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IF YOU KNEW.

IF you knew that to-morrow
Was bringing you sorrow,
The loss of the mother, the child or the
wife,
You would make to-day sweet
With the fullness complete
Of the love which is best in this troublesome life.
No word of swift anger,
No fault-finding clangor
Would break on the peace of your happy estate.
Each heart you would bless
With a tender caress;
Oh, friend, take the warning, ere yet 'tis too late.
To-day with its dower
Of moment and hour,
Is here in your hands, but a last day must dawn;
Make every day glad,
For you'll wish that you had,
When the tale is all told and the last day is gone.

—Selected.

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PLAINFIELD N J

Sabbath Recorder.

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

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In early boyhood we were called to assist in threshing a crop of buckwheat. Father had no barn, and only the rudest appliances for securing the grain. A floor made of rails was raised a little distance from the ground, on which the buckwheat was placed and where it was thrashed with flails by the skillful arms of my father, aided in some degree by my awkward blows. It seemed almost useless to seek the securing of a crop under such circumstances. Our only means for cleansing the buckwheat from the chaff were the winds which swept the great forest surrounding the little clearing for the new home in the wilderness. But when those winds were given opportunity, they swept away the worthless chaff, as the grain was poured out quart by quart, and in time many bushels of valuable food, clean and perfect, awaited its journey to the millstones and its return journey to the table, where hungry childhood and strong manhood awaited sustenance.

We have learned long since that all human effort brings more or less of chaff. The rude ways in which we seek to shape our spiritual lives sometimes promise nothing but failure; and compared with highest ideals, the failure seems doubly great. But the Father in heaven has ordained that the blows of severe experience and the winds of temptation shall be the sanctified agents for separating the chaff from the purer grain and enriching all spiritual life. Learn to look upon every experience, however difficult or disheartening it may be, as having in it some agency for making your life better and for separating the worthless from that which is valuable; know that every wind is laden with some Divine blessing for the soul which seeks to obey in love whatever the Father requires.

A MAN, otherwise cowardly, often makes great appearance of bravery when he is certain that that which he opposes will be overcome by its own weakness. This is not real bravery. He only is free from the charge of cowardice who fights to the end, even though he knows that he must lose in the struggle. If that for which he fights is worthy of the struggle, losing is a form of success.

THERE is one large difference between God's laws and human laws, as they are usually executed. Human legislation has something in common with cobwebs, that catch little flies, but through which the larger ones are able to break. God's laws are so closely woven and so strong with justice, that neither the large nor the small offender can break through them. He who disobeys them must, in the end, find the truth of that ancient heathen adage which said: "The mills of the gods grind slowly, but they grind exceeding small."

It does not often happen in the world's work that one man or one generation sees the beginning and the completion of great enterprises. It is in the providence of God that one should sow and another reap. This principle applies in all Christian work as truly as elsewhere. But all work for Christ

has such an element of immortality in it that the work of any individual or of any generation is comparatively but for a moment. On the other hand, the work of succeeding generations accomplishes, under God, results almost as unmeasured as the time which God takes for working out his plans.

THE man who cares not for others will have few friends. Absolute isolation is not possible, but he who seeks isolation to him it will soon be granted. The world is quick to discover when men desire to be let alone, and no show of affability or seeming friendship can cover a coldness of heart in which genuine friendship is not. Thus it comes that men are the arbiters of their own fortune, in so far as the opinions of others are concerned. If there be exceptions to this rule, the exceptions only prove the general principle.

It has been said that a fool may be known by six things: Anger without cause, speech without profit, change without motive, inquiry without object, undue trustfulness in strangers, and inability to know a real friend from a foe. This is a strong way of setting forth some prominent tendencies to folly. It may be well for the reader to go over these items again, inquiring as to himself, and especially inquiring as to the first two items, anger without cause, and speech without profit. There may be just causes for anger against unrighteousness. He is not fit to defend truth who is not moved deeply when truth is assailed, and he is hardly worthy to speak at all who does not speak that in which wisdom appears, and which, therefore, must bring profit. Study this description of a foolish man, and be sure to avoid falling into any of these forms of foolishness.

CIRCUMSTANCES beyond our control may make us unfortunate, but they cannot make us miserable. To become miserable is a matter of one's own choice or folly. Sometimes it may come through mistakes arising from ignorance. But the cause is primarily, if not wholly, within the man who becomes miserable. Those who rail most at circumstances and attribute life's failures to things without themselves, fail to understand the truth that the source of happiness or misery is within one's own heart. One may be fortunate, as the world counts fortune, and yet be most miserable.

SETTLED GOVERNMENT IN CUBA.

An order has been issued for the election of delegates to a Constitutional Convention, as the first step toward independent government in Cuba. Matters have improved very much during the past year, and rapid progress has been made toward a settled government on the island. An election was ordered on the 15th of September, and the delegates chosen at that time, thirty-one in number, are to assemble on the first Monday in December, "to frame and adopt a constitution for the people of Cuba, and, as a part thereof, to provide for and agree with the Government of the United States upon the relations to exist between that Government and the Government of Cuba, and to provide for the election by the people of officers under such constitution, and the transfer of the government to officers so elected." The privilege of franchise at this election is given to those who are able to read and write, or who own

property to the value of \$250, with the exception that those who served in the Insurgent army shall have the franchise without these qualifications. The probabilities are in favor of the success of the National party, the establishment of the Republic, and the election of Maximo Gomez as President.

THE GENERAL CONFERENCE.

Fifth-day, August 23, was occupied by the Missionary Society, with President Clarke in the Chair. Devotional services were conducted by Revs. George W. Hills and L. A. Platts. After introductory remarks by the President, and music from the Alfred Quartet, No. 1, G. H. Utter, Treasurer, presented his annual report. The report abounded in encouraging features, showing that the contributions for the work of the Society had been much increased during the year, that the debt upon the Society had been considerably reduced, and that evidences of increasing interest, as shown by the report, constituted abundant reason for encouragement and hope as to the future of the Society. The direct gifts from the people during the year have increased \$2,813.93. The entire receipts for the year were \$12,492.29. A detailed statement concerning all financial transactions will appear in the published Minutes of the Society. Its Permanent Fund, interest of which only is used in the work of the Society, now amounts to \$38,179.

After reading the report, Mr. Utter made some remarks in which he suggested that the increase of the funds this year had been due mainly to improved methods on the part of the people along the lines of systematic giving. He premised that the people believe in missions, and are disposed to labor for the building up of Christ's kingdom along these lines. He urged that mission work is not temporary, but is a permanent and enduring part of Christian duty; that great immediate results cannot be expected at any time, but that the promises of God furnish sure foundation for steady and increasing harvests as the years and centuries go by. He spoke of the fact that the work of missions is revolutionary in all heathen countries, as truth always is, and that through temporary disturbances however great, truth and righteousness are finally advanced and the kingdom of Christ is more permanently extended. That the gospel is thus revolutionary for good is cause for thankfulness. He spoke of the duty of every member of the denomination to share in this constant work, and continuous victory, by liberal giving, devoted service and constant prayer.

After singing by the Alfred Quartet, No. 1, O. U. Whitford, Corresponding Secretary, presented the report of the Board. Summaries from this report have already been published in the Missionary Department of the RECORDER, and others will appear according to the judgment of the editor of that department.

H. M. Maxson called attention to the fact that the new demands upon the Society for establishing industrial mission work in Africa had stimulated giving, and the favorable report made by the Missionary Society was due to the fact of increasing interest and consecration on the part of the people in mission work at home and abroad.

Mr. Platts emphasized the truth that the ultimate end of missions was the salvation

and regeneration of men, which purpose was higher than those results which are embodied in "civilization," although Christian civilization comes as one of the subordinate benefits of the spread of gospel truth.

B. C. Davis expressed the belief that the increased gifts of the people were due in a great degree to consecration of heart, more prayer on the part of the people for mission work, and for the spread of the kingdom of Christ.

President Clarke said that the highest, continuous, and the only purpose of the Board of Managers in conducting the work of the Society, was to secure the salvation of men from error and sin. The report was laid upon the table for further discussion in the afternoon.

AFTERNOON SESSION.

The afternoon session was opened by devotional services, conducted by Rev. A. P. Ashurst, of Georgia. A. E. Main made an address upon "What will be the Effect of the Ecumenical Conference on Foreign Missions Upon World-Wide Evangelization?" Among other things, Dr. Main said that greater knowledge concerning foreign missions, the vastness of the field yet to be occupied, and the amount of work already accomplished in the foreign field would result through the influence of the Conference. In this way Christian people would more fully appreciate the need of millions who await the uplifting and saving influences of the gospel. Christians also come to have a larger conception of what the great army of missionaries have done, and the extent and variety of the benefits which their work has secured for the countries wherein they have labored. Christians will also learn better, and will therefore wonder more than ever at the marvelous results already attained in the work of foreign missions, in which results not only have individuals been redeemed, but that the larger influence upon society and nations as a whole has resulted in the permanent uplifting in too many ways to enumerate. The reports of the Conference also show how great the opportunities are to the Christian world, and how blessed the duty of carrying the truth to the hungry millions who are waiting for the bread of life. Methods of work will be improved because of the facts, failures and suggestions which have appeared in connection with the Conference. Through this interchange a better adaptation of methods and agencies will be secured. Woman's work for women in foreign lands will be exalted and made more efficient. Industrial missions and their value will be made more familiar to the Christian world through the influence of the Conference, and hence will be founded and carried forward where they have not been known hitherto. The work of missionaries will be appreciated, both by their co-laborers who are Christians and by the world at large, through the knowledge of what missions have done that will accrue from the work of the Conference. Missionaries will also appreciate better the work, duties, and difficulties which the Boards at home meet in carrying forward the great enterprises already in hand, and those which wait for development. Out of all this there will come a more practical union of efforts, a greater co-operation between Boards and Societies, and in that we shall undoubtedly share. In this way unity will be fostered, faith and hope will be increased, and the

church will come to believe more firmly in the triumph of truth and righteousness.

Rev. D. B. Coon made an address upon "The Relation of our Evangelistic Work to our Growth as a People." Evangelistic work has always been the chief agency in the growth and development of our churches; through it pastors are taken out of the ruts, ordinary excuses for not laboring in Christ's vineyard are put aside, and general activity is promoted among the churches. It promotes the unselfish spirit, begets sympathy and arouses greater devotion. It opens purses, and promotes regard for those around us who need the blessing of the gospel. It keeps pastorless churches alive, and raises the standard of Christian living in homes and communities. It increases converts to Sabbath truth. The evangelists form the line of battle and the advance guard which carries the gospel of Christ into regions beyond, and strengthens the things which remain but are ready to die. There are dangers connected with it, as with all human efforts, among which may be noted over-anxiety for numbers in reckoning those who are converted; sensational methods to secure converts, or those who announce themselves as such; too great dependence on special work, and hence neglect of duties on the part of parents and friends toward the unconverted. This is a great and radical danger.

The student evangelist movement has been of great benefit, and through it many homes have been increased in Christian living, and churches have been made stronger. But there is danger that those unfitted for the work may attempt to go into it, and inefficient training will be accepted on the part of candidates for such work. If there be no central head to guide in the localities occupied and methods pursued, there will be danger of loss of unity and harmony. There is also danger that the people may glorify the student evangelist too much and that the work will be injured thereby. It must also be remembered that evangelistic work is not for a little time. That it is the work of all months in the year, and not for the vacation time of college students. Mr. Coon's address was listened to with much interest.

A paper written by Rev. George J. Crandall, upon "Consecration as the Measure of Success," was read by Rev. L. C. Randolph, in Mr. Crandall's absence. We have secured a copy of the paper, and it will appear in the columns of the RECORDER in due time.

