a new field of interest at Eldridge, in Iowa. Bro. S. H. Babcock, of Albion, will join them in the work as soon as his services may be needed. Some of these quartets have now been at work two weeks, and some but one; in their reports to each other all speak of growing interest and hopeful indications. The general daily plan of work is a morning meeting of the quartet for prayer and consultation for the work of the day, study, and writing. In these morning prayer-meetings the other groups and their work are remembered. The afternoon is used in making calls from house to house, personal visiting and invitations, singing and praying with those who will receive such service. The evening is given to the public service,—preaching,

prayer, song, etc., varying the exercises according to the interest and demands of the hour. Weekly reports are to be made to the churches who are directly concerned in sending out and supporting the quartets. Let all our people pray for a great blessing upon all this work. We are remembering, in earnest prayer, the workers who have gone out from Alfred and Salem, as well as those in the Western field.

L. A. PLATTS.

CARTWRIGHT, Wis., July 20, 1900.

CONNECTICUT LETTER.

Since many of the readers of the SABBATH RECORDER throughout the United States are engaged in those most honorable and useful employments, farming, gardening, and horticulture, it may be of interest to know what this state is doing to protect the birds, the farmer's greatest friends.

In common with many other states we have an organization known as the "Audubon Society," named in honor of that most noted naturalist, John James Audubon, who was born in Louisiana in 1780, and died in New York in 1851. This Society has just issued its third annual catalogue, and shows a membership of about 1,900, with about forty local secretaries. Its object is to discourage the use of bird's feathers for ornamentation, except those of the ostrich, domesticated fowls and game-birds used for food, and to prevent the destruction of birds and their eggs. To accomplish these ends the Audubon Society aims to secure at least one active local secretary in every township, who will aid in distributing literature, enrolling members, instructing school children, holding public meetings with illustrated lectures about birds, their habits and usefulness on farms, in gardens and orchards. The Society provides the lectures, lanterns, and colored slides, and sends them out for gratuitous exhibitions, adapted to the comprehension of school children and also adult audiences. To this equipment circulating libraries have just been added, and will be loaned to the public and private schools a few weeks each term, to give time for reading and study in interesting lessons about birds.

The State Legislature has already responded to the Society's appeal, by enacting stringent laws for bird protection; and the State Board of Education has heartily expressed its sympathy and desire to co-operate in this worthy enterprise. The public schools this year generally observed "Bird-day" in connection with "Arbor-day," and thus added much to the increasing sentiment in favor of the protection of nature's sweet and beautiful songsters.

It is estimated that with all the protection the birds now give us, there is an annual loss in vegetation of \$200,000,000 in the United States, through the destructive work of insects and rodents. If the reckless slaughter of birds is allowed to go on until they become nearly, or quite, extinct, the destructive pests upon which they feed will then multiply to such an extent that all vegetation will suffer a thousand-fold greater injury. Every utilitarian argument is in favor of protecting the birds, while the esthetic and humanitarian reasons appeal to every man, woman and child with great force.

The Connecticut Agricultural College, located at Storrs, in Tolland county, about fifteen miles from Lebanon, and eight miles from Willimantic, gives special attention to

entomology and of course to the great value of birds in agricultural economy. It was our privilege to attend Commencement at this college, June 13, and to see something of the methods and work of such an industrial school. Its sons and daughters are well taught in practical agriculture, dairying, poultry raising, domestic economy and kindred industries.

But while we readily concede the importance of this practical education, and heartily approve of such special training in all lines of industry, there was, in nearly all the orations delivered, an evident lack of thorough mental culture and breadth of thought which we had hoped to find among the graduates. Special schools have their place and value, but they should supplement rather than supplant the long-established classical college curriculum. The products of our own Colleges and our University, on Commencement days, form a very satisfying contrast with those above mentioned.

L. E. LIVERMORE.

FROM SHANGHAI.

On the date of July 31, the American Bible Society has received a letter from its agent in China, the Rev. John R. Hykes, D. D., dated Shanghai, June 26. He says: "I have no doubt that our bookstore was burned with the property of the American Board, as it was only two doors from their chapel. I am afraid our depot in Tientsin has been destroyed. We had a large stock of books at both places. I shall advise you of our loss as soon as I know. We know that the French Concession at Tientsin is entirely destroyed, and it hardly seems to me possible that our depot could escape, as it is on the American Board Compound which adjoins the French settlement.

"Almost every able-bodied man here has enlisted in one of the companies organized for the defence of the settlements in case of disturbance. I am too old to be of any service in a regular company, but I felt it my duty to join the General Service Company, which will look after the safety of the women and children, escort supplies to the front, and care for the wounded. This morning I was notified that I had been appointed District Superintendent for the American settlement, and that I would have charge of all men in that district. I do not anticipate that we shall be called upon to do any soldiering, but it seems to me that it is the duty of every man to do his part for the preservation of order in Shanghai. Mr. Lyman has joined the American Company, which has been organized for this crisis only, and my eldest son has joined the regular volunteers, while my second son is a member of the volunteer band. You will see from this that we propose to do our duty.

"Our work is at a standstill. Missionaries are coming here from interior places by the hundred. Some of these refugees are in a pitiable plight. There is a feeling of unrest all over the Empire. Orders aggregating over 100,000 books have been canceled since this trouble began. We scarcely receive a letter a day, instead of several score.

If we exclude sympathy and wrap ourselves round in a cold chain armor of selfishness, we exclude ourselves from many of the greatest and purest joys of life.—John Lubbock.

Young People's Work

By EDWIN SHAW, Milton, Wis.

ON SEAS AND SHORES AFAR.

BY REV. FRANCIS E. CLARK.

COASTING AROUND COREA.

The first Society of Christian Endeavor in Corea has been formed, and, so far as Christian Endeavor is concerned, the Land of the Topknot is no longer a "hermit nation."

For the last week we have been coasting up and down the stern and rock-bound coast of this new-old land, or rather, down and up, for we coasted down the west coast, and up the east coast, until we have seen almost every foot of the shore-line of the peninsula, except what we have passed in the night.