The discussion of the Annual Report was continued. A. H. Lewis called attention to the fact that the demand for evangelistic work in large and well-organized churches indicated a comparative failure on the part of those churches and their pastors to accomplish the work of the church. Churches should do without the help of specialists. J. G. Mahoney commended the evangelistic work and defended emotional methods with intense unction. Secretary Whitford spoke of the desire of the Board of Managers to introduce some form of industrial work in connection with the mission in China, and suggested that manufacturing interests would probably be better fitted to that field, and would be adopted as soon as possible. He looked upon some form of industrial work as an important feature connected with that mission. He also spoke of saving pastorless

churches from unfavorable reaction after the labor of evangelists, through the help of pastors from neighboring churches, and urged that this should be done. President Maxson, of the Conference, thought the greatest danger was that too little evangelistic work would be done. We need more of it, "lots of it." L. C. Randolph said that three epoch-making features of our work had been presented within the last twenty-four hours: Industrial work in Africa, new demands concerning China, and the student evangelistic work as represented during the present year. He premised that there was no danger that these forms of work could be overdone, the only danger being that the demands in each of these departments could not be fully met. E. B. Saunders spoke of the benefit to the young people engaged in evangelistic work and to those who do not engage in it, through the higher standards of character and of living which that work demands of young people. Dr. Platts spoke of the quartet work in the Northwest, showing how the dangers had been carefully considered and avoided by wisdom in planning, by sending pastors with each of the quartets, lest crude work should be done, and spoke with great earnestness concerning the reflex influence upon the young people who were thus engaged. His experience in connection with a quartet of ladies from his own church had shown that young women thus laboring are greatly strengthened in their Christian life, and evince great ability in laboring with the unconverted, comforting those who are in sorrow, and representing the sweeter and tenderer features of our Christian faith. He suggested that pastors who found it difficult to secure the conversion of men in their churches without the aid of evangelists should be sent out to do evangelistic work, as a result of which they would become able, through the experience and inspiration of the work, to do far better evangelistic work in their own fields. M. B. Kelly warned against the danger of spasmodic effort, and of thinking that vacation time and student evangelistic work should be considered the main and only duty of the church. He also emphasized the fact that Sabbath Reform should be made more prominent in connection with evangelistic work, quoting from his own experience to support this statement. John T. Davis commended the work of the evangelists in the Central Association, and at Scott in connection with the church of which he is pastor. The Treasurer of the Society, George H. Utter, suggested that the discussions of the afternoon revealed the greatness of the work now pressing upon the people. He called upon the people to consecrate themselves, their money and their hearts, and not to urge such consecration on the part of their neighbors while they neglect it in their own lives. He urged that the burden of the work must rest upon the people, and that the people owe to the Boards, having the matter in charge, liberal support as well as enthusiasm in connection with the Annual Sessions. He asked that criticisms upon the plans and work of the Boards be made to the Boards openly and not to others, and most of all that the hearts of the people should be not only filled with love and sympathy for the Boards, but that the Boards should be sustained by their prayers. Mr. Utter's remarks

were strongly put, keenly suggestive, and so barbed with truth as not to be easily forgotten. D. E. Titsworth spoke of his own experience in connection with efforts to forward the evangelistic movement at its inception, and rejoiced in all that it had accomplished. He asked that it be judged by the fruit it had produced, and that its results be not discounted by undue exaggeration of its danger. S. C. Maxson spoke warmly of the regard which the people have for the Board of Managers of the Missionary Society, and declared that it was in the hearts of all the people to do more and better work for them during the coming year.

The report was unanimously adopted, and the morning session adjourned.

EVENING SESSION.

A song service opened the evening session, conducted by Rev. W. D. Burdick, and prayer was offered by Rev. D. B. Coon. The report of the Nominating Committee was presented, by which the Board of Managers remains as heretofore, with some slight changes. This was followed by a song from the original Chicago Quartet, after which Miss Susie Burdick, late of Shanghai, made an address upon "Condition of Things in China." Miss Burdick brought out many interesting facts, and gave a view of the situation, based upon a residence of many years, and careful observation concerning the situation in China. She said that the uprising against foreigners had been expected for many years, and that very slight occasions had almost precipitated a crisis, as in 1892 and 1895 and in 1897. While, therefore, the especial features that had been developed at Peking were not anticipated, the uprising was not unexpected. She believed that the various causes out of which this had grown reached back nearly half a century to the Tai-Ping Rebellion, at the close of which the unjust attitude taken by England, especially, had continued evils that ought to have ceased with the Rebellion. They had known in China that the Boxers and the Empress Dowager, with the *de facto* government of the last few years, were really united in the anti-foreign movement. She insisted that it was anti-foreign, rather than anti-missionary, and that the post-office department, the system of telegraphy, and many other similar features which Western influence had introduced, were equally under ban with the missionaries. Among the causes of this uprising she noted the influence of missions, in making people restless through the introduction of new ideas, creating dissatisfaction with existing evils, and awakening a desire for better things. It was the conflict between conservatism, with its dishonesty in government matters, and radicalism, seeking a revolt for the good of the Chinese nation. (The reader will recall that not many weeks ago the RECORDER presented this view at length.) She also said that hatred of foreigners was well founded in many respects. The average foreigners, outside the group of missionaries, are overbearing, rude, and often abusive to the Chinese. The open avowal of Western nations to partition China, the fact that the revenue department through the customs was practically under the control of foreigners; and, still more important, the fact that within a few years the Roman Catholic clergy had obtained a

civil status according to their ranks, which made them an important factor in all government affairs, had increased the hatred toward foreigners. Wisely, the Protestants had refused to exact a similar civil status; and so the general cause for hatred toward Christianity and mission work was founded mainly upon the securing of these civil rights by the Roman Catholics.

Turning toward the future, Miss Burdick gave a much more hopeful picture than one would draw from the reports that have appeared in newspapers. It is reported, she said, that the deposed Emperor is at heart a Christian, and should he be living and be restored, the curtain might rise upon China with a Christian ruler upon the throne. As to the suffering and loss of life on the part of missionaries, while it had been serious and severe in the North, with the true spirit of consecration, Miss Burdick quietly added that a far worse fate might come to one than to die in consecrated service for Jesus Christ. She urged that all Christians might cultivate toward the Chinese the divine prayer, which Christ offered for those who slew him upon the cross: "Father, forgive them, for they know not what they do."

Miss Burdick's interesting remarks were followed by a solo by E. E. Whitford, of Leonardsville, after which Dr. Daland preached from John 17: 18, his theme being "The Missionary Spirit is the Spirit of Christ." We cannot give a detailed outline of this most thoughtful sermon. The leading points were these: Christ is the central thought in Christianity and in Christian theology. Creed and church polity are rather incidents than fundamental characteristics of our religion. As the Father sent Christ to redeem the world, Christ sends forth those who believe in him, that they may continue the work and scatter the truth, and generation by generation do their part toward fulfilling the mission of the kingdom of Christ, which his sacrificial life and death inaugurated. There are three ways in which the mission spirit is identical with the spirit which brought Christ to earth. These are its sources, its nature, and its object. Divine love is the central source and power of our mission work. To undertake such work on any lower ground or less high motive is to fail comparatively, if not absolutely. The real sacrifice involved in redeeming the world was on the part of God. His love and compassion made sacrificial provision for the salvation of man, and Christ came to exemplify and fulfill this love. We are to undertake mission work as in Christ's place, praying men to become reconciled to God in his name. We must not undertake it to satisfy denominational pride or any desire to do as others do, or for any earthly purpose. To serve others is the highest expression of love, and love begotten through the indwelling of the divine life and the Holy Spirit in the hearts of Christians is the only source of real missionary work.

The end of missionary work, as to its nature, is sacrificial giving. From the human standpoint God was humiliated before men, and Christ emptied himself of all honor that he might become the servant of those whom he sought to redeem. The mission work undertaken by his church must be of the same nature. No missionary work reaches the true point of sacrifice until it involves danger, labor, and giving, that come into our lives

with "pinching power." Sacrifice always costs.

The object of all mission work must be identical with the object for which Christ came to earth—the salvation of men through everlasting life. Sinners are to be saved by the messages of the Gospel, and no other purpose should enter into mission work. Salvation is not escape from punishment. It is escape from sin, from the desire to sin, from the power of sin, and, incidentally, from the results of broken law. Sin means destruction and death. Salvation means the opposite of these, and far more than can be defined in words. If we are not saved from sin and the desire to sin, and are not pervaded by the higher, willing, obedient, sacrificial love, we are not prepared to undertake mission work as Christ undertook his mission to the world. Let us seek this higher purpose in all our mission work, and may God grant unto us the fullness of the divine love, through Christ, that only the highest divine purposes should enter into our work. God grant that there may so enter in that we may be enabled to some good degree, as Christ's followers, to complete the work of redeeming men, which he began.

After music by the Leonardsville quartet, the Society adjourned.

EDUCATION SOCIETY.

Sixth-day, August 24, was given to the work of the Education Society; President E. Tomlinson in the chair. After a musical program, and prayer by Rev. George B. Shafer, President Tomlinson made an address, which contained so many valuable points that we have secured it for insertion in full in some future number of the RECORDER. We therefore make no effort to give an analysis of the address here, only saying that it will pay the readers of the RECORDER to give it careful attention when it shall appear.

The Annual Report of the Executive Board of the Society was presented by William Burdick, Corresponding Secretary. It contained brief obituary notices of Charles Peter and L. C. Rogers, two members of the Board of Directors who have been called home during the year. The reports from the colleges were read in summary. Each of the schools reported a successful year. Salem reported four graduates, a registration of 227 students, including the attendance of 1,100 different persons, and fifty classes were carried during term time. The financial interests of the College have been saved from embarrassment by appropriations from the Memorial Board. Milton reported four graduates and one M. "in course," eleven teachers, 303 registrations, and 166 different pupils represent the attendance during the year. The Christian Association of the College has been strong and vigorous in its work during the entire year. A gymnasium has been added to the College, and two or three additions made to the Faculty. Alfred University reports twenty-four teachers, eight graduates, with one degree in course, a registration of 338, and 195 different pupils, 77 in the College department and 118 in the Preparatory. There is a Freshman Class of twenty-seven, the largest in the history of the school. A committee to consider the theological interests of the department, which was called for by the Annual Report, was appointed by the Chairman, consisting of A. Main, T. L. Gardiner and George W. Hill.

After music by a double quartet, the report of the Treasurer, A. B. Kenyon, was read in his absence by Prof. F. L. Green. This report was adopted. It was followed by an address by the Recording Secretary, Rev. W. L. Burdick, upon "The Place of Spiritual Nurture in Education." That address has already appeared in the RECORDER, and our readers have found it to contain important suggestions of great value touching fundamental truths in the matter of education. The Nominating Committee was appointed by the President, and the morning session adjourned.

AFTERNOON SESSION.

After a service of song, and prayer by Rev. George W. Lewis, Prof. W. C. Whitford, of Alfred, presented an historic sketch of the Theological Department of Alfred University. The details of the matter presented need not be presented here, since it will probably go upon the permanent records of the Association, and is more valuable as a matter of history than of important information. It may however be said that the Education Society, organized in 1845, was organized for the specific purpose of securing a theological department, and that from time to time, since 1845, specific efforts to attain this end have been put forth, the first informal organization in a practical way being under President Allen in 1861. In 1863 twenty-five persons were reported as taking theological study in connection with the University. The paper was extremely valuable, and the facts set forth had an important bearing upon the discussions which followed.

The first address of the afternoon was by Pres. Gardiner, the general theme for discussion being "How Shall we Increase the Efficiency of our Theological Education as Seventh-day Baptists?" As a graduate of that department, Mr. Gardiner spoke of the benefits received by himself and his classmates in connection with the department, personal experiences, and the molding influences of the teachers, Allen, Williams and others, under whom his class was trained. Along practical lines he suggested that at least two professors be added in addition to the present theological faculty, and that the work of these be supplemented by specialists in institute work, or special lectures, by men chosen from among the pastors.

A. H. Lewis was the second speaker. He premised that the question was one of great importance, with some marked difficulties attending it, but vital to the interests both of the University and the denomination. He urged that the University should lead in enlarging and strengthening the work of the theological department, that it might thus become united with the denomination through sympathy and the co-operation of the people. Since the Education Society and the founding of the University made theological education a prominent and essential feature, he argued that the loss of the department would be a reversal of the judgment and the purposes of the founders of the University, and that such loss would weaken denominational interests at a most vital point.

Rev. Dr. Platts was the third speaker. His address was carefully written and the substance of it was as follows: Judging by the experience of the past, we cannot furnish a sufficient number of theological students to support the theological department. Throughout our history quite a large percentage of

those studying for the ministry, even when our theological department has been at its best, have sought their training at other places. The practical verdict of our churches is that the education received in our theological department is not necessary or important to fit men to become pastors of our churches or to take prominent places in our work. He recounted the fact that in connection with the University and the church at Alfred, the history of the past years had emphasized this verdict, and given prominent expression to the thought that men need to go away from home for their theological education, in order to secure the positions of importance and influence in our churches. He urged in the third place that experience demonstrates that men educated away from our own theological schools do not fail in denominational loyalty, and that at the present time at least one-half of our pastors have been educated in the theological schools of other denominations. He therefore insisted that we are not in danger at that point. He also urged that in the conflicts and work which is before us candidates for the ministry must secure the best possible preparation along all lines of culture and information.

Among the positive suggestions made were the following: the continuance of an independent theological department; give to every student for the ministry a broad and thorough college training, and supplement that by definite and extended training along denominational lines during the early years of school life. The years of college training are the years of greatest danger, and are the time when men are most likely to be turned away from Sabbath truth and from sympathy with our denominational work. The main value of our schools to ourselves is the absence of the secular spirit, and the strong religious influences which they afford the students. These influences and denominational training should be made prominent during the college period. Men thus trained, and women too, if any shall choose to enter that work, will be comparatively if not absolutely safe from the influences that will come upon them by taking theological studies in other than our own schools. In this way a generation of stalwart Seventh-day Baptists will be developed, grounded in the truth for which we stand, and strengthened by their contact with others during the years of theological training. Mr. Platts' paper was prepared with great care, and several of the propositions enunciated by him were worthy of extended consideration.

Missionary Secretary O. U. Whitford was the fourth speaker. There is now no time for sentiment or reminiscence. I shall speak along practical lines. There are now ten candidates for theological study at Milton College, six at Alfred University and four at Salem College. Twenty young men are either ready for theological study or are in preparation therefor. The appliances at Alfred University are not now adequate to meet the demands which are here in connection with these studies. It is a fundamental necessity that a people like ourselves should educate their leaders. We must give the primary and initial education, or we cannot secure able and loyal leaders. Let the University lead in rebuilding the department, adding to the present faculty at least one new professor, and supplementing the work

done in the department by institute work on the part of specialists.

At the close of Mr. Whitford's remarks the Nominating Committee made a report, which was adopted, and the special committee appointed in the morning to suggest plans by which the department might be strengthened made a report through A. E. Main, chairman of the committee. On motion to adopt this report, Mr. Main discussed the purposes of the report, suggesting among others the following thoughts: We must do the best we can with the agencies now at hand. We must give the best intellectual training and the best theological training, and, so far as possible, let this be the highest that can be attained. Let it be understood that the department shall continue its work, even though but a single student be at hand demanding its advantages. We should strengthen the department for several reasons. It is the duty of the Society thus to do according to its situation. The bequests made to the department already cannot be legally turned to any other purpose, nor can they be separated from the University. These are days of expansion, and it is our duty to accept new demands, and to make the best possible provisions for meeting them in our schools. We are able to do this; our ability to go forward is adequate, if it be pushed by an adequate determination. If we provide suitable means for theological education, our students will be loyal and we shall secure their patronage. Alfred University needs the hold upon the churches which a strengthening and reviving of the theological department only can give. Our coming leaders need special knowledge concerning denominational history, the character of the men and women who have conducted our affairs in the past, and the relation which our work must sustain to the world in the future. They need to see the Word of God and the history of the world from a Seventh-day Baptist standpoint; or, if you please, they need to seek, that they may know what the Bible and the history of the world have for them as Seventh-day Baptists. They need those strong bonds of friendship, sympathy and unity, which come from association in student life, that familiarity with each other and that fellowship with their teachers, which is an important factor in the experience of students, and which bears great influence upon all their life-work. To all which the department could do under the most favorable circumstances, institute work by specialists drawn from among the pastors should be added. Pres. Allen's highest wish was that the study of the Bible might be made more prominent in the University. Hence the theological department should aim to develop the interests of Bible study through the Sabbath-schools and through departments of church work, and the strengthening and enlarging of the theological work might be made to forward such Bible study among the churches in general. If we cannot make the department strong enough to do all that ought to be done, we can secure from it much that will be of highest value.

President Davis followed with brief and earnest remarks, saying that all supplies come in accordance with the law of demand. Alfred University has been in doubt as to what this denomination did demand in connection with the theological department.

We have sought to find out these facts by the theme which we have presented for your discussion this afternoon. Press the demands upon us. Let Alfred University know what the denomination desires, and you shall have what your hearts and the cause of Christ demand in connection with the work.

EVENING.

The prayer-meeting on Sixth-day evening, which is always one of the most delightful sessions of the Anniversaries, was attended by at least 700 people, and the number taking part directly by prayer or testimony was very large; while those who had not opportunity to thus evince their interest in the kingdom of Christ, expressed that interest by rising, and it seemed to the observer that not less than five or six hundred people thus took part during the evening. The leading thought of the evening was the rich gift of God through Jesus Christ and the joy of glad obedience because of the abundant redemption given through him. There was no note of sadness, weariness, or despair in the whole meeting. It was a meeting suggesting "Higher Life" indeed. The meeting was conducted by E. B. Saunders, of New Jersey. The singing was led by J. G. Burdick, with a choir which filled the stage.

(Concluded next week.)

BRONCHO BILL'S PRAYER.

One of the best touches in Ralph Connor's "The Sky Pilot," is the story of how Broncho Bill, the Pilot's devoted friend, undertook the task of opening the new church-building, when the Pilot himself was too ill to be present. Bill had anxiously gone over the audience to find any one who could offer an appropriate prayer of dedication, but could find no one. The red began to come up into Bill's white face.

"Taint in my line. But the Pilot says there's got to be a prayer, and I'm going to stay with the game." Then leaning on the pulpit, he said: "Let's pray," and began:

"God Almighty, I ain't no good at this, and perhaps you'll understand if I don't put things right." Then a pause followed, during which some of the women began to sob.

"What I want to say," Bill went on, "is, we're mighty glad about this church, which we know that its you and the Pilot that's worked it, and we're all glad to chip in."

Then again he paused, his hard, gray face working, and two tears stealing down his cheeks. Then he started again:

"But about the Pilot—I don't want to per-soom—but if you don't mind, we'd like to have him stay—in fact I don't see how we kin do without him—look at all the boys here; he's just getting his work in and is bringin' 'em right along, and God Almighty, if you take him away, it might be a good thing for him, but for us, oh, God—" the voice quivered and was silent. "Amen."

Then some one began "Our Father," and all joined that could join, to the end. For a few brief moments Bill stood up, looking at them silently. Then, as if remembering his duty, he said:

"This here church is open, excuse me."

He stood at the door, gave a word of direction to Hi, who had followed him out, and leaping on his broncho shook him out into a hard gallop.

The Swan Creek church was opened. The form of service may not have been correct, but if the essential thing is sincerity and appealing faith, then all that was necessary was done.—*The Advance*.

Missions.

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

THE ANNUAL REPORT

Of the Shanghai Seventh-day Baptist Missionary Association to the Board of Managers of the Seventh-day Baptist Missionary Society.

SHANGHAI, China, June 30, 1900.

Dear Brethren and Sisters:

You must be aware of the fact that we are closing up our present year's work under very depressing circumstances. The reign of terror in Peking has cast a shadow of gloom and sorrow, far and wide, over this vast Empire; yea, and more, over the wide, wide world. It has been difficult for us to bring our minds to bear upon the work of the year, and if our reports seem to be incomplete you will understand the reason. We desire to express to the Board our sincere gratitude for their cablegram indicating their solicitude for our safety. We trust that our reply was transmitted without delay, and was the means of assuring our friends that we are at present in no apparent danger.

Medical Work. Report of Dr. Rosa W. Palmberg.

Again I have, first of all, to thank the Father for his mercy and goodness through the year, and for the love that has blessed me so abundantly, and so far beyond what I deserve.

The principal work has been that done in the dispensary here. The attendance has continued to increase at about the same rate as for several years past, sometimes reaching to between sixty and seventy in one day, but averaging about from twenty to thirty. Many of the patients have come long distances to be treated. In the city dispensary, on Monday and Thursday afternoons, there has also been a fair attendance. Altogether the visits made by patients to the dispensary have amounted to 6,751, registering 3,810 different people. These have almost all had the Gospel presented to them either by the Bible-woman, teacher, myself or my helpers. Some have shown a real interest in it, and some have taken away with them portions of Scripture to read in their homes.

I have this year made a small charge for medicines to those able to pay. There was some fear that it would lessen the number of patients, but such has not been the case. One hundred and sixty-seven visits have been made to the sick in their homes. Some of them have been to cases in which a visit has been prolonged into hours of anxious work, as in the restoration of those who have tried to commit suicide by taking opium, a very common practice here.

I still have three girls studying medicine. They have been working without much interruption this year, and seem able to take all the work I have time to prepare for them.

During the China New Year vacation, we made a trip to Lieu-oo, where four days were spent in seeing the sick and talking with the people. Although the weather was not favorable, we saw one hundred and sixty-three patients. They seemed more than usually willing to listen, and the chief military magistrate there was very courteous, and received me cordially into his home.

Thinking, perhaps, you would like to know something of the different kinds of diseases treated, I have made out a list in the order of their frequency, as follows:

Malaria.....	890
Skin diseases.....	634
Eye.....	375
Diseases of alimentary canal.....	270
Diseases of respiratory organs.....	253
Rheumatism.....	203
Obstetrical and gynecological.....	120
Ear diseases.....	81
Nervous diseases.....	35
General dropsy.....	7
Cancer.....	6
Poisoning.....	7
Burns and injuries.....	38
Vaccination.....	31
Extracting teeth.....	40
Minor operations.....	40
Setting bones and reducing dislocations.....	4
Unclassified.....	752

Total.....3,810

As one result of the medical work this year, two young people, Mr. and Mrs. Waung, have asked for admission into the church. They are both bright and intelligent, and quick to grasp the meaning of the Scriptures. Mr. Waung has a good education and has studied several languages, and his wife is also able to read. They seem earnest in their desire to lead Christian lives, and we pray that the present trying times may not be too much for them, but that they may endure to the end.

It is sad to be obliged to give up our last hope of Dr. Swinney's return to the work she loved, and the people who loved her.

I feel humiliated when I think how much that ought to have been done has been left undone, and how many opportunities to speak the message of salvation have been allowed to pass unused. I do sincerely pray that God will fill me more with his Spirit and a greater zeal for his work.

Report of Miss Susie M. Burdick.

I thank God for the joy I have had in my work the past year. It will be remembered that one year ago, six of the older girls were baptized, and the change in them has been marked. They are not by any means perfect, and the adversary has been very busy in our midst, but there has been an evident purpose on the girls' part to do right. They have also been more open to reason, and have taken more interest in their studies. We have had eighteen boarders and one day pupil. One little twelve-year-old girl, who entered the school last fall, was taken ill soon after returning from her New Year's vacation, with what proved to be tuberculosis of the lungs, and died at her home one week ago.

In addition to the usual studies, the older class has taken Christian Evidences, and have shown much interest in the subject. The Friday evening prayer-meeting and the appointments of the Christian Endeavor Society have been regularly maintained.

We have not been able to close the year in an orderly manner because of the general disturbance in the country. The natives about Shanghai have been much excited, and so many parents sent for their girls we finally let them all go on Friday, June 29. They have gone home this year under peculiarly trying circumstances. The dreadful upheaval in the North, and the persecutions of the native Christians have had their effect upon the people of this region, and our girls will have much trial and temptation to bear. We have let them go, praying that God would help them to be faithful to him, whatever comes. If they could only realize that the only thing to really fear is sin, and if they, and we, could remember how short this life is at best, and how God's kingdom is sure to

come, and to abide, the trials of this time would be robbed of much of their power.

There has been considerable change in our day-schools during the year. The city school opened after the summer vacation with two teachers, and more than forty pupils. Just before Chinese New Year, we were able to realize a long-cherished plan, and divide the school into two, putting the boys into one and the girls into the other, but the new teacher soon found a more lucrative position, and left us. We also found it necessary to let one of the other teachers go. For four months, therefore, Nyi-pau has been alone, and the number of children has been reduced to twenty-seven. We now have found a new, well-recommended teacher, who three weeks ago took the boys in hand, and we hope these schools will build up again. The West Gate school has been growing steadily, and the Zia-kyau school has so increased in number that Mr. Koo has his son help him in teaching.

Something more than a year ago I was asked to act, temporarily, as Secretary of the Christian endeavor of China. This has given me, during the year, considerable extra work to do. In connection with this work I had the pleasure of attending the General Convention of the United Society of Christian Endeavor for China, held at Foo-chow in April. Dr. and Mrs. Clarke were present at that meeting, and it was a very blessed occasion. Contrary to my expectation, I find myself still Secretary of the Society, but it is understood that I am to only hold the position until a General Secretary shall be sent out from home, which it is hoped will be soon.

For all of the many blessings of the past we praise God, for the failures we crave forgiveness, and as to the future we leave ourselves in God's hands.

Report From D. H. Davis.

In the conduct of our mission work there has been no material change from that of last year. Under the blessing of God the work has been continued uninterruptedly, and with a good degree of interest on the part of those for whom the work has been done. Owing to the increase in the number of school-children, our Sabbath service and Sabbath-school have been larger than formerly.

Deau-sing-chung and the teacher of the Boys' Boarding School have assisted from time to time in the Sabbath services and Wednesday afternoon prayer-meetings.

Sabbath-school has been held every Sabbath during the year, with an average attendance of 75 plus. The highest number present at any one time has been 111, and the lowest, during vacation, was 22.