Our coasters have been two little Japanese steamers of about eight hundred ton's burden (for we changed steamers at Fusan), whose polite officers, after the manner of their countrymen, outdid themselves to make us comfortable.

They could not always succeed, however, for when the winds blew and the sea raged, the waves would break entirely over our little vessel, drenching even the man high up on the bridge.

Corea is a country of mountains and valleys, of rice-fields and barley patches, of little mushroom-like villages with round walls and thatch roofs, which, from a distance, look like a collection of toadstools; of people in white, flowing clothes, and high, black hats, almost as absurd as the conventional "stove-pipe" of civilized lands. It is, moreover, a most interesting country, with a people mild, kindly, and gentle, and with unlimited opportunities for hopeful missionary work. Were I to begin my life over again, I know of no country in the world to which I would sooner dedicate it than to Corea; and no people for whom I would more gladly labor than the dignified, mild-eyed Coreans.

Our steamer stopped for a few hours at Chemulpo, the port of Seoul, the capital, and at Mokpo, on the west coast; and for four days we waited at Fusan, at the southern extremity of the peninsula, for another steamer to take us up the east coast to Gensan and Vladivostock. A most happy detention was this, for it gave us four delightful days on shore, showed us a new land, and a strange and interesting people, gave us half a dozen choice, new missionary friends, and made it possible to establish Christian Endeavor in a new land, almost the last one in all the world that heretofore was without a society.

Shall we take a walk together in this strange, new country, from the pier where we land to the native city of Fusan, three miles away, where the first Corean Christian Endeavor Society was born on the twenty-fifth of May, in this last year of our old century?

The Higo Maru dropped anchor two hundred yards from shore, and was at once surrounded by a swarm of Corean sampans, wide, flat-bottomed boats, sculled from the stern, that can carry large loads and stand any amount of rough weather. And now we get our first glimpse of the Corean coolie. He is clad in a long, white tunic that reaches to his knees, white trousers, white stockings, and white shoes. Around his head a white cloth is wound, unless he happens to be dressed up, when he wears a high, black hat of horsehair or bamboo. In speaking of his "white" garments, I am referring to their

original color—though it must be confessed that the soil of Corea has somewhat disguised their virgin spotlessness.

In a few minutes we are landed, but not on Corean soil, for Fusan, though in Corea, has belonged to the Japanese for three hundred years, and is a genuine Japanese settlement, with Japanese shops, and good Japanese roads, and trees grown in the peculiarly picturesque Japanese style, and a beautiful Shinto temple crowning the hill near by. Through the Japanese Fusan we make our way, and soon find ourselves in genuine Corea. The wooden Japanese houses, with tiled roofs, give way to mud-walled huts, covered with heavy thatch; the gayly dressed Japanese children, to naked little Coreans, whose white-clad fathers and mothers stalk about everywhere, like ghosts walking at noonday.

The Coreans of the present class dress in white cotton, but the upper classes wear fine linen and silk, and are often noble specimens of manhood and womanhood. Several villages lie between the Japanese settlement and the old Corean city of Fusan, and all are teeming with objects of interest. But nothing is so interesting as the men, and women, and children. The proper study of mankind is man in Corea as everywhere else. The men, for the most part, have kindly and strong faces, not hard and repulsive, as are many of the Chinese peasants, but open, simple, and often benignant.

At first you are inclined to wonder why there are so many young women on the streets, especially as you have heard that it is not respectable for women of the better class to walk abroad by daylight. But you soon find that the supposed young women are all young men with their hair parted in the middle, a braid down their backs, and a long, white gown that reaches to their feet. Their hair shows that they are not yet married. When that important event occurs, the part in the middle disappears, the braid is done up into a topknot, and the youth proclaims to all the world, by that same topknot, that he has committed matrimony.

When the Japanese began to make their power felt in Corea, they attempted all sorts of reforms which were not seriously resented by the people. Even the murder of the queen by her enemies and the overthrow of the government did not excite them. But when the Japanese ordered the topknots to be cut off, there was a tremendous excitement. It was resented as an awful outrage. Many preferred death to its loss, and at length the reformers had to give it up and leave to the Coreans their beloved topknots. This was a case where topknot did not come down.

As we make our way to the city, a funeral procession, with the mourners in sackcloth, passes us, the gorgeous red hearse preceded by a number of children carrying red banners. Over a doorway we see a rope tied, from which are suspended wisps of straw, and pieces of charcoal, and seaweed, which announce to the public that a boy has been born in that happy household within a week. If the newcomer were a girl, the charcoal and seaweed would be left off the line. Thus the news of the day is announced by this novel Fusan Daily Journal. Men, and donkeys, and cows, bearing immense loads of brushwood, crowd us in the street. "Jiggie" men, bearing great piles of goods that tower way above their heads, dispute the narrow street

with vicious little Corean ponies, and everywhere is the tide of white-robed humanity thronging the highways.

Through these interesting scenes we pass, the bright blue bay of Fusan on one side, the jagged mountain-peaks on the other, until we come to the old walled city of Fusan, the wall now in a sad state of dilapidation, and the city, like the rest of Corea, in decay and degradation, because of a long succession of unjust and rapacious rulers.

Here, near the wall, live the "Fusan ladies," as they are universally known in all the region,—three noble Australian missionaries,—Miss Mensies, Miss Moore, and Miss Brown, who hold the fort in Fusan against all the forces of heathenism. Two of these ladies were at the Japanese Christian Endeavor Convention in Kobe, and all of them, if I am not mistaken, were Endeavorers in the good colony of Victoria before they came to Corea. What, then, is more natural than that in their mission compound the first Society of Christian Endeavor in all Corea should be established? The charter members of this first Society are all orphan girls whom the "Fusan ladies" have adopted, and are making into earnest Christian women. They are bright, pretty girls, and are splendid material for a Junior Society, for, as is most appropriate, Christian Endeavor in Corea starts with Juniors.