Seven names have been added to our list of inquirers during the year, two of whom are a young man and his wife living in the native city of Shanghai. The wife came first, and in giving in her name she stated that she had come to believe, because God had heard her prayers for the recovery of her husband. A few weeks following the husband came and offered himself. He said he had never believed in idolatry, and that he now wished to join the "Oen-Sin-We," Seventh-day Baptist Church. He has been frequently at our Sabbath services, and manifests a sincere desire to know the truth. I was much pleased to find that he was carefully studying the Scriptures. He has knowledge of French, and is comparing the Chinese Testament with the French. I said to him he would probably

find some differences, whereupon he pointed out Acts 27:17, "strake the sail." In French he said it read, "lower the mast," while in the Chinese, "lower the sail." Frequently on Chinese boats the mast is also lowered. While this difference is not important, it showed me that he was reading the Scriptures with care. He said that he and his wife read the Bible daily. Pray that this family may come into the full light of the Gospel, and be made messengers of that light to many of their neighbors and friends.

Another case I would mention was our servant Foh-Tsung (True Happiness) who died about two months ago. He was a genial, kind and good servant, had been interested in the doctrine for more than a year, but had not given in his name until a short time before his death. He was often found reading his Testament, and seemed to get much comfort from it. He gave evidence of being sincere; we trust that he has entered into True Happiness with the Lord, on whom he professed to believe.

The native Missionary Society has continued its contributions and efforts, having raised during the year, \$45.77, of which \$22.77 has been given by the native members. A portion of this money has been expended in local mission work, which chiefly consists of visiting neighboring families.

The general attendance on our religious meetings has been good; on many occasions we have found our little chapel in the Girl's School building much crowded.

(Concluded next week.)

THE HAUNT OF THE HERMIT THRUSH.

BY EMILY TOLMAN.

Giant hemlocks stretched afar their dark and somber branches. Sugar maples with mottled gray trunks lifted aloft their leafy crowns, and tall poplars trembled in the lightest breeze. Yellow birches stood like torn and tattered maidens, their silken raiment hanging in shreds. White birches gleamed through the dusky umbrage like pure spirits from another world. Ferns of many kinds spread exquisite lace-work on every side. The ground was soft with the undisturbed leaves of many summers. Here and there lay some fallen monarch of the forest decorated with bright colored fungi, tender wood oxalis and wonderful gardens of moss. It is a blessed fashion Nature has of bringing out of death and decay new forms of beauty.

Camp Edgewood was near this forest, in an open pasture commanding the Franconia Range. On the first night of my arrival I watched the setting sun light up the mountain tops with an alpine glow. The twilight deepened; the dim woods grew dark; the pale trunks of the canoe birches alone distinguished them from the other trees. The long discourse of the vireo was ended. The vesper sparrows had finished their evening hymn. Even the pewee had ceased to utter his plaintive note. The peace and silence of night rested upon the forest.

Then the stillness was broken by a note of surpassing sweetness, as though some master musician had touched a silver-toned flute. The forest had found fit expression. All the strange beauty and mystery which the pewee sought in vain to utter, all that the gentle birch, the whispering maple, the trembling poplar, the sighing hemlock had left unspoken was in that pure strain. It was such

a song as could have been learned only in the peace and solitude of Nature's innermost sanctuary. Silently I approached the woods, scarcely breathing for very joy. Again those clear, sweet, serene notes rang out upon the evening air. In vain my eyes sought to penetrate the "verdurous gloom." Above the tuneful forest shone one luminous star. In reverent silence I surrendered myself to the spell of that star and that song.

At early dawn I woke with the same matchless music still sounding in my ears. Nor was it merely a memory; for the forest was already ringing with the chant of the hermit thrush, "Holy! O—holy, holy!" He seemed to call me to witness with him "that divinest of all the visible processes of nature," the birth of a new day. "There are few moments in life," says a modern writer, "so full of happiness and exultation as those in which man, brushing sleep from his eyes, rises with the first bird song and welcomes into his soul the beauty of the dawn." In sympathy with this sentiment I left the cottage before sunrise and stole noiselessly to the edge of the woods. The blue mountains were clearly outlined against an opaline sky. The maples and birches stretched their hospitable arms toward me. Solomon's seal hung out its brilliant coral berries; and ferns glistening with dew stood in dense ranks at my feet. "Holy! O—holy, holy!" chanted the hermit, with only those quiet, restful pauses which are natural to this high-bred bird. As I listened to this "unworldly song," how far removed seemed all earth's weakness and folly and sin! Serenity and a deep spiritual joy were expressed in every note. The woods seemed a cathedral; the song of the hermit a prayer.

"Whenever a man hears it," says Thoreau, "he is young and Nature is in her spring; wherever he hears it there is a new world, and the gates of heaven are not shut against him." Hamilton Mabie calls it "a note wild as the forest, and thrilling into momentary consciousness I know not what forgotten ages of awe and wonder and worship."

I continued to enjoy the morning and evening hymn of the hermit, with some interruptions, until August 6. After that I heard it no more, but one day while I was sitting on my piazza this "shy and hidden bird" drew near and perched upon a rock only a few feet away. For several days he came occasionally and hopped about our door, apparently engaged in a hunt for worms, like any common robin. Is it possible, I questioned, that a diet of earth-worms sustains that wonderful voice? It was something of a shock to my feelings. Yet I must confess that even in this pursuit the hermit bore himself with a gentleness and dignity becoming to a thrush.

I, too, must go back to the common work-a-day world again, but with the song of the hermit in my heart and the peace and benediction of the woods in my soul, and woe is me if I fail to communicate the message of the thrush, "Holy! O—holy, holy!"

—Congregationalist.

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Woman's Work.

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

ARE WE USING EVERY GIFT?

BY MRS. GEO. W. POST.

Read at the North-Western Association at North Loup, Neb., June 15, 1900, by Mrs. Ella Lanphere.

Now that the evangelistic spirit is so prevalent, and we have been so stirred with the success of last year's experiment, and now that so many of our young people are preparing for the coming season, is it not well for us to consider the question, "Are we using every gift in this great work?" Our money, needful as it is, is not enough. Are we not all called to be his witnesses? Christ says, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." I believe Christ is our pattern in this as well as in many other respects. We are his creation, and are placed in this world to fill out some part in his plan. This conception has been growing of late among all Christians, and particularly among our own people.

When we study our own history, we see that for a century we have simply held our own. Surely there must be some reason why we are here, and we cannot but feel that we are called, as were the children of Israel, to an important part in his plan. Are we prepared? I think all feel the need of a better preparation as will be seen by the Bible-classes springing up this winter, first at Milton Junction then North Loup and Alfred. This is something in which woman can work, and is quite as important a field as any. The training of the army of children. I fear that we have not always felt the importance of this, and have left the religious training of our children to the pastor and Sabbath-school teacher more than we ought. Is not this one reason why our young people have left the Sabbath as they grew into manhood? Have we brought up our children with the thought ever before them that they were especially called to bring this Sabbath truth to the attention of the world, and that the carrying on of this work is the most precious and important legacy which we can leave them? I feel that instead we have sometimes led them to feel that they were crippled in the world because of this truth. One way in which we have done this is, that we did not go with them to the Sabbath-school, but having seen them provided for in a class, wended our way home, thereby giving them the impression that we have graduated from the study of the Bible, and that that was only for children. Surely we cannot grow without that spiritual food every day; and unless we show by example that we rely on the Word for daily strength and growth, we cannot expect them to look there for it. Let us devote ourselves to this work more than we have in the past. If we but look we will find plenty of opportunities where we can work.

I attended a Methodist Teachers' Meeting once, and was surprised to learn that at least one-half of those present were not teachers, but church members, who had pledged themselves to the Superintendent to be prepared with the lessons for every week in the year, so there need never be a vacancy in the classes. I believe this is a place in which every church member is called to work, and that a more thorough knowledge and training is required than has been given. The Junior Endeavor

calls for more trained workers than can be obtained at our homes. There is need of a normal class in our colleges where our young people, who are to go out in evangelistic work, can receive the proper training, the same as our teachers in the public schools. We ought not to expect to send these young people out year after year without special training. Our colleges owe it to the denomination that they have departments for this work. If we can send our children to these schools with the understanding that they shall be trained as Seventh-day Baptists in evangelistic and Sabbath-school work, it will stimulate the whole people greatly, and do much toward keeping our young people in the denomination. "The harvest is truly plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest."

OUR SUCCESS.

BY M. A. COON.

Read before the Annual Meeting of the Ladies' Benevolent Society of Leonardsville, N. Y., and requested for publication.

This is a subject which, I trust, has been so present in the minds of the members of our Society during this year, and all the past years of its life and growth, that I may not hope to bring to you any essentially new thoughts concerning it, but simply ask you to consider it anew with me for a few moments.

What is that prize whose attainment constitutes our success? Having never seen the constitution of our Society, it is not possible for me to quote directly from it, but it seems fair to presume that it reads somewhat like this: To nobly bear our part in the church, both in its home work and also in its work as a member of the denomination of which it is a part. Thus to aid in carrying the financial burden resting upon our own church in its work here at home; to aid the noble missionary on the foreign field who has left the friends and associations of home to carry the story of God's love to those who know it not; by substantial gifts of clothing and other necessaries, and to aid the equally worthy worker, who is fighting valiantly in the Master's cause on the home field.

How well we have met these various demands during the past year, the reports of our Secretary and Treasurer tell us. We certainly never lack for a worthy cause upon which to bestow our sometimes hard-earned funds. If we have done this because it is the Master's work, and because of our love for him, those whom we have aided have not received all the blessing. We ourselves have been blessed spiritually in proportion to our sacrifices and efforts, and have been uplifted to a plane of more unselfish living and greater devotion to his cause.

No business can be carried on successfully without the expenditure of time and labor therein; and behind the hand and mind that work, there must be a heart that is devoted to the same cause. If this be true of the ordinary business of the world, how much more true must it be of work undertaken in the name of Christ. We surely fail to bring about the best possible results, if our hearts be not consecrated to his work in whatever line it may be presented to us as a Society.

Where many are banded together in the same cause, little is attained without unity in thought and action. By unity is not

meant that all shall hold just the same opinion on all subjects (that would be alike impossible and hostile to progress), but that, by the exercise of a Christ-like, charitable spirit, all may blend together in one harmonious whole. The natural result of consecration to any work is faithfulness in its performance, and only through faithfulness can the best results come; and that, not alone on the part of officers and committees, but of the Society as a whole. As we consider the work of the year just closing, we may well be grateful that we have been able to do so much; and may look forward hopefully to the year before us, knowing that it, too, will bring opportunities and blessings.

CHICAGO LETTER.

Summer in the city brings blessings enough to offset, in a measure, the discomfort of dust and heat.

The population of Chicago is apparently of one mind in seeking to make the most of these blessings. Judging from the masses of humanity thronging parks, porches, roofs and streets, the chief object of existence, just now, is to get out of doors and as near as possible to green grass.

With many excellent people, however, this mania has taken the form of a determination to give their less fortunate neighbors an airing. As a result of organized benevolence, over a thousand poor children have been helped on the road to health and happiness.

The Bureau of Associated Charities opened Fresh Air Camps at Buena Park, Evanston and Barrington.

Through the efforts of the Salvation Army, a two months' camp has been established at Hinsdale, where children are taken in groups of fifteen for a week's outing. The Army also arranged an excursion to Waukegan by boat for poor, over-worked mothers and their children.

Vacation schools and kindergartens are held in many public school buildings throughout the city, and the pupils are given an outing each week in one of the parks or suburbs.

The *Daily News* Fresh Air Sanitarium for Sick Babies at Lincoln Park is continuing its life-saving mission this summer. Over three hundred sick children are cared for on some days.

Another helpful organization is the Visiting Nurse Association, 907 Masonic Temple. Among the nurses are graduates of the best training schools. They give their services to the poor and to the families of the small wage earners. A report recently issued showed 540 patients cared for and 2,510 visits made during the month of May.

The Salvation Army's scheme of furnishing ice at a penny a cake has also done much for the health and comfort of the poor.

A new charitable institute was recently opened by the Bethesda Brothers' Industrial Society of the Chicago avenue church. It occupies two buildings at 198 Division street, and is intended as a Christian lodging house and home for men out of work. Meals are served in a restaurant at all hours for from five to fifteen cents, and those who cannot pay will be allowed to work for their board making brooms, baskets and other simple articles.

Not all of the city's attention is absorbed with physical needs even in the hottest weather. The gospel is being carried out of doors with commendable zeal; Young People's

Societies of different denominations are conducting frequent open-air meetings.

Several gospel tents are scattered over the city, and earnest efforts are being made to reach the working people. One large tent, near Humboldt Park, is filled each evening, and conversions are reported at nearly every service. Evangelist Schiverea seems admirably adapted to the work. The large choir and excellent music adds interest to the meetings.

It is impossible to measure accurately, according to human standards, the amount of good accomplished by this warm-weather evangelism.

The various permanent missions of the city are keeping up an all-the-year-round fight against sin. One of the latter class, known as the Chicago Hebrew Mission, is located at 22 Solon Place, near Fourteenth Street. As the name indicates, it is devoted exclusively to Jews. Two of the workers are themselves converted Hebrews. In the absence of the treasurer and acting superintendent, Mrs. F. C. Rounds, Mr. Joseph R. Lemek kindly gave all desired information.

The mission is an incorporated one, established in 1887 by William E. Blackstone. It is interdenominational and supported largely by voluntary contributions.

The commodious building and well-kept grounds are owned by the mission. Most of the workers have a home here, and the various classes of the mission are held in rooms for the purpose. Services are held both on Sunday and the Sabbath. A sewing class for girls meets each Tuesday. These practical lessons are apparently well appreciated, the attendance having reached as high as one hundred and fifty.

A band of older girls, known as the Daughters of Zion, meets on Wednesdays. On Thursdays a session of the Sons of Zion is held, and also meetings for the mothers. A prayer and consecration service occupies Friday evening.

An interesting quarterly, called *The Jewish Era*, is published by the mission, Mrs. Rounds being the editor. In form and purpose, it resembles our own much-lamented *Peculiar People*. In addition to full reports of the mission work, it contains valuable information pertaining to the Hebrews.

An effort is being made to procure a printing press in order that the printing may be done at the mission, and thus afford industrial aid to the converts. Some funds have already been pledged for the purpose, and the plan will undoubtedly be carried out in the near future.

A very important branch of the mission is the Reading-Room and Dispensary, at 497 S. Halsted Street, conducted by Dr. Charles, the medical missionary. He reports, for the quarter ending in July, gospel talks with 822, New Testaments distributed 25, tracts to 202 persons and 630 medical visits made. The average attendance at the Reading-Room is eighteen. A service is held there on Sabbath afternoons. The place is likely to attract attention at least, being situated in one of the most wretched portions of Halsted Street. On the doors are painted, in ornamental letters, words of invitation and a most appropriate quotation from the Bible, being the statement made by Philip to Nathanael, "We have found him of whom Moses in the law and the prophets did write," John 1: 45.

The mission is doing a great work in culti-

vating the soil and sowing seed. The harvest is in God's hands, who has promised that his word shall not return unto him void. Mr. Lemek was exceedingly modest in his assertions concerning the results of the work. He told of the difficulty of convincing the children in regard to truths which their parents contradict.

At first there was bitter opposition to Christian teaching, but this attitude has, in most cases, changed to one of indifference, which is even more discouraging. Some have openly accepted Christianity, but many more who are plainly convinced of the truth have not the courage to confess it.

In spite of all these Christ-like efforts there are still vast untilled fields, as every one knows who has ever taken the nerve-trying trip through the "Ghetto" and other congested districts of this huge city. Poverty and sin do everywhere abound, and one feels like crying out, "O Lord! how long?"

At Seventh-day Baptist headquarters there is perceptible and increasing desire to lend a hand, once more, in saving the city's outcasts, or at least to have a finger in the philanthropic pie.

The Chicago church is maintaining its usual degree of life and interest. The attendance at the regular Sabbath services has kept up well in spite of the usual vacation ravages. We miss the absent ones, but enjoy the frequent letters from the Chicago quartet.

On the first Sabbath in July a roll-call and communion service was held. Several letters from non-resident members, together with the earnest testimonies given, helped to make the occasion a tender and sacred one.

Mr. E. de Boer, of the Haarlem church, is now employed in the city, and soon after his arrival searched out our meeting place. He brought a letter of introduction and greeting which was read by the pastor. Unfortunately no one was present who could speak his language and the church found itself in an awkward position, trying to express a welcome without words. Perhaps Mr. de Boer felt just as well satisfied with the hearty hand-shakes and accompanying eloquent expressions on the face of all the members. At any rate, he did not rush away the first time and has become quite a regular attendant. There is no longer any danger of his ever feeling lonely here, since the Juniors have taken him in hand. They speak a language which he cannot fail to understand and are most delightful instructors. They took care that our Haarlem friend was not neglected at the Sabbath-school picnic held in Jackson Park, July 29. These energetic Juniors have decided to hold meetings that should be "their very own," so after the opening praise service of the regular Endeavor meeting, they retire to the *little room* and talk and pray together. The room is already stretched to its utmost capacity whenever all are present. It is plain that more space will be needed when those Juniors now in the nursery department shall have been promoted.

Some scraps of Junior wisdom are worthy of repetition, e. g., "I do not like prayers written by some one else, because the other man does not know what I want."

"The publican knew that God had accepted his prayer because he felt relieved."

The Chicago church will doubtless be well represented at the coming Conference. A part, at least, of this representation will consist of the prayers and pocketbooks of those who are compelled to remain at home and read the RECORDER, while attending to their regular routine of business.

MARY M. CHURCH.

A VISIT TO BOULDER, COL.

Having long had a desire to visit our brethren at Boulder, Col., we determined that on our way to Salt Lake, Utah, we would, if possible, stop off there. On our arrival at Denver, we found a train on the Colorado Southern railroad in waiting to take passengers over that route. We lost no time in getting tickets and checking baggage; soon we were on the way, and one hour brought us to the fine city of Boulder, the county seat of Boulder county, nestling among the foothills of the Rocky Mountain Range, 29 miles from Denver.

On stepping from the train, Bro. S. R. Wheeler met us, he having learned that we were on the way. He took us to his new residence, one mile from the station. Very glad indeed were we to rest from the extreme heat and dust met in crossing the plains, in a city where the purest of water from the mountains was flowing at our feet, along the streets.

Here we found our old friend and brother, Dea. Archibald G. Coon, formerly of New Auburn, Minn., who now resides here with his widowed daughter; also Brother Booth, from Hammond, La.; Brother Andrews, from Farina, Ill.; and Brethren Davis and Stillman, from Nortonville, Kan. With these brethren and Brother Wheeler and family, we had a very enjoyable visit.

On Sabbath evening we attended the prayer-meeting of the church; this proved to be one of the heavenly places in Christ that we often meet on life's journey. On the Sabbath, Bro. Wheeler gave us one of his earnest gospel sermons, somewhat historical, but interesting and very profitable to all. We are glad indeed that the little church here, though few in numbers, is so prosperous and happy. They have a fine church building, paid for, built of Rocky Mountain stone, and put up in the most substantial manner, and on an important thoroughfare of the city, corner of Arapahoe Avenue and 12th Street. The electric street cars pass by the door, running from the station to the Chautauqua Grounds; these grounds are owned by wealthy men of the states of Texas and Colorado, and are open in July and August each year; they contain an immense auditorium, an art gallery, numerous cottages, tents, and places of amusement, and are open day and evening, with a summer school for the children; the patronage is increasing yearly. From the station an hour or so will take those who wish up Mount Alto, some 8,000 feet above the sea; if that is not sufficient they can go on to Ward, 10,000 feet, where overcoats and a good fire are comfortable on a sultry day below. From this point a good view of the plains of Colorado is gained, and the snow on the heights of the adjacent mountains is seen.

The State University of Colorado, located at Boulder, is well patronized. We consider this to be one of the most important stations that our people occupy in the distant West, and that reasonable means, pecuniary and otherwise, should be used to aid Bro. Wheeler and this little church on the mountain frontier, where society is formative and people are constantly coming and going. May the banner of the gospel and Sabbath truth ever float over the church of Boulder.

L. T. ROGERS.

SPRINGVILLE, Utah, Aug. 3, 1900.

If you have lived, take thankfully the past;
Make, as you can, the sweet remembrance last.
—John Dryden.

Young People's Work

By EDWIN SHAW, Milton, Wis.

AN ADDRESS.

[The following address was made at the late Semi-Annual business meeting of the Christian Endeavor Society at Milton Junction, Wis., by the retiring President, F. B. Coon. The Society requested its publication.]

Looking back over the past term, I can see that we have made some advancement; but we are still on the same low level, and we shall always stay there unless we have a radical change. What that change will be, or how it will be effected, is beyond my knowledge. This is not a question to be lightly considered. I have grappled with it long and hard. I have failed. I am not to be blamed; part lies with you. Were not this lifeless condition general, I should feel discouraged, and yet this very fact discourages me.

People are natural organizers, yet disorganization also seems natural to them. I mean that in all organizations, whether political, social or religious, there are two opposing elements. The element that draws and holds people in an organization is mutual interest in the things it represents. The elements which break up an organization, or retard its work, are lack of interest, selfishness, envy and the spirit of criticism. These two tendencies are always at war, but the element of disorganization is usually master of the situation. I do not need to prove this. It is self-evident. The less the material gain derived from an association, the greater the power of disorganization. This also is self-evident. This is why "gangs" corrupt our politics, why our temperance societies accomplish so little, why churches work by spasms, three and one-half churches to make two converts.

Now give me your attention. No church, no society is alive and successful unless it is growing, its members active and enthusiastic; unless they are in harmony, and faults are overlooked. This is a simple statement. Axiomatic, yet it is a rule with which we may measure an organization. Its results will startle you. Let us apply this rule to our own denomination. Why do we not grow? Why do we lose so many of our young people? Why so much opposition to our Tract and Missionary Societies? Apply this rule to our own C. E. Society. Why do we have so much time wasted? Why, — but you know as well as I that the prayer-meeting is only a mirror to reflect our lives and spiritual state. It is meant to reflect the good and the beautiful. It can only reflect what is before it. It never deceives. A prayer-meeting can only be what we put into it. Do you see what I am getting at? If we live earnest, consecrated lives, we shall have live, enthusiastic meetings. If we have dull meetings, if everything is "dry," it is usually because we do not live up to Christ's standard. We have lost interest.

Now for the remedy. The gist of the whole matter is this: Sufficient love for Christ overcomes all these things. The true Christian is the best organizer, for he has no jealousy. He does not criticize. He is always interested. In our meetings we want short, earnest prayers, prompt testimonies that show the love we have for Christ and each other, and earnest hearts that are always ready to follow Jesus. "Let us awake, give a long pull, a strong pull and a pull altogether."

LIVE greatly, so shalt thou acquire unknown capacities of joy. — *Coventry Patmore.*

WESTERLY, R. I.—The Pawcatuck Christian Endeavor Society has held a meeting each Sabbath afternoon at 5 o'clock, during the summer, and although the attendance has been small, the meetings have been helpful. With the return of many from their vacations, a greater interest is hoped for. The meeting, Aug. 18, was a temperance one, led by the pastor, and yesterday the Chairman of the Prayer-meeting Committee, Miss Label A. Saunders, arranged for readings, by different members, of extracts from the excellent report given in the *Christian Endeavor World* of the recent London Convention. The members of our Society who expected to attend as delegates, Misses Mary A. and Maria S. Stillman, of Webster, Mass., were delayed in starting and did not finally sail until July 11, going on the American line steamship New York. The burning of the North German Lloyd steamers at Hoboken prevented them and many other Endeavorers from reaching London in time to receive the full benefit of the International Convention.

While extending the sincerest congratulations, the Society will greatly miss the helpful presence of one of our loyal members, Mary Whitford, who goes to Chicago and later to Milton, Wis., as the wife of Alfred E. Whitford. The wedding of these esteemed young people, taking place in our church the 15th inst., was a noteworthy occasion as the first marriage at the church in about 25 years. The choir had beautifully decorated the auditorium, and the ceremony was performed by the bride's father, Rev. O. U. Whitford, assisted by the pastor, Rev. S. H. Davis.

deprive them of their present position and ruin their business prospects, and that we can offer them but little hope of employment among us. I am not now discussing the matter of faith and trust in the Lord in such cases, but only trying to give a brief statement of the practical view of the situation. The growth of the Seventh-day Adventists in the cities, where they have established industries, in London for instance, during the brief period covered by Mr. Daland's stay there, seems to point in the same direction.

Now it is the questions suggested by these two facts that the Sabbath Evangelizing and Industrial Association is trying in its humble way to solve; the more effective prosecution of mission work and this preparation of opportunities for work for our converts.

We believe that the industrial plan will promote *efficiency*, especially in the following ways:

First, by economy of funds. It is the special aim of the Association to at once create an industry of some sort as the foundation of the mission, and develop this industry so that at the earliest possible date it shall support the mission. In this way each mission station becomes a permanent living center for the unceasing proclamation of God's mercy and love toward his children. When the mission reaches the point of self-support, it ceases to draw upon the resources of the home field, and the funds that were once necessary to carry it on can now be turned to the starting of a new mission. Thus it is not intended to lighten the burden resting upon the home field at all (nay, we would rather increase it for the blessing of our churches at home), but the aim is rather to so apply the funds as to create many mission points instead of a few.

It is even hoped that in many cases the Mission Industry may not only become self-supporting, but that it may produce a surplus revenue that can be used for starting other missions. In British Central Africa, we have every reason to believe that the Missions may be made to return such a surplus in a comparatively few years. On the West African field, our present brief investigation of the conditions indicate that if work is undertaken there we could hardly hope to do more than reach the self-supporting stage, and that only after some length of time and by special development of the possibilities of the field.