I look for large accessions to the ranks of Christian Endeavor in Corea soon, for the churches of the Presbyterian Mission are all founded on the idea of self-support, which is also the root-idea of Christian Endeavor. Mrs. Irvin, of the American Presbyterian Mission, whose husband is the beloved physician of all this part of Corea, and who treats ten thousand patients every year, will soon start another Society among the girls of her school. The doctor himself assures me that there will soon be a number of other Societies in Fusan, and I believe the time may not be far distant when there will be a Fusan local union of Christian Endeavor, and a national convention of Corean Endeavorers, which perhaps will meet here in beautiful Fusan, the birth-place of Christian Endeavor in the great peninsula.—*Christian Endeavor World*.

QUARTERLY MEETING REPORT.

The Quarterly Meeting of the DeRuyter, Cuyler Hill, Lincklaen, Otselic and Scott churches was held with the Otselic church, July 27-29. The program was as follows:

Sixth-day evening—Prayer and praise service conducted by Mr. W. D. Wilcox and the Alfred Evangelical Quartet.

Sabbath morning—Preaching by Rev. J. T. Davis, of Scott.

Afternoon—Sermon by Rev. L. R. Swinney, of DeRuyter.

Evening—Prayer service conducted by the Quartet.

First-day morning—Sermon by Rev. J. T. Davis.

The meetings were well attended, and judging from the deep interest shown, will result in lasting good. About one hundred were present from the other churches, mostly from DeRuyter and Lincklaen, who, with the good people of Otselic, filled the church to overflowing, making this one of the largest Quarterly Meetings held for some time with this church.

The next meeting will be held with the Lincklaen church, Oct. 26, 1900.

ERNEST L. BARBER, Sec.

Scott, July 29, 1900.

Children's Page.

THE SAWING MATCH.

In one corner of the old academy playground a group had gathered about two boys, Sandy Jardine and Max Guerney. Sandy was a tall, strong, large featured chap, as opposite as the poles to the little, lithe, dark youth who stood near him looking up in his face with laughing black eyes.

They were leaders, these two, each of his particular clan; and respecting their popularity the school was nearly equally divided. A strong rivalry existed between them, good natured enough for the most part, though sometimes verging toward unfriendliness. Just now Sandy was evidently excited, almost angry. In a foot race the preceding holiday Max had beaten him, gaining a supremacy which he possibly might hold.

"Yes, you did whip me, fast enough," Sandy was saying, while a dull red mounted to his cheek; "but all the same, I'll whip you to pay for it, and any day you've a mind to set."

"The track was too short," cried one of Sandy's champions. "That's what's the matter. By the time Sandy got under headway, he had to turn. The walk was laid out for little fellows."

Considerable laughter followed this sally, and the "little fellow," Max, joined in it heartily.

"Come, I'll match you in any way you like," continued Sandy. "Come, now—rowing, riding, running, wrestling—which shall it be? Come, I dare you, Max Guerney."

A little murmur of approval ran around the group, and the boys waited for Max's reply. Well they knew he would never refuse a dare.

"I, as the challenged party, have a right to choose the weapons?" interrogated Max, with a side glance from his laughing black eyes. "Well, then, I'll neither ride, nor row, nor run, nor wrestle; but I'll saw wood with you, Sandy, and you may beat me if you can."

"I'll tell you." Max's voice rose clear above the tumult. "I'm in earnest enough. There's old Uncle Nathan Blines and his wife, poorer than double distilled poverty, and nobody to do a hand's turn for 'em since 'Siah died. I saw Uncle Nathan out sawing at his woodpile. You know they hauled him some cord-wood last winter, your father, Sandy, and mine. There's pretty near five cords of wood, I guess, and we'll have somebody divide and measure it for us. Then we'll saw it to win, and if you whip me in it, Sandy, the next holiday I'll match you in splitting and housing it for him. What do you say?"

Sandy joined in the cheers and laughter with the utmost good nature.

"Done," nodded he, "I'll do it."

Up spoke a slim, wiry little fellow at his elbow. "You shan't do the whole of it. Say, Charlie Bugbee, I'll split for Sandy, and you for Max."

"Agreed," said Charlie.

"And we'll wheel in for you two, Art Humphrey and I," declared Sandy's brother Jack. "Won't we, Art?"

"Whew! what a fine thing we are going to make out of it," laughed Max. "I'll tell you, boys, we might have the match in Uncle Nathan's back yard; charge fifteen cents or so admission and give Uncle Nathan the money."

"Hooray," shouted Reub Story. "My brother Bob works in the Clarendon Star office and I'll get him to print our hand-bills. He owes me ten cents anyway."

"Good for you, Reub," cried Max. "Grand sawing match! Ditto splitting! Ditto wheeling! Fifteen cents admission. Children full price. Gate open from 10 A. M. to 5 P. M."

Next day the prospective sawing match was noised about town, and a day or two later the handbills were out. It made a great deal of talk, both sportive and serious, in the little village.

"It's a good idee—a fust-rate idee." That was Captain Winty Coolidge, you might know. "It larns the boys that mixin' kindness to other folks with their fun don't hurt nothin'. It's worth a quarter and I'm a-goin' to pay it."

There was every indication that the sawing match would be a success financially.

"I don't believe the back yard will hold 'em all," laughed Max to the half dozen boys who with him were taking their homeward way after school Friday night. "Have you got the tickets, Reub?"

"Yes, a hundred and fifty of 'em."

"Good; now all we want is a fair day."

Hazy clouds veiled the burning face of the sun, and there was a cool breeze blowing. The sawing was to begin at nine o'clock, and before that time the board benches ranged along the back yard fence were filled with merry lookers-on.

At precisely the same instant the first two logs across the sawhorses fell in twain.

How everybody cheered, sending little tingles of excitement thrilling along every boyish nerve.

The hours wore on. The crowd came and went, surging in and out of the back yard with jolly chat and laughter. The saws shrieked, the axes flashed in air, the wheelbarrows trundled from woodpile to woodshed. Peleg, who had been engaged to make music for the occasion, fiddled through and through his repertory of tunes from "Yankee Doodle" to "Money Musk," and at length came high noon, with twenty minutes for refreshments.

In the afternoon the excitement waxed stronger. The boys sawed steadily on with scarcely any symptoms of fatigue.

Everybody was laughing and talking of the sport. Even Mrs. Colonel Grosvenor, the great lady of the village, drove up to the back yard gate in her carriage, bringing a demijohn of delicious iced lemonade for the young sawyers and their friends. Captain Winty Coolidge walked around, rubbing his pudgy hands together, and sprinkling in encouraging remarks between the shrieks of the saws and the squeaks of the fiddle.

"It's a good thing to strengthen the muscles—the muscles. A long chalk sensibler than walking ten hours to the stretch, so 'tis, so 'tis! Good boys! Doing well—all on ye!"

And how earnest every one became, to be sure, when the sticks in each woodpile might be counted.

"You never saw anything like it," said Max to his mother, between huge mouthfuls of bread and jam, at the tea-table that night. "Everybody who had a handkerchief shook it, I know, and Aunt Nabby waved her big checked apron. They were all singing out 'Go it!' and 'Good!' till a fellow couldn't hear himself think. Uncle Nathan sat in the

door trotting his foot and wiping his eyes, though what for I can't imagine. Oh, 'twas great! And when we counted up the money there were \$29.60 clean cash for Uncle Nathan.

"Oh, yes'm, Sandy beat by twenty-four seconds, and Sandy's cap'n again at the school, and of course Dickey Bird beat Charlie, because Charlie couldn't split my last stick till I sawed it, for they kept right on our heels the whole time. But Art Humphrey beat Jack Jardine. For Art caught up the wood in his arms, quick as Charlie split it, and ran into the shed with it and out while Jack was unloading his wheelbarrow. It gives a fellow an appetite," concluded Max, with a sidelong glance from his laughing eyes as he reached for his third helping of jam, "but it's a little hard on the arms."—*Boston Traveller.*

THE ADVENTURES OF A GRAY CAT.

BY L. B. JOHNSON.

Did you ever hear of a cat's playing scarecrow? And a stuffed pussy, too, at that? Not very long ago a lady who loves her garden very much was greatly troubled because of the flocks of hungry sparrows which came in families and companies and picked up all the little grass and flower seeds as fast as they were sown. They were bold, saucy little fellows, not easily frightened away, and the lady was in despair.

"Why not have a cat?" some kind friend suggested; but no, a cat would kill the little birds. Then a bright idea came to the lady's mind, and, to her family's amusement, a sleek-looking gray flannel pussy mounted guard over the precious seeds.

How the sparrows twittered and complained, but not one of them dared brave that fierce-looking sentinel!

All day long puss sat in the middle of the garden, but late in the afternoon she mysteriously disappeared, and the watchful birds were quick to discover her absence; so that the lady was obliged to start out on a search for the missing guard. Not very far from home, there sat Miss Pussy on a neighboring porch, looking as dignified as ever. She was seized upon with great satisfaction, when a door opened and out came Mrs. Neighbor with a very merry smile on her face.

"I must tell you how completely I have been deceived," she exclaimed. "You know how very much afraid of cats I am? Well, my dear friend, I have been standing at my window for some time, clapping my hands and crying 'Shoo!' 'Scat!' to that very life-like animal, and feeling much disgusted that I could not frighten it away!"

Both ladies had a hearty laugh over the funny circumstance, but it was yet to be explained how puss managed to get away from the garden. It was not long, however, before another funny story came to the Garden Lady's ears. Another neighbor, out for a stroll with her baby and two pet dogs, was startled to see one of the dogs dash past carrying by the neck a large gray cat, and shaking it violently as he ran.

Mrs. Mother dropped her baby and started in pursuit, crying, "You shall not kill that cat! You shall not!"

Can you imagine her surprise when she found that she had rescued a puss made of gray flannel and stuffed with cotton?

She could not guess its rightful home, so she left it on the step where the dog had dropped it, whence it came once more into the hands of its owner, and at last accounts was sitting in quiet dignity under the watchful eyes of the disappointed sparrows.—*Outlook.*

CHICAGO'S BIG CANAL.

On September 3, 1892, the city of Chicago began an enterprise of immense magnitude and of far-reaching importance. It was the construction of a canal of great capacity, connecting Lake Michigan with Lower Desplaines River at Lockport, a distance of thirty-four miles, and at a cost to the city, including right of way, the removal of bridges and construction of bridges, etc., of \$33,525,691 up to the time of letting water into it on the 20th of last January.

The immediate object of this great work was to provide for a better disposal of the sewage of the city by turning it into the Mississippi Valley instead of discharging it into the lake, and thus providing for a supply of purer drinking water from the lake; and with the ultimate object of opening a waterway for large vessels from Lake Michigan through the Illinois and Mississippi Rivers to the Gulf of Mexico.

To understand the practicability of such a waterway it is to be remembered that the Great Lakes lie in a very shallow basin, and that the character of the land to the west of the lakes indicates that Lake Michigan anciently emptied its waters into the Mississippi Valley, through a glacial outlet. In the language of a writer in the *Scientific American*, from which, mainly, the details in this writing are gleaned, "the basin of the lower three of the lakes is so delicately poised that only four feet of rock and two feet of gravel prevents them from spilling over into the Mississippi Valley at high water." The Chicago River is formed of a north branch and a south branch which unite a few miles from its entrance into the lake. The main channel of the canal begins at the south branch and turns the water of the river away from the lake toward the Mississippi. Between this point and the lake the river is dredged to the depth of 20 feet, permitting water from the lake to flow into the canal at the rate of 300,000 cubic feet per minute. The present capacity of the main canal is 5,000 cubic feet per second, with the intention of an ultimate capacity when enlarged of 10,000 cubic feet per second.

The width of the rock portion of the excavation is 160 feet. The earth sections have a width of 110 feet to 200 feet at bottom, and sloping to 200 feet to 300 feet at the top. It will carry a depth of 22 feet of water. At its western end, at Lockport, the canal is enlarged into a basin in which large vessels may turn round. Here are the controlling works, consisting of five gates or movable dams for the regulation of the flow of water into the tail race through which it descends into the lower Desplaines River and thence into the Illinois River, and so on to the Mississippi.

The enterprise has met with opposition from towns along the lakes through fear that the canal will lower the level of the lakes, and from towns along the rivers westward, through fear that Chicago's sewage will contaminate their supply of water. The city of St. Louis has entered an injunction suit against the trustees of the canal. It is claimed by the friends of the canal that the vast amount of water flowing into it from the lakes will so dilute the sewage water as to render it harmless.