A second way of promoting efficiency is by economy of workers. In ordinary mission work there is opportunity for the service of the doctor, the teacher and the preacher. The consecrated Christian in all other lines of work sees no opportunity to use his talents directly in self-sacrificing service for the conversion of the heathen. The Industrial Mission gives opportunity for the employment of a vastly wider range of talent. The carpenter, the mason, the metal-worker, the farmer may all follow their accustomed labor, and have the feeling that they are not only earning their daily wage, but that their toil is directly building up God's work.

A third point of efficiency in the Industrial Mission is in the closeness of relations which it produces between the Mission staff and the life of the people with whom they work. The ordinary mission is outside the daily lives of its people; it reaches them in their hours of leisure, as it were. The Industrial

AUGUST 26, 1900.

INDUSTRIAL MISSIONS.

BY H. M. MANSON.

Read at the session of the Sabbath Evangelizing and Industrial Association, held in connection with the General Conference, Aug. 22, 1900.

As a foundation for my talk, I wish to call up two facts already well known to most of you. The first is in regard to missionary work in general. It is now more than a hundred years since Cary laid the foundation of foreign missions. Marvelous work has been done, many devoted missionaries have given their lives to the service, almost incredible results have been attained, and the movement has had a wonderful expansion. At the same time, in the whole hundred years, in spite of the marvelous work done, hardly more than a beginning has been made in accomplishing the proposed aim of mission work—the regeneration of the world. Indeed it is said that there are more heathen to-day than there were in Cary's time; that, in fact, heathen are being born faster than we can convert them under present methods. This suggests the necessity for the invention of some new method of work or a radical remodeling of old methods.

The second fact has a bearing upon our own special work as Seventh-day Baptists. The great difficulty that stands in the way of leading the world back to the true Sabbath is not so much a question of conviction, as it is a question of bread and butter. One worker can name persons by the dozen, in all classes of society who admit the truth of our claims to the Sabbath, but who are held back from open acknowledgement of it by the knowledge that such a confession would

Mission touches the life of its people at all points. It carries religion into the very work of its people, showing them in the most practical way the union of business and religion. As an employer of labor it not only affects the life of its own people most closely, but it tends also to compel other employers to adopt better and more Christian methods of treatment of their workers. This is shown particularly in British Central Africa, where the planters are complaining that they find it difficult to get labor, because the natives prefer to work for the Missions. In other similar ways it could be pointed out that the Industrial Mission seems to promise more effective work in the conversion of the world.

In our special work of conversion to the Sabbath, it seems especially promising, because our converts can be assured of an opportunity to at least earn their support, and can be surrounded by conditions that shall strengthen them in keeping the Sabbath.

The native in British Central Africa must not only find food for his family; he must also find money for clothing and for his Government tax. Our industrial plant will enable our converts to do this and still conform to their Sabbath convictions.

In the briefest possible way I have thus tried to show a few of the main points in the doctrine of the Industrial Mission. In no sense would I wish to be understood as criticising other methods of mission work. The times demand an advance in methods. The Sabbath Evangelizing and Industrial Association, in its humble way, is trying to point out the way to take at least one step.

CHINESE THRIFT.

No race of men can surpass the Chinese in habits of industry and thrift, says D. Z. Sheffield, in the *Atlantic*. With the introduction of Western civilization, the vast resources of the country will be developed, the products of the soil and manufacture will indefinitely increase and domestic and international trade will be multiplied in its proportions. Now, in all this material regeneration of China the Chinamen will be in evidence. Not a dollar will be gathered from the soil, from trade, from mines, from manufactories, without his securing a due proportion as a reward for his part in the enterprise. He will patiently and faithfully work for a master for half a generation, and in the second half he will appear as his own master, at the head of a thriving business. Thus, in the industries of the future, wherever there is work to be done, there will be found Chinese ready to "sell strength," as working for hire is called in China; and they will sell more strength for the money than will men of any other nation. Again, \$1 in the hands of a Chinaman represents far greater purchasing power than it does in the hands of a European. In China \$1 will purchase 1,500 pieces of cash composed of copper and zinc. These cash, with a hole in the center and strung on a cord, weigh seven pounds. A servant or common laborer in Peking is glad to give ten days of labor, and a carpenter or mason six days, to secure this amount of cash. This money would give a comfortable support to an average family. Three dollars a month, or \$36 a year, would cover the living income of a Chinese family of the working class. The meaning of this is that the Chinaman will survive and prosper under conditions of life which would discourage and finally overwhelm the European.

Children's Page.

"WHAT" JINKEY "KNEW."

Oh! but "Jinkey" knew a lot! He just knew everything. He knew where the ball was. He knew where his master's slippers were. He knew where the meat was kept in the ice-box. He knew where the cat hid her kittens, where the rats lived, where the squirrels climbed to in the trees. He knew where his master kept the big gun, and the little gun, and the rod for fishing. He knew—but what's the use of telling you more, since Jinkey believed he knew everything.

"This is a nice morning for hunting," said Jinkey to his master one beautiful day. Jinkey didn't talk, you know, he just sort of barked and wagged and wiggled out what he wanted to say.

Jinkey wanted to say that he knew a place in the woods where there was a woodchuck's hole. He wanted to say that he knew where quails were hidden, and where the old gray squirrel lived. Oh! how he wagged his stubby tail, and cocked his knowing ears when his master put on his slouch hat and slung his big gun over his shoulders.

But, dear me, I had almost forgotten to tell you who "Jinkey" was. Well, I suppose you have guessed already that he was a small dog of some kind, and so he was, a little fox-terrier, with one eye very white and pink, and the other eye very black and brown, and a black nose, and a stubby tail, and, of course, a very knowing wink.

"Let's get up into the woods and see what we can find," said Jinkey's master, in man talk.

"Yes, let's get up into the woods and see what we can find," answered Jinkey, in dog talk.

"You go first and sniff, and I'll follow on and shoot, when you find something," said Jinkey's master.

"Yes, I'll go first, and bark and sniff," answered Jinkey, as usual, in dog talk.

"Let's see if we can find a rabbit, Jinks," said the master.

"Yes! let's find rabbits," answered Jinkey, agreeably acquiescing, in dog language.

And so they walked, and they walked and scrambled and pushed their way up into the deep woods, until Jinkey's feet were sore and his nose dusty with prying and pushing in and out of the highways and byways of animal life up in the woods.

Suddenly Jinkey smelled something, and saw something round and fat and funny looking. Its tail was not to be seen, its head was small, its nose pointed, its eyes very wicked.

"Ha! ha! a rabbit!" laughed Jinkey, who really didn't know what he saw, but thought it must be a rabbit because it looked more like a rabbit than anything else he had ever seen. And it never occurred to Jinkey that there could be anything new or strange to him that lived in the woods.

"Ho! look out there—I'm coming!" snorted the brave Jinkey, prancing about on his stocky front legs, in surprise to see that this "rabbit" didn't move.

"Look out now! we're coming—my master and I! I am Jinkey—Jinkey the terrible! Why, O rabbit creature, why don't you fly, and let me see those soles of your long hind feet, white and spotty against your dark body,

and that button of a tail of yours that won't wag!"

But the creature wouldn't run—wouldn't move even. He just humped himself, and stood still, and seemed to grow larger, as he looked at Jinkey over his shoulder.

"Bah! who's afraid?" snapped Jinkey, and then he sprang at the rabbit creature. But oh! what a surprise! Instead of the soft, warm fur of the ordinary rabbit, into which one's jaws sank until they fixed themselves firmly on either side of the slender back bone, Jinkey's teeth encountered hard, spiky, pointed, stinging nettles, or quills, or—what were they anyhow, that hurt so dreadfully, and couldn't be scratched out of one's face?

Oh! the pain of it! and oh! the howls of poor Jinkey! How he screamed and bellowed and trilled forth his anguish, until his master came running to him through the bushes and calling to his pet dog. One glance at poor Jinkey was enough to show just what had happened to the knowing Jinks, for head, sides, mouth, nose and ears were pierced and covered thickly with quills, the sharp quills of the wicked little "rabbit," which had turned out to be a porcupine.

"Well, Jinks, don't howl so," said his master as he picked up his suffering pet and tucked him under his arm. "You are a good little dog; but you don't know much if you couldn't leave a porcupine alone. I'll take you to the dentist's, and he'll pull 'em all out—all the wicked, cruel quills."

And do you know, children, that the good dentist and Jinkey's kind master had to sit up until long after your bed time before they succeeded in removing, with a pair of sharp tweezers, the last of the sharp quills that were giving poor Jinkey so much pain.

"You're a good dog, and a nice, patient dog, Jinkey," said his master, as they strode home together in the dark; "but you don't know much, after all."

"I thought I did," wagged Jinkey, in dog talk; "but I guess, after all, I didn't, or I'd never have touched that funny looking rabbit."—*Examiner*.

IN MEMORIAM.

MRS. URSULA MAXON.

Mrs. Ursula Maxon, widow of the late Oliver Maxon, died at the residence of her daughter, Mrs. Ambrose Lester, in the eighty-second year of her age. Her maiden name was Perkins, and in infancy, both parents being killed by lightning, she was adopted by Nathan Rogers. At an early age she was converted at Preston, N. Y., under the pastorate of Elder Wescot, and was baptized by Elder Swan, who was holding revival services at that church. She afterwards married Oliver Maxon and settled in Waterford, where she resided until her death. She was an earnest Christian, holding God's Sabbath in holy reverence, and in her daily walk showing the spirit of her Master. In her kind and gentle manner she won the love and respect of all. Although an invalid for the last few years, and being debarred from the blessing of public worship, she proved in no small degree God's keeping by his indwelling spirit. She leaves behind two children, Mrs. Helen Lester and Mr. Herbert Maxon, who mourn their loss.

In the death of Sister Maxon the church and community lose the prayers of one more saint. May God fill the gap.

A. J. POTTER.

Our Reading Room.

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

WESTERLY, R. I.—Many members and attendants of the Pawcatuck church are enjoying their annual vacation at the seashore and elsewhere, but the church attendance has been kept up fairly well. The Sabbath-school picnic was held the last day of July, and those who were able to go spent a most delightful day in the woods. On Sabbath afternoon, Aug. 4, many of our people attended the ordination of William L. Clarke and Herbert C. Babcock as deacons of the First Hopkinton church at Ashaway. Pastor Davis gave the charge to the candidates, Rev. O. U. Whitford the charge to the church, and a number of other visiting clergyman took part in the exercises, which were most impressive throughout.

Rev. S. H. Davis, Rev. and Mrs. O. U. Whitford, Deacons Ira B. Crandall and George H. Utter, and a few others from Westerly are participating in the General Conference at Adams Centre. In the pastor's absence, Rev. J. G. Dutton, of the Broad Street Christian church, occupied the pulpit yesterday, preaching an excellent sermon on "The Church and Church Membership," from Rom. 12: 4, 5.

AUGUST 26, 1900.

GARWIN, Iowa. — With the thermometer from 90 to 100 degrees in the shade for a long time, Iowa may be called a warm place. Beautiful weather, however, for harvesting, and refreshing showers following; crops are reasonably good.

The extra meetings closed the 13th. The extended time and excessive heat seemed to decrease the attendance and interest. The Quartet labored faithfully, and we heartily commend their efforts. Though results of meetings are far from what we would desire, yet we trust much good may yet be seen. There were no unconverted who took public part and no candidates for baptism. But we have learned not to measure success by "counting noses." God is able yet to revive his work here and unite people in loyal work for the truths we represent as a church. May prayers for that end yet be answered. Bro. J. G. Burdick was present one evening, and gave a most stirring talk. The people would have been glad to have had him remain a few days longer, if possible. Sister Townsend was taken very ill en route for Dodge Centre, and had to return to Garwin, where she is well cared for at this writing.

The pastor preached his farewell sermon Aug. 25, and closed his pastorate. He has yet quite an amount of business on hand, finding homes for orphans. He has had thirteen boys and girls recently, and about all are now provided for. While this requires great care and much trouble, yet results bring many blessings both to the homeless ones and to the writer. H. D. CLARKE.

MONDAY MUSINGS.

He was the sexton of a village church, and I shall call him Jones, for that was not his name. It is doubtful if his name will ever find its way into a biographical dictionary, and so Jones will do as well as anything else. But though he is unknown to fame, I

wish to rise up and call him blessed, for his was that rare being:

A perfect sexton, nobly planned,
To sweep, and keep things well in hand.