Congress will be appealed to for an appropriation for the future development of the waterway, so that commerce can be carried on between the Great Lakes and the Gulf of Mexico, through the Mississippi.

An excursion steamer is advertised to run on the canal this summer between Chicago and Lockport.

C. A. BURDICK.

ALUM BAKING POWDERS.

Congress Acting to Suppress Their Sale.

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

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

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

Baking Powders Containing Alum:

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

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

TENT-WORK.

Tent work in South Dakota opened up at Big Springs. A very noticeable and satisfactory feature was that our young people at that place, and at all other points where we worked, were ready to join us at the outset with their prayers, testimonies and personal work. This was indeed a great strength and encouragement to us. It also was evidence that God does keep and bless the lonely ones who trust in him. We were assured that the meetings at this place cheered and strengthened our people in a marked degree; but ten nights in a place, all were free to admit, was too short a time to work up much of an interest along other lines. The general verdict was, "you should have stayed longer."

With many regrets, and hearty "God bless you," from all sides, we left the very pleasant home of Elder Peter Ring for Viborg. At that place we received a very cordial welcome from Eld. C. Swenson and his Christian family. The tent was set up in town, and there was a large attendance from the first. There were thirty testimonies given the first night, and the interest began at once to be manifest. The allotted ten nights rolled around all too quickly, and the old tent had to come down.

Here, as well as at Big Springs, our people are highly respected and honored, and we believe if the meetings here could have been continued another week very satisfactory results would have followed. The attendance steadily increased from seventy-five on the first night to two-hundred seventy-five on the night of closing. God will surely even more abundantly bless Bro. Swenson and his devoted family for their untiring efforts in behalf of the workers.

There are a much larger number of our Sabbath-keepers at Dell Rapids, and so the meetings, though the attendance was small, were much more interesting from first to last. Arrangements were made to close the meetings at the ten nights' limit, but, although the tent was wanted in Iowa, the work was continued another week with most satisfactory results, as will appear in Bro. Burdick's reports.

A very attractive feature of the work here was the orchestra, made up of Willie and Benny Johansen and Earl Bliss, of Milton, and Ray and Stella Fuller and Arthur Madison of Smyth. Their music was greatly enjoyed by all, and the leaders were very grateful not only for their help in this way but for their prayers and testimonies. We were all thankful that Secretary O. U. Whitford was able to be with us at the Yearly Meeting, as he reported in a former issue.

Brother Burdick's work was well received. His sermons were strong, practical and simple; and were delivered in his usual forceful manner which left no doubt in the minds of the people as to his position on the important issues of Christian living. Brother Wilson and family were constant and untiring in their efforts to make us feel at home and the work a success. God bless the work and workers in South Dakota.

C. C. VANHORN.

ELDRIDGE, Iowa.

REVIVAL WORK AT MARQUETTE, WISCONSIN.

To the Editor of the SABBATH RECORDER:

Pastor Hills, of Nortonville, and his "Hills' Evangelistic Quartet" closed a three weeks campaign in this place last night, with interest at high tide. For some time at the beginning of our work here, matters appeared to be somewhat discouraging, but earnest preaching, singing, prayers and heart to heart conversation, blessed and led of the Holy Spirit, at last produced the desired results, and souls came to the Lord. About twenty professed conversion, much prejudice appears to have been removed, wanderers have returned, and we are told that the community has not been so thoroughly wrought up on religious matters for many years.

Last Sabbath was one long to be remembered on account of the new impetus given to the little church here. At the opening of the meeting it numbered only five members, but at its close the number has been augmented to eleven. Three were received on testimony and three were to be baptized the following day. All but two are recent converts to the Sabbath. As we came to the steamboat landing on the lake shore for baptism, the whole village appeared to be present, and many from Kingston, several miles distant. We were told that no one had been baptized here since Elder Hills administered the rite about two years ago.

Several others would have joined our church but for obstacles and objections put in their way by others. We have the promise that some others will cast in their lot with the little church here at no distant day.

Our next point of labor is to be Grand Marsh, in Adams County. We are truly thankful that we have the prayers of so many faithful workers in various localities. We trust they may be continued, and that God may see fit to bless his workers in this new field.

ALMOND BURDICK,

Corresponding Secretary of Quartet.

JULY 30, 1900.

Popular Science.

BY H. H. BAKER.

The Largest Gun in This World.

Previously, once or twice, we have had occasion to speak of the wonderful gun now in process of being finished at the government works at Watervleit, between the cities of Albany and Troy.

We are now enabled to speak more definitely, as to the performance of this tremendous engine of destruction when brought into action, for it assuredly will be, by far, the most powerful piece of ordnance ever constructed to kill people, before they know(?) it.

The gun, independent of its carriage, weighs 252,000 pounds. Its length is forty-nine feet and six inches, its bore is one foot and four inches in diameter, and at the breech it is eighteen feet and six inches in circumference. The projectile for this monster gun is five feet and four inches long, and weighs 2,370 pounds. To give this projectile its initial velocity of 2,600 feet a second, requires a charge of 1,060 pounds of powder. At the time of the discharge, the pressure at the breech will be 36,000 pounds on every square inch of inside surface. This pressure is sufficient to force the projectile into solid wrought iron to the depth of forty-one and one-half inches.

Every projectile will cost \$500, and the powder \$265, and the time of the men to handle the gun at least \$35 more, so that every discharge will cost at least \$900 dollars.

We apprehend that to handle a projectile weighing over a ton, and place it in position, then to place over half a ton of powder behind it, and securely lock the door, then get out of the way, (as this gun may kick), will not be automatic work exactly, but will somewhat impede rapid firing.

Science declares that this whopper of a gun will throw this enormous projectile the marvelous distance of 20 miles and 2,640 feet, and to obtain this range this projectile will, on its course, reach an elevation of at least five miles.

We are not advised as to whether this monster is to be mounted on a disappearing carriage or not, nor do we know where it is to be located permanently; probably at Fort Hamilton, to guard the great city of Manhattan. It may be placed on a war vessel of corresponding size, and used to enforce peace diplomacy throughout the world.