One of his good qualities was his semi-noiselessness. Being human he had to make some noise, but during public service in the church he reduced noise to the minimum and made it as musical as possible. His shoes did not squeak. His movements about the audience room during service were so quiet that his progress was a prolonged Selah. He could shake the grate of a stove during the singing of a hymn so artistically that in tempo, timber and rhythm the noise blended with the music, a part of the accompaniment, it might almost be said, the stovolo stop of the organ, rather than a harsh, foreign noise. His voice was low, soft and even. He was an earnest, spiritual Christian, and in the prayer meeting his voice was often heard in prayer, but always in a quiet, pleading dead-level tone which seemed to go to heaven as straight and with as little fuss as a beam of light. He was a Methodist when he first became sexton of that church, but the quietest Methodist that I ever knew. Perhaps he could shout, but he never did. Neither did he ever fall from grace, or lean toward a fall. He seemed to have got so near to the Lord that he heard him whispering, "Be still, and know that I am God."

And that sexton was a prince of the power of the air—in a good sense. He knew how to ventilate. He appreciated the religious value of pure air. He resisted the devil of carbonic acid and welcomed the angel of oxygen. He never broke the minister's sarmonic bank by assailing it with a persistent run of devitalized air. Two men in that church, one of them a deacon, would fall asleep now and then during the service, but it was not the fault of the sexton, and both of these church sleepers assured the minister that it was not his fault. They were good Christians both of them, but had bad livers, and could not long keep awake when the stimulus of action was withdrawn from their blood. They sometimes agreed to sit side by side and mutually stir up their pure minds to remembrance of the sermon with the points of pins, but when they both fell asleep at the same time the pins fell from their nerveless fingers and the points of the sermon fell from their somnolent minds. But for all normal worshipers, and for the minister, that sexton made things easy and pleasant.

More than twenty years afterward I preached in that same church a number of times, and Jones was still sexton. He had filled the office of sexton so well for many years that he had purchased to himself "a good degree"—not D. D., but half of that—for he was a Deacon in the church of which he had long been a door-keeper. He had grown in grace, in knowledge and in sextonship, and if I had been authorized so to do I would have conferred on him the honorary degree of P. S., Perfect Sexton. But no, the degree would not be honorary, for he has amply earned it by a graduate and post-graduate course as a sexton in active service.

Now the thought which comes to me in connection with the life of this good and faithful servant of the church and of Christ, is that there are many such persons in the church, who, not as sextons, it may be, but in various stations are doing faithful service for

Christ and for humanity. The strength of the church is in its unnamed millions, not in its distinguished leaders. Leaders are important, but even more important are the men and women who march in the ranks of ordinary service. A good army will raise up its own leaders, but leaders can do little without an army. When General Grant was overpraised in an after-dinner speech by being spoken of as the man who had saved the Union, he said that he had not saved the Union, but that the coming forward of the young men of the nation had saved the Union. The young men who answered to the company roll-call and whose names were known to only a few beyond their immediate circle, fought the battles of the Civil War and saved the Union.

What we need in our churches is faithfulness in the rank and file of the membership. What Christ asks for in his followers is not greatness, but faithfulness. Greatness is an original endowment, and is possessed by only a few, but faithfulness is an acquired habit, an attainable grace, and may be possessed by all.—Ardlaw, in *The Advance*.

BACK-DOOR FOLKS.

"Yes—bein' a back-door man's how I come to know." Old Jim, who took orders for the largest grocery in town, was standing by the stove. He had known me from my childhood, and an odd confidence had sprung up between us. Every morning when he came to take orders, he had some original remark ready, and this morning it was on "back-door folks." "You'd never take 'em to be the same front-door folks of the afternoon, never. That is, most of 'em.

"Now there's Mrs. B—, for instance; her back-door's a caution. Always in a hurry, an' rattles off her orders sixty to a minute. Her kitchen makes me think of the Duchess' kitchen in "Alice in Wonderland," my daughter was a-readin' the other day—things a-flyin' every which way. I always draw a long breath when I get out of there. The room ain't big enough for but just her. Mrs. S— comes into her kitchen lookin' like a March wind had combed her hair an' put on her things. It don't seem right for folks to look so, just because they's in the back part of the house. I calculate that the person who's a-livin' up to the mark all the way through 'll look the same at the back door, 's far as neatness goes, as they'll look at the front.

"There ain't a prettier woman in town than Mrs. S— when she's a mind to be. An' Mrs. X—!"

Here old Jim looked at the clock and drew on his mittens. "Her tongue's awful. Her hired-girl looks scared the hull time; yet I heard her talkin' in the store the other afternoon, and a brook in the woods couldn't a-sounded sweeter. Most of us has to spend a good share of time at the back door, an' I'm a-thinkin' if we're the genuine article, we'll be as true to folks there as anywhere.

"Now I know, when I meet Mrs. J— on the street, that she'll be just as pleasant an' neat anywhere I chance to see her. Her ways ain't hung on hinges. Well, I must be goin'. Was pickles all to-day?" and he pulled up his collar and went out into the storm. I've been thinking a good deal about back-door folks since then, and I wonder how many realize the opinion gained of them there.—*Exchange*.

THE CHURCH AT BEAUREGARD, MISS.

In the year 1887 a Seventh-day Baptist church of twenty-five members was organized near Beauregard, known as the Hewitt Springs Seventh-day Baptist church. During the next five or six years about as many more persons united with the church, and a cheap house of worship was built. Efforts were made to establish a colony, with various industries, and thus to secure the permanency of the church. But, unfortunately, the conditions were altogether unfavorable, and the Society was scattered about as rapidly as it had been formed. At a church-meeting, held August 13, 1899, it was voted to sell the church property, and after paying the debts of the church, turn the balance over to the Missionary Board. Mrs. Vida Davis Beach, the Clerk and Treasurer (now of Cartwright, Wis.), was authorized to close up the business of the church as above indicated. The house was sold, the purchaser giving his note for the same. This note, now about due (or a little past due), is in Mrs. Beach's hands, and she requests that any and all accounts against the church, as for the *Helping Hand*, or charges for printing Minutes, be presented to her for adjustment and settlement, which will be made as soon as the note is collected. At the same meeting it was voted to give letters of standing to the remaining members of the church, and that, on the completion of the business, the church be disbanded. Most of the members to whom letters were thus given have united with other churches, and the business of the church being disposed of by being placed in the hands of the late Clerk and Treasurer, the church of Hewitt Springs may be dropped from our records as disbanded.

The book of records of this church has been sent to President W. C. Whitford, of Milton College, for preservation and future historic use.

L. A. PLATTS.

QUARTET WORK AT CALAMUS, IOWA.

To the Editor of THE SABBATH RECORDER:

The work at Calamus closed Sunday night, after a little over five weeks of labor. The Quartet were alone for the first ten days, when Elder G. J. Crandall, of Milton Junction, came and preached for two weeks. The day after he left, Elder J. G. Burdick stopped on his way from South Dakota to the Conference, and stayed with us until the close of the meetings.

We were well received by the people here, and the attendance has been very good for so small a place, and at this busy time of the year. The first afternoon we were here we went out and played ball with the boys, and sang for them, and were well treated by them during our whole stay. But somehow it seemed impossible to get them to attend and take interest in the meetings. There are a great many young men and boys around town, and most of them follow the crowds to the saloons and there spend their money.

People here have had the Sabbath question presented before, and we find that there is a great deal of prejudice against this question. There is but one church organization here, and that is rather a non-progressive one of sixty or seventy members. It seems to have very little influence over the other element of the town. All the Christian people here united in the work we have been trying to do. The services at the church have been arranged so they would not conflict

with ours, and the pastor has preached for us twice, and we have helped in their meetings. We have not seen the visible results we hoped for and expected, but we can sow and leave the increase to God. Sunday afternoon there was baptism down in the Wapsipicon, when eight put on Christ before the world. About two hundred people attended the service there. Five or six more were almost ready for this step. All of those who were baptized expect to join the church at Welton. One of them is an old lady who is very feeble and frail, with her seventy-seven years of life. She said she felt the Lord had preserved her all these years for this one purpose. The Sabbath question has not been presented, except through the tracts sent us, and in private conversation. Every one seems acquainted with the question, and some have inquired of us about it. The services of Elder Crandall and Elder Burdick have been greatly appreciated here, and we are thankful for the prayers that have been offered for the work.

We go to Welton and hold meetings till the Yearly Meeting convenes here. To-morrow night we give a concert at the Brushville church, and in about two weeks will come back here and give one. A Reading Room and Mission has been established and we will have a kind of formal opening to-night. Calamus is a good field, and we hope the work will grow till Calamus will be a Christian town. In behalf of the Quartet,

W. R. ROOD.

AUGUST 14, 1900.

QUARTET WORK IN PENNSYLVANIA.

To the Editor of THE SABBATH RECORDER:

Our Quartet, consisting of Davis, Wolfe and myself, is now holding meetings here at Hebron. We left Bells Run last Friday, and arrived here in time to attend all the services of the Quarterly Meeting. A very good interest was manifested. The last evening of the meetings was turned over to us, and the regular evangelistic services were held. The meetings will continue until next Sunday evening, when we must close, in order to get to Conference on time.

During the summer campaign, evangelistic services have also been held at Scio, Petrolia, Shingle House and Bells Run. We feel that the Lord has abundantly blessed our labors.

Would very much like to give a detailed account of the work, but time and space forbid. However, a report has been sent to the Missionary Society.

May the Lord continue to bless the work which may be done in his vineyard in future days.

Your brother in Christ,

G. M. ELLIS.

EAST HEBRON, Pa., Aug. 14, 1900.

THE WORK AT GRAND MARSH.

Rev. George W. Hills and the "Hills Quartet" closed their meetings at Grand Marsh Aug. 12. Such faithful, untiring labor as was manifested on the part of the boys, and such sermons as we always get from Bro. Hills, can only be blessed of God, and is worthy of an encouraging word from us. Their whole aim was earnest labor for the saving of souls, and God blessed their efforts, gaining the good-will of all they came in contact with. May God bless and keep them. Although we have to say good-bye, the memory of those sunny faces and the good meetings we enjoyed while they were here stay in our hearts, and they will ever have our prayers.

E. B.

STRONG RELIGION.

BY JOHN SWINTON.

I.

A weazened and ragged fag of a newsboy, seven or eight years old, who had hereditary hunger in his face and his shanks, stood peeping at some ham sandwiches lying on a slab behind the window of a cheap eating-house in Ann Street. I halted a moment, looked at the starveling, bent low, and asked him if he wouldn't like a sandwich.

"No, sir," the urchin replied. "I'm a little Jew!"

"But take something else?"

"No, sir, thank ye. I can't eat anything what isn't *kosher*!"

Moral.—The ever-abiding power of great Moses. It was Strong Religion.

II.

When young Rocco, a rough, tough, horny-handed and very hard-up Italian hobbledehoy, came to this house on Friday morning to do some chores, a plate of superfluous hash stood on a table in the basement. Seeing him glance at it sharply as he passed through the room on his way to the backyard, I said to him: "Rocco, won't you take some hash?"

"No, signor!" he answered at once, "I'm a Catholic, and can't eat meat on Friday."

Moral.—The spiritual authority of Rome in *saecular saeculorum*. Also, the symbolism of the day of Christ's crucifixion. It was Strong Religion.

APPENDIX.

And yet, esteemed reader! and again yet, even in view of the solemn "little Jew" and the sacrificial Rocco, there are people who tell us that religion is dead, or half-dead, or has the galloping consumption, or is being choked by science, or is groaning under Darwinism, Huxleyism, and the evolution of something.

Let such people look again at the hungry Jew urchin and at the Italian hobbledehoy.

Moral.—Don't be quite sure of anything till you know something about it.

APODIXIS.

"Well, now," says Dr. Yankee, of the Deep-Sea Soundings, "but both Isaac the Jew and Rocco the Italian were ignorant."

Avast there! and hold on, Dr. Yankee, of the Bottomless Ocean of Wisdom. Do you really fancy that they are so very much more ignorant than you are about these things?—*The Independent*.

NOT MEANT THAT WAY.

There can be no doubt of the serious intent of the selections which follow, from the advertising columns of newspapers published abroad:

"A lady wants to sell her piano as she is going abroad in a strong iron frame."

"Furnished apartments, suitable for a gentleman with folding doors."

"Wanted, a room by two gentlemen about thirty feet long and twenty feet broad."

"Lost, a collie dog, by a man on Saturday answering to 'Jim' with a brass collar around his neck and muzzle."

"Bulldog for sale. Will eat anything. Very fond of children."

"A clerk wanted who can open oysters and references."

"Wanted, an organist and a boy to blow the same."

"Wanted, a clerk to be partly outside and partly behind the counter."

"Lost, near High Gate Archway, an umbrella belonging to a gentleman with a bent rib and bone handle."

"To be disposed of, a mail phaeton, the property of a gentleman with a moveable headpiece as good as new.—*Ex*.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1900.

THIRD QUARTER.

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

LESSON XII.—THE RICH FOOL.

For Sabbath-day, Sept. 15, 1900.

LESSON TEXT—Luke 12: 13-23.

GOLDEN TEXT.—What shall it profit a man if he shall gain the whole world and lose his own soul?—Mark 8: 36.

INTRODUCTION.

Until the latter half of the last year of our Lord's ministry, he had not been much in Perea. Although many of his disciples in Galilee had withdrawn from him, and there was open hostility to him on the part of the religious leaders in Jerusalem, we are not surprised to hear that great crowds came to see Jesus as he pursued his slow journey through Perea, visiting the places whither his messengers preceded him. The crowds were attracted in part by his miracles; but were doubtless also curious to see Jesus on account of the public declaration of his messengers that he was the Messiah. His wonderful teachings were, no doubt, also a great attraction. Luke records in connection with this Perea journey many sayings of Jesus which are given by Matthew in connection with the Sermon on the Mount, or with the teachings of the last week of our Lord's earthly life. It is very probable that Jesus repeated some of his teachings; but it is not impossible that the Evangelists sometimes grouped the teachings of their Master in appropriate logical connection without paying strict attention to chronological order. The incident of our lesson is recorded by Luke only, and occurred somewhere on this Perea journey, probably before our Lord's visit to Jerusalem to attend the Feast of Dedication.

TIME.—Probably in November or December of the year 29.

PLACE.—Perea.

PERSONS.—Jesus and a certain man eager for an inheritance, and others of the multitude, the disciples of Jesus. In the parable we have represented the foolish rich man.

OUTLINE:

1. The Question of Dividing an Inheritance. v. 13-15.
2. The Parable of the Rich Fool. v. 16-21.
3. An Added Exhortation. v. 22, 23.

NOTES.

13. *And one of the company.* The word here translated "company" is that which is so often rendered "multitude." There is no implication that this man was a disciple of Jesus. He wished to use the authority and influence of this great Teacher for his selfish advantage. *Master, speak to my brother that he may divide the inheritance with me.* He was perhaps the younger of two brothers, and desired a half, instead of a third, of his father's estate. We may not be sure of the nature of his claim. It is evident that he desired the intervention of our Lord, not because there were no courts to which to appeal, but that the words of his lips might be accepted by the brother even though they were not clothed with the authority of the civil government.

14. *Man, who made me a judge or a divider over you?* Jesus refuses to interfere in such a matter. He sees that the man is trying to use him for his own selfish purpose. The question was an impertinent intrusion when Jesus was teaching of things vastly more important than property.

15. *Take heed and beware of covetousness.* Jesus takes this opportunity to enforce a very practical lesson upon those around him. It was covetousness that moved this man to bring such a request to Jesus. Blinded by his sin, he had been unable to comprehend the spiritual teachings of Jesus, and unable to perceive the incongruity of his request. *For a man's life consisteth not in the abundance of the things which he possesseth.* This clause has been variously interpreted, as the

construction in the original is a little obscure. See the literal translation in the margin of the Revised Version. The most probable meaning is that the real life of a man depends not upon his property, but upon character. We should be much more anxious to be something than to possess something.

16. *And he spake a parable unto them.* To illustrate and enforce what he had just been saying. *The ground of a certain rich man brought forth plentifully.* He had an abundant harvest through the fertility of the soil and favorable weather. He did not stop to think that these favoring conditions were from God.

17. *What shall I do because I have no room where to bestow my fruits?* Before the crops were harvested he begins to make plans for their storage. It does not occur to him that he can do ought else but secure the fruits of his fields for his own use. To share his good fortune with the less favored of his fellowmen is a thought which does not enter his mind.

18. *This will I do: I will pull down my barns and build greater.* Oriental storehouses were often not very substantial structures. It would therefore be as convenient to pull down the barn and build greater as to add to the number of the barns. The worldly-wise man of to-day would say that this rich man was no fool.

19. *And I will say to my soul, Soul thou hast much goods laid up for many years.* The word translated "soul" is sometimes rendered "life"; but the most appropriate meaning for this and similar passages is "self." The man was congratulating himself upon his good fortune. He made a mistake in thinking that the things which he possessed were food for his soul,—that is, his true self. *Take thine ease, eat, drink and be merry.* He made a mistake also in thinking that worldly good fortune is cause for the greatest congratulation.

20. *But God said unto him, Thou fool! this night thy soul shall be required of thee.* His greatest mistake was in leaving God out of the account. Instead of "fool," the Revised Version translates "foolish one." This is a much better rendering, for the word is not used as a term of reproach. We can imagine that God speaks in a pitying tone to the man so devoid of understanding. In congratulating himself, the rich man had made yet another mistake in forgetting about death. He had "much goods laid up for many years," but where were the years? *Then whose shall those things be?* Certainly not his. He could carry none of them with him.

21. *So is he that layeth up treasure for himself, and is not rich toward God.* Our Lord thus makes application of the parable. To be rich toward God is nearly parallel to lay up treasure in heaven. Compare Matt. 6: 19, 20. To be rich toward God we need to regard earthly riches at their true value, as a means rather than an end; and to concern ourselves about righteousness and performing our duty toward our fellowmen rather than to be taken up with acquiring property for our selfish use, or for no use at all except for the sake of acquiring it and storing it up.

22. *And he said unto his disciples.* Whether at the same time with the preceding paragraph or a little later is not apparent. This verse and the following one have a parallel in Matt. 6: 25. See Introduction. *I say unto you.* An emphatic introduction for the following statement. *Take no thought for your life, what ye shall eat.* Much better as in the Revised Version, "Be not anxious." We are to be thoughtful in regard to temporal necessities; but are admonished not to be in anxiety. This is a very practical lesson. Food and clothing are the two most conspicuous physical needs. There is probably more worry about these than about anything else in the world.

23. *The life is more than meat, and the body more than raiment.* This is the reason for the foregoing exhortation. The life (same word as that translated "soul" above) is of more importance than that which ministers to it. If by taking heed to food and clothing we give them undue importance in our thought, we destroy that which they are intended to preserve (that is, true life), and thus act very inappropriately.

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Popular Science.

BY H. H. BAKER.

Cinchona—Peruvian Bark—Quinine.

The most effective and beneficial febrifuge ever discovered is contained in the bark of what is now called the cinchona tree, or shrub, found in Peru, South America.

There are nearly forty species, but only about a dozen of them whose bark is valuable. The tree will not grow and flourish except at an elevation between 5,000 and 10,000 feet above sea level. The largest and highest trees reach only from twenty to thirty feet.

It is said at first an Indian cured a Jesuit missionary of a high fever, by giving him the powdered bark. This was in 1630, in Peru, and eight years after, the Corregidor of the province of Loxa prescribed for the Princess Chicon, wife of the Spanish Governor of Peru, who was also cured.

This is the first record made of its use as a medicine in fevers, and from this great cure the name became changed from Jesuit bark to Cinchona bark, by which name the tree and bark has since been called.

The medical qualities of the bark having first been discovered in Peru, it has generally been called in commerce "Peruvian bark." The thick bark taken from the tree is dried flat, and is known as "flat or gray bark"; but that taken from the limbs or sprouts, in drying, curls like cinnamon bark and is known as "quills."

On the return of Princess Chicon to Spain, the great cures produced by this bark soon spread throughout Europe, causing quite a demand for it as a medicine.

Although the bark became widely known in 1600, it was not until 1810 that any attempt was made to determine definitely its active properties.

The use of quinine as a medicine dates from 1820.

Sir Robert Christian, an English chemist, by analysis, discovered that the thin bark was as rich in the sulphate of quinine as the thick, and that the bark could be peeled from the tree in patches or narrow strips, without injury to the tree, and that a new bark would grow again to the usual thickness in three or four years.

The first effort to transplant and cultivate the Cinchona tree from the Andes mountains was tried in Algeria, in 1849, but either the climate, soil or moisture did not suit, and it was a complete failure on several hundred trees.

The Dutch Government sent an expedition to Peru, in 1854, and obtained a hundred trees, which they transplanted in the mountains, on the island of Java, which proved to be eminently successful, even to the present time, and produces the richest in quinine of any bark grown, being in some cases as high as thirteen per cent.

An English expedition introduced Cinchona into Bengal, India, in the Himalaya mountains, in 1861-2, which has proved a great success.

Until 1867, the manufacturers of quinine were entirely dependent for supplies of the bark on the uncultivated trees in Bolivia, Ecuador and Peru, but since their cultivation in the East, and in the island of Ceylon and the West India Islands, the markets of the world have been quite well supplied.

The valleys between the long spurs that run off from the Andes mountains toward the river Amazon, is the native home of the Cinchona tree, the bark of which has proved of such inestimable benefit to people.

As a medicine, quinine is chiefly used in

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

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

fevers, neuralgia, asthma, whooping cough, blood poisoning, sunstroke, and in many other febrile affections.

By the aid of science and invention, such as preparing soils, selecting trees, seeds, and the cutting back of sprouts like osiers, covering trees with moss, papers, hay, etc., by keeping the bark moist and shaded from the rays of the sun, it is found to yield a greater quantity of alkaloid and quinine.

Such has been the proficiency in the cultivation of cinchona and in the extraction of quinine from the bark, that there is no fear now entertained, as was some years ago, that the demand for the bark was such as to cause the entire destruction of the tree.

We recollect when a three-grain pill was worth fifteen cents at the druggists, and now they only cost fifteen cents per dozen.

The cinchona tree cannot be grown in the United States. Quinine is manufactured in Boston, New York and Philadelphia. It is a wonderful preventive and a great blessing to all mankind, the world over.

MARRIAGES.

WILSON-BOICE.—At the home of the bride's parents, in New Market, N. J., Aug. 15, 1900, by Rev. L. E. Livermore, Mr. John Alfred Wilson, of Dunellen, N. J., and Miss Elizabeth E. Boice.

DEATHS.

RANDOLPH.—At Lost Creek, W. Va., Aug. 18, 1900, Nellie Pauline, daughter of Wm. and Ilea Randolph, aged 1 year, 6 months and 11 days.

The apostle declares that "All things work together for good to them that love God." Faith is far more reasonable than unbelief. Loving hands and anxious hearts strove together for the life of the dear little one, but now she is free from all the ills of this world. Faith leaves the treasure with the loving and allwise Father.

M. G. S.

WOODMANCY.—Alfred Woodmancy was born Aug. 16, 1822, and died at his home in Mystic, Conn., June 3, 1900.

The subject of this notice was married to Hannah Champlin, in Ashaway, R. I., in 1848. The next year they moved to Mystic, where they founded their home. For forty years Mr. Woodmancy was in the employ of

the Greenmanville Manufacturing Company. About eleven years ago he was stricken with a lingering disease. During this time he has been faithfully ministered unto by the wife who survives him. Mr. Woodmancy was a social, genial companion, a good citizen, a faithful neighbor, kind and obliging in all his ways. In the absence of Pastor O. D. Sherman, the funeral services were conducted by the Rev. Archbald Wheaton of the Baptist church.

O. D. S.

WEISS.—At Plainfield, N. J., Mary Helen, infant daughter of Mr. and Mrs. George Weiss, born June 10, 1900, died August 28, 1900.

Theirs is the kingdom of God.

A. E. M.

Literary Notes.

THE September issue of *McClure's Magazine* contains, among several articles, the concluding paper of Lieut. Commander James C. Gilmore's "A Prisoner Among Filipinos." The author describes in detail the means by which he dissuaded a Filipino general from executing the entire party, the way in which the illness of a Tagal officer prevented the slaughter of his prisoners, how a Filipino lieutenant on seeing a crucifix disobeyed orders and thereby enabled them to escape being put to death, and how the band was at last rescued by American troops from the bloodthirsty armed savages. The narrative reads like a page from *Robinson Crusoe*. The illustrations by W. R. Leigh are spirited and life-like. There is also an exceedingly interesting article by ex-Secretary Boutwell on "An Historic Sale of Bonds in England," and one by Ray Staynard Baker describing the newly completed "Deutschland" of the Hamburg-American line, the ship which has recently broken all previous records for speed.

Special Notices.

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.

THE Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene at Walworth on Sixth-day, September 7, 1900, at 10.30 A. M. The following program has been arranged for that meeting:

1. What can I do to make available the influence of the life and character of Christ in securing for myself and for others a purer character and a diviner life? Miss Phebe Coon.

2. Does the Bible teach that the Sabbath of the Fourth Commandment will ever be universally accepted and observed? O. P. Freeborn.

3. To what extent and in what manner does the Bible warrant antagonizing evil? D. K. Davis.

4. What is the "gift of prophecy," as possessed by the church at the present time? W. D. Ticknor.

5. Ought the church to legislate concerning any form of amusements? S. L. Maxson.

S. H. BABCOCK, *Secretary*.