We would suggest that this gun be named "Peace Maker," and that it be used, first to salute Nicholas, the Czar of Russia, for calling a peace convention of the world, at the Hague, then to proceed and salute every nation that sent delegates to that convention at their capital. It should then be placed on exhibition in the rear of the capitol in Washington, there to remain until the rust of ages shall entirely devour it. There are sorrow and tears enough now in this world, without war and the wholesale slaughter that is being carried on.

Photography.

An automatic photographic apparatus has been constructed so as to take a picture every four and a half minutes, of whatever may appear on either side of the plate.

At the Paris International Exhibition, a captive balloon was sent up to photograph some clouds. It brought back twenty-three pictures and a lot of other observations, from the upper regions. The pictures of the clouds are said to be very beautiful indeed; on them the numerals of the barometer could be distinctly seen. This of course showed the elevation at which the picture was taken. The camera also took pictures of the earth at various heights, and photographed all other objects which appeared during the aerial journey.

The balloon made the trip in thirty-six minutes and reached a height of 13,700 metres; the temperature at

(Continued on page 510, second column.)

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.....	Luke 12: 35-46

LESSON VII.—THE MAN BORN BLIND.

For Sabbath-day, Aug 18, 1900.

LESSON TEXT—John 9: 1-17.

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John 9: 25.

INTRODUCTION.

After the record of our Lord's teaching in regard to forgiveness we come to that portion of his ministry in which it is most difficult to arrange the sections from the different Gospels with certainty. We learn from Luke's Gospel that Jesus left Galilee, and that after a long journey through Perea he arrived at Bethany, shortly before the Passover. Matthew and Mark both tell us that Jesus left Galilee. But no one of the three mentions the date of this departure. John tells us that Jesus was in Jerusalem at the Feast of Tabernacles, and at the Feast of Dedication; again to raise Lazarus from the dead, and finally just before the Passover. The chief problem of the harmonist is to fit together the narratives of Luke and John which cover the same time and mention none of the same events. Matthew and Mark also as well as Luke mention none of our Lord's visits to Jerusalem during the three years of his ministry, except the last visit at the time of his crucifixion.

In spite of these obstacles in the way of certainty, it is very likely that the departure from Galilee, mentioned (Matt. 19: 1) the verse next after our last week's lesson, should be regarded as parallel to the departure mentioned in Luke 9: 51, ff., and to the secret journey to the Feast of Tabernacles mentioned in John 7: 10.

Our Lord's brethren had urged him to go up to Jerusalem and attend the Feast of Tabernacles, and manifest there his ability to perform miracles; and thus secure the recognition of the religious leaders, the chief men of the nation. He did not heed their suggestion, but did go up to the feast, not to demand recognition of his Messiahship as attested by miracles, but rather to teach the people and to arouse them to a consciousness of their spiritual needs.

Our present lesson gives an account of a great miracle which certainly would have been accepted as a sign of the truth of his claims by any one who was not determined to disbelieve him. The man healed was well-known, and the fact of his ability to see could not be questioned.

TIME.—Upon a Sabbath-day soon after the Feast of Tabernacles. Edersheim thinks that it was the 23d day of the seventh month. In the early part of October in the year 29.

PLACE.—Jerusalem.

PERSONS.—Jesus and his disciples; the man born blind, his neighbors and others who knew him, certain of the Pharisees.

OUTLINE:

1. Jesus Teaches His Disciples. v. 1-5.
2. The Blind Man Receives Sight. v. 6, 7.
3. The People Wonder. v. 8-12.
4. The Pharisees Find Fault. v. 13-17.

NOTES.

1. **And as Jesus passed by.** The word "Jesus" is not expressed in the Greek. We are not told the precise place. It may have been at the Beautiful Gate of the temple. Compare Acts 3. The blind man was sitting in some conspicuous place in order to carry on successfully his begging.

2. **And his disciples asked.** We need not condemn the disciples as heartless be-

cause they saw in this man the suggestion of a difficult question, rather than an opportunity for showing mercy. We have no record that Jesus had before this time healed an infirmity which had existed from the birth of the one afflicted. They doubtless did not think of the possibility of restoration of sight. That they knew the man had been born blind is not to be wondered at, as nothing could be more natural than that the beggar should be continually calling attention to this fact in order to secure alms. **Who did sin, this man or his parents, that he was born blind?** Their error was similar to that of the three friends of Job, in thinking that affliction always comes as a punishment for sin, and is therefore an indication of sin. Many have wondered that the disciples could have thought that this affliction was in punishment of the man's own sin, and have suggested that they believed in the transmigration of souls, or in the pre-existence of souls, or that they believed that a man could be punished beforehand for sins that he was to commit. But they probably asked the question without stopping to think what it implied. Exod. 20: 5 teaches that the punishment for sins of parents often fall upon the children.

3. **Neither hath this man sinned nor his parents.** This is not to be taken as affirming the absolute sinlessness of these three, but rather that so far as the affliction of blindness was concerned it was not the result of the sin of any one. **But that the works of God should be made manifest in him.** That is, the man was born blind that the power of God might be shown in his restoration to sight.

4. **I must work the works of him that sent me, while it is day.** The Revised Version, following better manuscript authority, replaces "I" by "we." We must be busy doing God's will—especially works of beneficence and mercy—as long as life lasts. **The night cometh, when no man can work.** Of course the activity of Jesus was not ended by the conclusion of his earthly life, and we also may hope to be doing something in that never-ending eternity after the physical death; but the opportunities for just that kind of work was to cease for him in a few months.

5. **As long as I am in the world, I am the light of the world.** Rather, "When I am in the world," not that he ceased to be the Light of the world at his death; but that while he lived as a man upon earth it was particularly fitting that he should continue to manifest himself as light. In this particular case it was appropriate that he should give light to darkened eyes and thus typify his light-giving power. Jesus had just been teaching the people concerning himself as the Light of the world. Compare 8: 12 ff.

6. **He spat on the ground and made clay of the spittle, etc.** There was a popular impression that spittle was good for sore eyes; but it is needless to suppose that this anointing with soft clay was the efficient cause of the cure, supplementary to the divine omnipotence. Jesus often wrought miracles without means, and he often used means, as for example touching the leper. These means were doubtless to strengthen the faith of the one to receive the blessing. So in this case, the blind man, feeling that something was being done for him, had his faith aroused to expect that which was promised.

7. **Go, wash in the pool of Siloam.** As a test of his faith the man is sent to wash in the sacred pool of Siloam at the southeastern extremity of the temple hill—the pool from which the water was brought to be poured out in the temple before the Lord upon the seven days of the Feast of Tabernacles. (Which is by interpretation, Sent.) The name of the pool corresponds to the act of Jesus. The man was sent to the pool which was named *Sent*. The pool may have had this name from the fact that it was fed by a conduit. **He went his way therefore, and washed, and came seeing.** It is very likely that from long familiarity with the localities of the city he could find his way without assistance. As Naaman received his cleansing through washing in the Jordan, so this man received his sight through washing in Siloam.

8. **Is not this he who sat and begged?** His neighbors and acquaintances very naturally were filled with wonder. They thought that they recognized him; but this man can see.

9. **Some said, This is he, etc.** They were in doubt. The man himself realized the won-

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derful blessing that he had received, and was sure that he was the same one who had been before a blind beggar.

11. A man that is called Jesus, etc. To their very natural question in regard to his eyesight he gives a circumstantial account. It is evident that he did not know very much about Jesus. He probably had not heard much, if any, of Jesus' teachings.

13. They brought to the Pharisees him that aforetime was blind. The reason for bringing to the Pharisees was probably that so interesting a case might be officially investigated. Some have thought the gathering of the Pharisees was the Sanhedrin. That body could not however be assembled in its official capacity, technically speaking, upon the Sabbath-day.

14. And it was the sabbath day, etc. Jesus often performed miracles of healing upon the Sabbath-day. Compare Mark 1: 25, 31 and other passages.

15. Then again the Pharisees also asked him, etc. Their purpose was evidently to sift the matter to the bottom to find out just how the miracle was done, and wherein they could make some charge against Jesus. Perhaps they wished to find some clew whereby they might say that Jesus performed cures through demoniacal agency.

16. This man is not of God because he keepeth not the sabbath day. Not finding any other cause of accusation, they fell back upon the old charge of Sabbath-breaking. They had overlaid the Sabbath with a multitude of ceremonial restrictions until the observance of the day was frequently a burden rather than a delight. Any consideration of brotherly kindness or mercy had no weight in their view in comparison with a rigid adherence to all outward forms in regard to the Sabbath. Others said, How can a man that is a sinner do such miracles? It seems that there were some reasonable ones who were willing to draw a candid inference from the facts. Compare the words of Nicodemus. Chapter 7: 50-52. The moderate party was, however, decidedly in the minority.

17. What say thou of him, that he hath opened thine eyes? This time they ask of the man who had been blind, not how he had been healed, but what was his opinion of the one who had healed him. It is possible that they thought he might give some information that would settle their difference of opinion; but the succeeding verses imply that they may have been seeking some word from this man which would be damaging to himself. They hated him because he was a living witness to the fact of the miracle which they did not wish to believe. He is a prophet. That is, an accredited representative of God, one who speaks for God with a message that he has given, not necessarily as predictor of future events.

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Photography.
(Continued from page 509.)

this point was 65 degrees below Zero, showing that the temperature steadily decreased as the balloon ascended.

We think that by applying the wireless telegraphy to the balloon the photographic process could be accomplished at will, or perhaps it could be controlled by a current of electricity sent over the wire attached to the balloon.

We would like very much to photograph the process by which a thunder shower is constructed, in the afternoon of a perfectly clear day. Perhaps we could see how the drops of rain are formed, how the lightning is collected, and the bolt is shot forth, and why it dodges about as it does, and also why, in this latitude, the shower always moves east and never west. To understand these movements would be a victory for science greater than any which this column has been permitted to record hitherto.

MARRIAGES.

BABCOCK—LORD.—At Westerly, R. I., June 14, 1900, by Rev. S. H. Davis, Mr. Bourdon A. Babcock and Miss Mabel E. Lord, both of Westerly.

DEATHS.

TITSWORTH.—Entered into rest, Wednesday, July 25, 1900, at Kingston, N. Y., Fannie L. Van Hoesen, wife of George B. Titworth, of Plainfield, N. J., in the fortieth year of her age. (See "In Memoriam.")

A. E. M.

RAYNOR.—At her home in Westerly, R. I., July 24, 1900, Mrs. Mary A., wife of John G. Raynor, aged 65 years.

Mrs. Raynor was the daughter of Loren Wilcox of Leonardsville, N. Y. In early life she came to Rhode Island, locating first at Ashaway, where she was baptized and united with the First Hopkinton Seventh-day Baptist church. After her marriage to Mr. Raynor some two or three years later, she removed to Westerly and united with the Pawcatuck Seventh-day Baptist church, of which she remained a faithful member till God called her to himself. Stricken with paralysis some eleven years ago, she was a great sufferer, being nearly helpless the remainder of her life. But lovingly cared for by a devoted husband and sister, she was most patient and cheerful, ready to remain till the hour of God's appointing, yet looking forward with hope to the time when she should hear the final summons "Come up higher."

S. H. D.

NOYES.—At the home of her daughter, in Westerly, R. I., July 8, 1900, Mrs. Martha Babcock Noyes, aged 94 years, 3 months and 27 days.

Mrs. Noyes was one of the oldest and most highly respected citizens of Westerly, having been a resident of

the town and widely known in the community for many years. She was an earnest Christian, a member of the Pawcatuck Seventh-day Baptist church, and throughout her long and useful life was ever ready by word and work to bear testimony for Christ. Though her life was lengthened to an unusual age, she retained her faculties to a very large degree, was ever bright and cheerful, shedding the sunshine of a beautiful life on all around her. The funeral, conducted by her pastor at the home of her daughter, Mrs. Orson Rogers, was largely attended, especially by the more aged people of the church and community, who had long known and loved her.

S. H. D.

BROOKS.—Jonathan Brooks was born at Woodbridge, N. J., Oct. 17, 1827, and died at Shiloh, N. J., July 15, 1900.

Bro. Brooks was the oldest son of David and Phebe Carle Brooks. March 30, 1850, he was married to Miss Margaret Davis, by Eld Clawson. Only once during 50 years has the death angel visited this home, taking a darling child. Six children have been spared to grow up. With failing health Bro. Brooks had looked forward to their golden wedding with much pleasure. He was spared to enjoy the presence of a host of relatives and friends on this occasion, last March. He embraced the Sabbath some twenty years ago, and united with the Shiloh Seventh-day Baptist church, of which he has been a worthy member, regularly attending its services when health would permit. A week before his death, on his return home from Shiloh in a thunder storm, his horse took fright and ran, throwing him from the wagon and breaking one limb. During the week of his sickness his family stood over him night and day, only to see him fade and fall asleep. Services at the church. Text, 1 John 3: 2.

E. B. S.

BONHAM.—Margaret T. Bonham was born Dec. 8, 1826, and entered into rest July 18, 1900.

She was the daughter of John T. Davis of Shiloh. February 3, 1849, she was married to John S. Bonham. Two sons have blessed their home: Ephraim, now in the far West, and Winfield S., of Shiloh. For forty-five years Bro. Bonham has lived on his old farm, educated his children and accumulated a property. The last few years Mrs. Bonham has been in poor health, causing him to leave the farm and reside in the village of Shiloh. Sister Bonham was one of four children, the others have all preceded her. She was about the house until the last few days, when she gradually failed and passed away quietly. In early life she united with the Shiloh Seventh-day Baptist church, and was for many years a leading singer in its choir. She was a devoted wife and mother. The services were held at 4 P. M., on Sabbath-day, at the home. Text, Heb. 9: 27.

E. B. S.

OSTRUM.—Rochester, Minn., June 29, 1900, of Paratacis, Mrs. Lena A. Ostrum, widow of Daniel Ostrum, who preceded her to the other life in 1894, in the 80th year of her age.

Her last suffering was for only fifteen minutes. The funeral was conducted by the Baptist Pastor at Rochester, and from the home of her step-son, Wm. Ostrum, where she has been tenderly cared for since the death of her husband. She has been for twenty years a member of the Dodge Centre Seventh-day Baptist church.

E. A. S.

Literary Notes.

THE *International Monthly* for August opens with a valuable paper on "The trend of Modern Agriculture in the United States," by George W. Hill of the Agricultural Department at Washington. "Recent Advances in Psychology," by E. B. Titchner of Cornell University, and "Modern Political Germany" by Theodore Barth, of Berlin, combine to sustain the international character of this "Magazine of Contemporary Thought."—*Macmillan Co., Burlington, Vt.*

THE *Cosmopolitan* for August contains two articles of interest touching the Boer war: one, "Republic of the United States of Great Britain," by John Brisbane Walker, and the other, "With Boer and Briton" by Frank R. Robinson. Both articles are finely and profusely illustrated. Two other articles, "The Paris Exposition" and "A Newport Palace" are crowded with attractive illustrations, making this number a veritable picture gallery.—*Irvington, New York.*

"A PRISONER AMONG FILIPINOS" is the title of Lieut. Commander James C. Gillmore's account of his extraordinary experiences in the Philippines, which begins in the August *McClure's*. Lieut. Gillmore was captured by savage tribes while out in a small boat with a scouting party on the East coast of Luzon. He had more than one narrow escape from death. For several months

these men traveled hundreds of miles through the heart of Luzon, enduring unspeakable hardships, with no prospect of escape from an awful fate at the hands of blood-thirsty Tagals. The illustrations by W. R. Leigh after the author's own sketches are marvelously graphic. Since the appearance of the Jungle-Book, animal stories have become popular, but it is doubtful whether anyone ever tried to tell a story about a porcupine. In the August *McClure's*; however, Mr. William Davenport Hulbert tells about a porcupine living in the woods of Michigan; and describes his mischievous escapades, his adventures with human and brute foes, and the misfortune that befell him in his old age, as if he were a real human being. This article is illustrated with pictures from photographs by A. R. Dugmore.—*S. S. McClure Co. New York.*

Success for August is a most successful number in all respects. All who have the good fortune to read it will agree that itself is the best definition of its name. University Building, New York City.

Special Notices.

North-Western Tract Depository.

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

THE address of the President of Conference, after Aug. 6, will be S. C. Maxson, M. D., Thousand Island Park, N. Y.

THE churches which have not yet paid their share of the expenses for 1899 are requested to send the amounts due to William C. Whitford, Treasurer, Brookfield, N. Y.

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

JOSIE HIGBEE, Sec.

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

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

I. L. COTTRELL, Pastor.

201 Canisteo St.

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

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

GEO. B. SHAW, Pastor,

1279 Union Avenue.

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

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

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

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

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

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

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

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

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

Yours truly,

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

THOSE who say they will forgive, but can't forget an injury, simply bury the hatchet, while they leave the handle out, ready for immediate use.—*Dwight L. Moody.*

A BROTHER'S sufferings should ever claim a brother's pity.—*Joseph Addison.*

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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If you and I and ewe and eye And yew and aye (dear me), Were all to be spelled u and i, How mixed up we would be! -Harvard Lampoon.

ALL acceptable obedience flows from love; all true love produces cheerful service. We do not really love God if we do not seek to obey him.—Rose Porter.

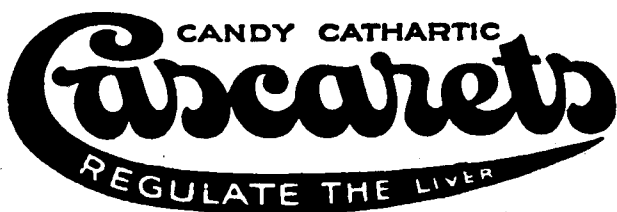
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It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.—William Penn.

HE that is rich need not live sparingly, and he that can live sparingly need not be rich.—Benjamin Franklin.

SILENCE, when nothing need be said, is the eloquence of discretion.—C. N. Bovee.

FOR all things are less dreadful than they seem.—William Wadsworth.



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